

Gospel Herald

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*Preparing and Sharing Workers
—Emphasis for 1961*

The Lord Needs Every Talent

By D. J. Mishler

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An important question for every Christian is, "How will I invest the talents God gave me in the only life I can ever live on this earth?" One person made the secular observation that "too many people start out with big dreams for their lives and end up with 'small potatoes.'" This is the world's way of saying that we plan for ourselves and work hard for ourselves, but sooner or later we may wake up to find ourselves supporting the psychologist's statistics that more than 40 per cent of American adults are vocational misfits. The dedicated and growing Christian, however, is not interested in planning only for himself, but in serving God; not only in making a living, but in making a life; and not only in getting for himself, but in giving his talents to God.

It is a sobering thought to realize that God, the Creator of the universe, the great I Am, could "stoop" to notice any of our feeble talents. But the Bible is clear in explaining God's desire to use us for His high purposes. The whole tenure of the Bible is that of God revealing Himself and His will to mankind. His desire to have people serve Him is seen in stories in both Testaments. In Jesus' teachings, He was constantly encouraging His disciples to give themselves. This was particularly evident during the last days of His first Advent. On the night before His crucifixion, He told His followers, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 15:16). On the evening after His resurrection He said, "As my Father hath sent me, even so send I you" (John 20:21). And just before His ascension His instructions were, "Go ye therefore" (Matt. 28:19).

At this point it is good to remind ourselves of the true nature of the church, which as we understand it is a fellowship of believers, the body of Christ. "Now ye are the body of Christ, and members in particular" (1 Cor. 12:27). As members in particular we are part of a body that is alive. This means that if we are live members, we are active, awake, interested, and working, rather than mere parasites or dead growths.

The Lord gives us opportunities through His body, the church. We can be thankful for a church that provides so many opportunities. Paul who wrote in the days of a rather simple culture during the early church life, spoke of apostles, prophets, evangelists, pastors, teachers, workers of miracles, healers, helpers, administrators, and speakers in various kinds of tongues. Perhaps the Holy Spirit moved him to use general terms like helpers and administrators because of what was to develop in our day, for now the list of specifics is a good deal longer. It is estimated that there are about 2,200 people serving in what we call church vocations in the Mennonite Church today. Add to this the number of

He Planned

BY ANNA MAY GARBER

The way looked dim as I tried to see
The changes and turns ahead of me;
But as I look back, it's crystal clear
There was a plan—a plan, do you hear?

For I had put my hand in my Lord's
And He could see, where I could not see.
So step by step He led as He planned.
I'm so glad I followed His command.

Burton, Ohio.

ministers who are largely supporting themselves financially and the list grows to about 3,000. According to the 1958 *Guide to Church Vocations*, this entire list includes 231 different kinds of assignments. In addition consider the kinds of work being done on marginal time in our local churches and in Christian homes. If the Apostle Paul were here today, his list of workers would indeed be very long, including song leaders, editors, hall managers, janitors, secretaries, cooks, nurses, librarians, etc.

Let us look at some of these specifics more carefully. All of us are conscious of the significance of the responsibilities carried by a Christian minister. The needs for more pastors in our churches is urgent. But how about the other members of the local church team? "If the whole body were an eye, where were the hearing?" (1 Cor. 12:17)? How could a local church function without the committee members working quietly in their places, the children with their enthusiasm, the senior members with their wealth of experience, the song leaders, the many teachers, the janitors, ushers, deacons, MYF members, visitation leaders, personal workers, Sunday-school superintendents, trustees, WMSA helpers, treasurers, and Sunday-school secretaries?

The Lord has led our church into outreach programs of missions, radio, health and welfare, relief, and Voluntary Service. Missionaries and service workers are sharing the Gospel in needy areas as pastors, teachers, builders, nurses, nurse aides, homemakers, farmers, youth leaders, agricultural consultants, cooks, anesthetists, practical nurses, maintenance workers, medical doctors, evangelists, X-ray technicians, administrators, house-

mothers, orderlies, business managers, writers, secretaries, bookkeepers, social workers, radio technicians, home beauty directors, singers, colporteurs, mechanics.

The Lord has led our church to produce literature. There are always opportunities for more writers, editors, and sales clerks. But these also serve: accountants, billing clerks, production managers, artists, photographers, production foremen, secretaries, proofreaders, sales managers, personnel managers, janitors, pressmen, typists, shipping clerks, visual-aid directors, linotype operators, maintenance men, and many others.

The Lord has led our church to education. Visit our church schools and you will meet well-qualified and dedicated teachers, administrators, deans, librarians, secretaries, counselors, business managers, registrars, controllers, dietitians, cooks, housekeepers, laundry workers, night watchmen, nurses, bookstore workers, carpenters, directors of public relations, custodians, and others.

Who can say there is no work for him in the life of the church? The teaching of Scripture and the diversified programs of the church on all levels help us to understand that the Lord needs every talent. Yet so often we "with one consent" are found to make excuses. We hear, "There isn't anything I can do. I have no talents." "It costs too much in terms of time or money." "I'm too well trained for that." "No one would want me." "I am not educated." "It is too difficult. Let George do it. He can do it better."

It is time to stop and think about why we are here. For whom are we living—just for ourselves, or for God? It is true that we may be extremely busy, but "what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). "Then whose shall those things be?" (Luke 12:20). In Jesus' parable of the talents the men who received the two and five talents could have said, "Look at the many talents I have been given. I must invest them wisely for myself. The master will surely be pleased to receive my surplus." But we note they invested all for the master. In our day gifted people may be tempted to use their talents for their own economic and social gain. They may feel that their gifts are too important to "waste" them on the kingdom of God.

(Continued on page 21)

Our Readers Say—

I would like to express myself to the church through your paper. I am challenged to see all the comments that have been given concerning the article, "A Personal Testimony," by Doris E. Schrock (June 21). I'm sure God has been able to use this to His glory, in drawing some of our sisters to a closer walk with Him.

In past years we have had two extremes: (1) Teaching ordinances and church discipline to the extent that God's word of grace was neglected. (2) Teaching only God's grace without obeying His commandments. This generation is just as human as past ones. Are we off balance in our teaching? We are if we don't teach everything that God has revealed to us in His Word. We are cleansed through the Word of God. John 15:3.—Clayton Kuepfer, Britton, Ont.

• • •

I certainly can agree with Mr. Orrie D. Yoder's line of thought in "Big-Hearted Paul" (Oct. 25). I was preparing an article of similar nature for the *HERALD*, but he has so adequately expressed my convictions that I will discard my article.

I fear that some of us have been guilty of thinking more highly of ourselves than we ought to think (Rom. 12:3). I sincerely feel that in our daily prayer life we ought to include all Christ-centered radio broadcasts and also pray for all ministers and evangelists who are proclaiming the glorious message of Christ and the cross. We are indeed very selfish if we pray only for our own denominational activities and mission outreach.—Mrs. Amos K. Mellinger, Lancaster, Pa.

• • •

As regards Bro. Shoemaker's article in the Nov. 15 *HERALD*, I believe the answer is very simple. I am a nonalcoholic that has shared in the program of Alcoholics Anonymous.

The reason why a simple man without much education or command of the language gets up and speaks so movingly and sincerely about the program of A.A. is very plain. He is sure that he was a sinner, sure that he was powerless over his sin, sure he turned his affairs over to GOD, and sure that it was only God that saved him from himself.

But the average nominal Christian isn't sure that he ever was a sinner, isn't convinced but that it was his own will power that was the major factor in his salvation, never turned himself over completely to God, never felt over a long period of time a real complete need of God.

Dwight L. Moody once said about a drunk in the gutter, "There, but for the grace of God, go I." When Christians can read about a man beating up his wife, abandoning his children, and worse, and feel about him as Moody felt about the drunk, then Christians will be able to speak with the same enthusiasm that Paul spoke and our program will really go forward.—Bailey R. Frank, Bethel, Vt.

GOSPEL HERALD

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PAUL ERS, EDITOR

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The Balance Sheet

Many years ago a tract fell into our hands that was a great blessing to us. We have just run across it again, and since it is probably out of print (it was published by Wm. A. Burch, Whitman, Mass.), we would like to pass on its inspiring message to our readers.

The tract is entitled "Statement of Account Between a Christian and His Master." It has the usual debit and credit columns of such an account. The debit column is headed, "The sufferings of this present time." The items of this column are the various phrases in II Cor. 11:23-28.

The credit column quotes the various phrases from the New Testament which roughly balance these debit items. Here are the contrasting items, without references: in labours more abundant, there remaineth . . . a rest; in stripes above measure, if we suffer, we shall . . . reign; in prisons more frequent, the glorious liberty; in deaths oft, the gift of God is eternal life; five times . . . forty stripes save one, not be hurt of the second death; thrice was I beaten with rods, salvation . . . with eternal glory; once was I stoned, with Christ in his throne; thrice I suffered shipwreck, our body like his body; a night and a day . . . in the deep, equal unto the angels; in journeyings often, an abundant entrance; in perils of waters, reign on the earth; in perils of robbers, glory, honour, immortality; in perils by mine own countrymen, a crown of righteousness; in perils by the heathen, a crown of glory, of life; in perils in the city, an inheritance incorruptible; in perils in the wilderness, an inheritance . . . undefiled . . . that fadeeth not; in perils in the sea, inherit all things; in perils among false brethren, I shall be satisfied; in weariness and painfulness, neither . . . shall there be any more pain; in watchings often, there shall be no night; in hunger and thirst, hunger no more, neither thirst any more; in fastings often, right to the tree of life; in cold and nakedness, put on immortality; care of all the churches, ever be with the Lord.

The debit column totals to "our light affliction, which is but for a moment"; the credit column adds up to "a far more exceeding and eternal weight of glory" (II Cor. 4:17).

Paul, tentmaker and apostle of Jesus

Christ, audits the account. Here is the auditor's statement: "I reckon that the sufferings of this present time [the first column] are not worthy to be compared with the glory that shall be revealed in us [the second column]. . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:18, 37-39).

And so we find the statement of account, not in balance, but gloriously out of balance. The things which are presently against us simply fade away when seen in comparison with our blessings in Christ, both present and future. We find ourselves not with a deficit, but with an abundant surplus. We may seem to others to be poor, but actually we are rich beyond measure. The glory to be revealed in us, of which we already have a foretaste, simply overwhelms the sufferings of this present time. This is the bookkeeping of revelation.—E.

Mennonite Church Buildings

Some months ago we announced that we would like to run a series of pictures of Mennonite church buildings. Some pictures were sent in. We were hoping to accumulate a little larger backlog of these before we began the series. But we have decided the best way to get more pictures is to use the ones we have. Accordingly the series begins in this issue and will continue indefinitely. We hope this will be of interest and value to our readers.

Please send us a picture of your church. We want all kinds: the old and the new, the small and the large, the traditional Mennonite architecture and the newer types. We would appreciate some pictures of buildings no longer standing, possibly together with those which have replaced them.

We need good clear glossies, not pictures printed from a cut. The size does not matter, as we can make them larger

or smaller to suit our purpose. Pictures will be returned only if requested.

Be sure to send with the picture information which we can use in writing a caption.

These pictures will be interesting to all who are concerned with Mennonite life. But they should be more than that. They should give us an appreciation and understanding of our past. They may demonstrate graphically some of the changes that are going on among us. They may even give some building committees some ideas, even though exterior pictures don't tell much of educational and other facilities.

Thank you for help in developing this picture feature.—E.

Traveling with the Editor

VIII

On Sunday, December 4, we participated in Asuncion services in three languages. Delbert spoke in Spanish at the Mennonite Brethren mission, and I preached in English in an interdenominational service attended by Point Four, missionary, and MCC personnel. In the afternoon I attended a German service of the Mennonite congregation of the city. Pastor Henry Dick is General Conference, but other Mennonite branches participate in the congregation. The sermon was by Jacob Franz, a Canadian M.B., who is a missionary to the Chulupies at Fernheim. His German was very simple and slow, and I was pleased to discover that I could follow his thought.

This congregation always comes after service to the MCC center for supper, a social fellowship, and an evening service. Mennonite Central Committee performs an important service in helping maintain this weekly contact among the Mennonites who as students, employees, or businessmen have come to the city. The evening service on this Sunday was the closing program of the German summer Bible school—a very interesting one.

We left Paraguay on a boat trip of a day and a night down the river. It was a pleasant variation in means of travel. We passed again through sparsely settled Chaco country, and waved to the children who occasionally came running to the riverbank. We added some water birds to our growing list of identified birds. The Paraguay twists its way down to join the Parana, and the pilot skillfully meandered from shore to shore to keep in the deeper water. The passenger list was small, the five-course meals were good, the decks were pleasant, and this was the most relaxing day of our trip. Two moments of beauty from the night

sailing: the path of reflected light on the broad river, before moonrise, from Venus low in the west; and a wonderful view of the Southern Cross from our cabin window during a night stop, with the two stars below it, comparable to the pointers in the Big Dipper, which locate south on the horizon.

At Corrientes, Argentina, we were delighted to see Albert Buckwalter on the dock. He took us the 120 miles to Saenz Peña, over a road which was rough and dusty, but really better than we had expected in the Chaco. We had a delightful three days of fellowship with the Buckwalters and the Elmer Millers. One evening we sang together and enjoyed poetry for several hours, also worshiped together. But the high light of the stay in the Argentine Chaco was a trip to Miraflores, ninety miles to the north, where there is a congregation of the Toba Church. It was a long day, from 8:00 a.m. to midnight. We visited the former mission location at Nam Cum. But most of the day was given to visiting with the Indians at Miraflores, some of whom used to live at Nam Cum. They are farming for themselves, and some of them have very nice cotton fields. We could sense something of the social revolution these people are experiencing, as they change from nomadic life to settled agriculture. We were impressed with the strong personal bond that exists between the Indians and the missionaries, and with what it seemed to mean to them to have North American visitors.

The church building at the chief's home is made of mud bricks and a tin roof. Services began at six and lasted two hours. A half-dozen men stood on the platform raised above the dirt floor and led the singing, which was in Spanish. In the prayer, everybody prayed at once, and loudly. The chief reminded the leader that since there were many visitors they had better get to the preachers. The leader spoke briefly and then called on us in turn. Albert read in Toba the story of Saul's conversion. He had studied this story in Spanish with his Indian informant. Then the Indian told it in idiomatic Toba, and Albert recorded it on tape. Listening to this, Albert then wrote it out in Toba. The people listened to this story in their own language with evident satisfaction.

Elmer and Delbert spoke in Spanish. Albert translated as I spoke on Peter's vision at Joppa. Alta also spoke as Delbert translated. There was a constant stream of approving comment from the audience, and after each talk most of the group crowded around the speaker to shake his hand. Handshaking seems to be a leading expression of fellowship among the Tobas. It is repeated over and over in the extended process of saying good-by.

I brought to this congregation the greetings of 75,000 Mennonites in North America. In an eloquent Toba oration the chief charged me with all his authority to give their greetings to the brethren from whom I came, which berewith I do. He also gave me a Toba name, Nadagachi, after a man they know who is partly Toba. I told them I now consider myself to be partly Toba, which amused and, I think, pleased them.

The Tobas worship in a way different from ours. But we felt that there was a sincerity and a simple understanding which God accepts. One of the speakers said that the more he knows about the Gospel, the more he appreciates it. We felt the missionaries are doing right in standing back only as brethren and as resource persons, allowing the Tobas to develop their church life to express the Gospel as they understand it and in a way that serves their own needs.

Both Albert and Elmer, as well as their wives, are diligent students of the Toba language and culture. We saw Albert's extensive vocabulary files, and Elmer's anthropological collection. Their primary purpose is translation of the Scriptures and contacts for teaching. But, incidentally, they are making themselves the best authorities in the world on the Tobas, for which the scholarly world is grateful. ★

Let's All Do More Bible Reading

BY HENRY H. GRAHAM

No one is really educated unless he has a good knowledge of the Bible, greatest of all books. Regardless of how much information he has on other subjects the education of one who doesn't know the volume is incomplete.

Famous writers use the Bible as a source of plots for their stories. Public speakers draw from the Bible and quote from it in their addresses. It is the most widely quoted volume ever published. People in all walks of life go to it for guidance and inspiration and to gain solace and comfort. Historically it is the most dramatic of all books. It contains beautiful love stories and is filled with wonderful truths that have inspired and stimulated millions down through the years.

Regular reading of the Bible is a wonderfully fine habit to cultivate. A thorough knowledge of the book helps one in his conversation with cultured people. It is almost an education in itself.

The man with four or five degrees after his name isn't thoroughly educated

unless he understands the Bible. His training has been neglected. How could anyone be considered educated when he knows little or nothing about the most widely read of all volumes ever published!

Many a family engages in Bible-reading with all its members participating in turn, with occasional pauses for clarification of especially interesting or difficult passages. This is a splendid idea. It stimulates children's interest in the Good Book and whets their appetite for more.

The majority of American homes have a Bible; some have several. But in altogether too many cases they are dust-covered and perhaps tucked away in some closet or other inaccessible spot. The Bible should be conveniently placed for ready reference.

One of the happiest men I have ever known read the Bible daily. He never seemed to have spells of melancholia or depression. He was always in blithe spirits. This is what he told me:

"Whenever I need a mental shot in the arm I pick up my Bible and read a favorite passage. The Twenty-third Psalm is one of the best, I think. I'm an old man now and may not live very long. But my faith in God is stronger than ever. Reading the Bible has strengthened that faith and brought me to the gates of eternity confident, hopeful, and cheerful. I'm not afraid to go.

"I heartily recommend regular Bible reading for everyone—young, middle-aged, and old. If it were more widely done there would be a lot more happiness in the world. The lessons of the Bible would solve many a reader's problem or at least point the way to a solution. Millions who have Bibles at their elbows leave them untouched and go on worrying, doubting, and stewing when they could find just the aid they need between those covers. They are turning their backs on the printed Word of God. They are cheating themselves."

He summarized the facts well. That old gentleman had tapped a great source of true happiness. During our conversation he told me that he had been instrumental in persuading others to do regular Bible reading, and that they, too, had been immeasurably benefited. No one can go wrong by reading the Bible. Not nearly enough of it is done. So deep and fine is the book that repeated reading is never boring. One always sees something new. I know people to whom Bible reading is their most refreshing experience—something to which they eagerly look forward every day. It is a good idea to set aside a certain period daily for Bible reading and allow nothing to interfere with the utilization of this period for that purpose.

Twin Falls, Idaho.

The Mennonite Church in 1960

By Paul M. Schrock

One year and three days ago a new decade opened before us. Sentiment about the years ahead ranged from frank apprehension to cautious optimism to impatient expectation. Under the shadow of department-store-high missiles armed with hydrogen warheads, we were lulled with pleasant-sounding predictions of a better life to come and promises of a constantly increasing standard of living. Twelve months later it is interesting to cast a parting glance at the first year of this new decade now receding into history.

The year 1960 will be remembered by different people for various reasons. Observers of the world scene will recall the U-2 spying incident over Russia and the subsequent Powers' trial in Moscow. Politically, 1960 will go down in history as the year a Catholic first won the presidency. Newer and more deadly missiles were fired in monotonous succession down the Atlantic test range. Crisis crowded upon crisis. Integration staggered falteringly forward in the South in its determined drive for equality between the races. There wasn't a dull day all year.

While national and local events unfolded at an unprecedented pace, with scarcely enough headlines to go around, our Mennonite Church was not idle. Much of what transpired is of more than passing significance.

In missions, 1960 was the year the Mennonite brotherhood in Tanganyika moved from a mission status into an independent church organization responsible for making decisions and administering its own church program. Appropriately this transition came during a year when feeling for independence burned high in the hearts of Africans of many countries. The fine spirit of the transfer of responsibility stands out in bold relief against the unfortunate fiasco that developed in the political transfer of leadership in the Congo.

Several important developments in the publishing and literature work of the church occurred during the year. John M. Drescher was announced as the successor to Paul Erb as editor of the *GOSPEL HERALD*, effective in the spring of 1962. Ben Cutrell was appointed publishing agent to succeed A. J. Metzler in the spring of 1961. Daniel Hertzler moved into the editor's chair of *Christian Living* when Millard Lind left to teach at Goshen College Biblical Seminary. Elizabeth Showalter taught writing for a number of months in Africa and visited various mission stations. Paul and Alta Erb left on a long-anticipated tour of the mission fields to the south and a

Christmas with their missionary son, Delbert, in Argentina. Urie Bender accepted appointment as full-time Secretary for Literature Evangelism under the General Mission Board at Elkhart, while Willard Roth was appointed as editor of *Youth's Christian Companion*, beginning in the summer of 1961.

The Herald Graded Sunday School Series was released to the church after years of intensive work went into its preparation. *Builder* magazine, with Ellrose Zook as editor, was launched in October, replacing *Herald Teacher*, *Christian Ministry*, and *Program Builder*. Final planning went into the development of the new family worship magazine to be unveiled in April of 1961. Machinery was set in motion for the transfer of *Agape Verlag*, our European publishing center, to the control of European Mennonites. Bookstores were opened co-operatively by the mission boards and the Publishing House in Brazil, Somalia, and Tanganyika. For *One Moment*, another true-life story by Christmas Carol Kauffman, was enthusiastically received in book form across the church.

It is a tragedy to have much religion and little love.—David Z. Miller.

Important appointments in other areas of church life were also announced. Daniel Kauffman, business manager of Hesston College, accepted the call to become our first Secretary of Stewardship of Mennonite General Conference. Arnold Cressman of Ontario was secured as the new Field Secretary for the Mennonite Commission for Christian Education.

Outstanding among the church-wide meetings of 1960 were the Sunday School Convention at Goshen, Ind., the annual meeting of Mennonite Board of Missions and Charities at Lansdale, Pa., and the church-wide MYF convention at Hesston, Kans. These meetings brought together hundreds of our people from the length and breadth of the land to share common interests and concerns. They inspired widespread comments of appreciation by those who participated.

Our schools continued to grow. The annual custom of reporting record-shattering enrollments was again observed. Hesston dedicated T. M. Erb Hall, a new men's dormitory. Goshen and Hesston announced a program of close co-operation between their two institutions. E.M.C. enjoyed its first calendar year as

a fully accredited member in the Southern Association of Colleges and Secondary Schools. A new system of administering the schools under the Board of Education was set into motion with the appointment of boards of overseers. A new Mennonite high school took shape near Kidron, Ohio, with plans to open in the fall of 1961. More and more Mennonite students did not stop with a college education but were going on into specialized areas of graduate study. A Mennonite Graduate Students' Fellowship met in Philadelphia in December.

The church's ministry to her draft-age men was increased. A representative I-W council was formed to provide guidance and co-ordination for the expanding program of help offered to our young men. I-W orientation schools were begun to prepare them more adequately for a strategic use of their years of service.

Beamed forth in a number of different languages, our Mennonite broadcasts continued to be well received on a national and world-wide basis. A Russian-language broadcast was begun during 1960 with Ivan V. Magal as speaker.

Continued concern was shown in the areas of mental health and facilities for the aging among us. Promoters of the Oaklawn Psychiatric Center to be constructed at Elkhart, Ind., busied themselves to qualify for a \$200,000 federal grant. Construction of the Schowalter Villa for retired church workers was begun at Hesston, Kans.

Committees of General Conference labored over a statement on divorce and remarriage and one on a Christian standard of living to be presented at the 1961 biennial meeting. The Church Music Committee reviewed proposed changes for a revised *Church Hymnal* to be released later in the decade.

Concern was voiced by some that the flurry of organizational activity in the church might not represent proportionate spiritual vitality. It is only fair to note that there are areas of our practice which are of serious concern to many of us. There is a continuing tension between a certain accommodation to the culture of our times and the desire of many to preserve our traditional applications. It is serious and perhaps ironic that in a year in which special emphasis was given to promoting church unity, a number of groups withdrew from the main body.

Let us be thankful for the areas in which real progress has been made and honestly evaluate our total program and personal standing before God. Let us enter the new year energetically under God in the area of the work to which He has called us. Only God knows all that He would have us accomplish as a church before another year has passed.

Scottsdale, Pa.

Through Sunlight and Shadow

A BOOK BY EVELYN BAUER

"Most impressive in this well-written book is the way in which the author overcomes her affliction. Here spirit triumphs over physical suffering, and this not so much through will power but through faith in Jesus Christ."

—Der Bote.

"This book captivated me like no fiction book has ever done. It is easy reading and when one starts, he wonders what is going to happen next."

—Mrs. Kenneth I. Smoker, *Conference Messenger*.

"The author begins by showing her early life in her beautiful mountain home in Pennsylvania. She takes us with her to college where she meets her husband, Royal. They find here that they have strong convictions for service for Christ, and the Lord leads them to the mission field in India.

"Evelyn tells of a number of their experiences in India. While they are in service there, their term is cut short as Evelyn becomes ill with polio. Here she records the long fight back to health through her strong faith in Christ. She is now able to sit in a chair and with the help of a sling, she is able to write.

"This book will be an inspiration to

many who have had struggles and disappointments. I highly recommend it to both teen-agers and adults."

—Josephine Sutter, *Missionary Challenge*.

"If you think that you have troubles, read this well-written book and take heart. Two Mennonite missionaries, Mr. and Mrs. Royal Bauer, were allowed only three years and three months in enchanting India.

"The problems of new missionaries succeeding older and experienced workers were real and often startling. Learning a new language and new ways of living was difficult. Then Mrs. Bauer was struck with polio and almost died. Her son, Stephen, was eight months old. For two months, Mrs. Bauer was in the famous hospital founded by Dr. Ida Scudder. Because of the need of lengthy therapy, doctors thought it best that the Bauer family return to America. After ten months in a hospital near Pittsburgh, our author was transferred to her parental home. Mrs. Bauer, in a wheel chair, which she cannot handle alone, teaches art and writes (with her arm in a sling) on an electric typewriter. The family lives in Indiana where Mr. Bauer teaches at Bethany Christian High School.

"Mrs. Bauer says, 'We need never feel useless. What is this life but a preparatory school to fit us for eternity?'"

—Mrs. Amos Lundquist, *Lutheran Companion*.

This \$2.95 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

I Sat Where They Sat

BY TITUS MARTIN

"I sat where they sat." These words of the prophet Ezekiel depict to us at least a partial answer to a great need today. There are many in the spiritual and physical realm of the world who are longing for someone who is willing and able to sit down with them, with whom they can in all confidence share their burdens. Much that has caused disunity among us in the church could be greatly helped if we would sit down together to talk things over, and seek to look at things from the other's viewpoint. There is some truth to the saying, "There are three sides to every problem—your side, my side, and the right side." The middle ground between two extremes is usually the best course.

We must be willing to sit where others sit. Perhaps most of us would say we are willing to help those in need. Many times this may be true, but possibly for most of us there come times when we have to ask the Lord to help us get rid of our pride, and give us a greater measure of humility so that we can be helpers to others. As a young man, while visiting at a mission station, I was taken to visit some homes. One of these was such that we would have rather stood than sat down. However, an unspoken word from the mission worker made us find our place. Our willingness to accept the hospitality offered would have closed the door to witness in this home. Mission workers testify that they have to humble themselves many times so that the Spirit can work through them.

Are we able? No one is able to help all mankind in their varied experiences of life except Christ. However, God will prepare us for this work if we are willing to pay the cost. The trials that come our way carry with them a blessing for us, and will prepare us to help others if received in the right way. Paul wrote that God comforts His children in their affliction, so they can help others with the same comfort wherein they were comforted.

It is said of Christ that He was made perfect through suffering. It was necessary that He become man that He might be a faithful high priest to us. Recently, I saw two widowed sisters meet each other. They had never met before, but it was not hard for them to get acquainted. They had a common ground of fellowship. Their bitter experiences had fitted them to help each other.

We need to be willing to pay a big price to be able to help others. The prophet prayed for the tongue of the learned that he might speak a word in season to them that are weary. Some things can be learned from books, but many only from the bitter experiences

Our Mennonite Churches: Beaverdam



Located near Corry in northwestern Pennsylvania, the Beaverdam congregation began in 1940. The building shown here was constructed in 1955 after the previous structure was destroyed by fire. Richard Hostetler serves as pastor. Present membership is 111.

of life. I once said to a foreign missionary that I thought it would be a great help if they could speak to the people right away without the language barrier. He replied, "I'm not too sure but that we might do more harm than good." In other words, he felt it is necessary to learn the culture of a people before one can sit where they sit and help them.

May I name a few areas where we as a brotherhood are too far apart, where a sitting down together would do much to bring us closer to Christ and to each other? There is room for improvement in relations between our various church conferences. There is possibly a unity of spirit and purpose, but not of practice. The ministry and laity are often too far apart. We do not feel at ease and open in each other's presence as we should. There is too wide a gap between the old and the young. The young have little time for the old men's "dream," and the old for the young men's "vision." There is too great a difference between the learned and the unlearned. We could learn more from each other if we would communicate.

In each instance a sitting down together and looking at things from the other's viewpoint would bring us closer together and make us more useful in the Master's kingdom. Let us never forget that we need each other and can help each other. We must be willing to humble ourselves to sit where those in need sit in order to help them. We would do well to pray with the poet:

*Oh, strengthen me, that while I stand,
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.*

*Oh, teach me, Lord, that I may teach
The precious things Thou dost
impart;*

*And wing my words, that they may reach
The hidden depths of many a heart.*

*Oh, give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.
Bird in Hand, Pa.*

Seating Capacity

By J. PAUL SAUDER

Once upon a time (and this is no fairy story) I was ushered into an empty church auditorium which had a seating capacity of about 800. My guide explained that the membership of "the church" was over 3,000. I listened to everything he said, for it was not my turn to talk. But I went away wondering.

I had read in my Bible about "the church in thy house." Those folks in those early days came together in a

group; they all got into the building. In fact, the very name "church" in the language of the New Testament means "an assemblage of called out ones." I had difficulty in seeing how a gallon of believers could be accommodated in a quart-sized container. I still cannot see how they can. For assemblies assemble.

Maybe this contradiction was explained by a certain deacon's remark to me. Said he, "We would be glad to know the addresses of 50 per cent of the folks on our membership rolls." Or perhaps the semiannual business meeting of another "church" explains it. That meeting lopped off 250 names from the membership rolls. These names were "dead wood," people of nominal assemblage who never bothered to assemble any more. And that attendance figures suffered not a whit by the action of that business meeting. Those separated had not been "church" members; people had been deceiving themselves. They could not have been New Testament style church members, for they simply did not assemble.

Oh, sometimes we cannot assemble, and some of us sick ones cannot go at all. But whenever that happens, we and they feel deprived of something. We would change matters if we could. Such absentees account for comparatively few empty benches, however. It is the willfully absent who make the "echoing void" in congregational singing and in the fellowship of participation in the prayer and financial support of the Lord's program. I simply do not understand how folks expect to be present "when the roll is called up yonder" if they are habitually absent from the "assembly of called-out ones" down here.

I suppose I've heard most of the standard and nonstandard excuses, like "I don't go to your assemblage because I might find myself sitting beside a hypocrite." Incidentally, I heard a good answer to that one: "Have you ever considered that if you came to church the man sitting beside you might be running the same risk?" For he who prides himself on his "Christianity," yet does not relish Christ's "assembly of called-out ones," had better look to his soul's furnishings. He is probably an unsuspecting spiritual pauper.

Membership rolls in Christian churches are at an all-time high here in America. Yet total membership is far greater than total seating capacity. And what of the children? Just what would happen if all members of your church came for assembly on some Lord's day, bringing with them all others who live under their roof? And if half the members' households should bring the non-attending neighbors' children along? I know places where bringing the neighbors' children is standard practice. Could you accommodate everybody if that should

A Prayer

FOR THIS WEEK

Holy Father, for material and spiritual blessings during the past year, we give Thee thanks. We acknowledge Thee as the Creator and Ruler. We pray for all those Thou hast permitted to rule and may they so rule that we may live this new year in peace.

Grant special wisdom for those who take office with new responsibility of government.

Give a burden of revival to our church leaders and members that our labors may better glorify Thee in 1961.

We pray in the name of Jesus for a greater inflaming of Thy Spirit, that with love and courage Thy servants may boldly speak and boldly stand for the truth of Thy revelation. Give special guidance to those who preach and teach in our churches, special meetings, winter Bible schools, church schools and colleges, and all other institutions that we may faithfully fulfill our purpose in this generation.

Bless our homes and give us a deeper sense of stewardship of time and money that there be no lack.

Beginning this new year, we look for Thee in patience. Amen.

—C. J. Ramer.

Prayer Requests

(Requests for this column must be signed)

Pray for Toliya at Chandwa, Bihar, India. He had once determined to leave the world and follow Christ, but now seems indifferent. His mother and his wife opposed his attendance at services; so he stopped.

Pray for wisdom for the Richard Fahn-drichs as they lead the group at Pre-mont, Texas, that their services might be accepted of the brethren.

Pray for the work among the Braceros (Mexican nationals) in northwest Texas.

happen at your "meetinghouse"?

I take it that the reader of these lines is a member of a local assembly whose members intend to answer "when the roll is called up yonder." And so I ask a question. In the matter of seating capacity, in the matter of prayerful support on meeting occasions, in the matter of fellowship and finances, must your "church" ever be spelled C-H-R-C-H (with U missing)?

Elkridge 27, Md.



OUR SCHOOLS

The Meaning of Christian Liberal Arts

By CARL KREIDER

The word "liberal" comes from the Latin *liberalis* and this in turn comes from *liber*, meaning free. Plato's academy and its Greek and Roman counterparts were intended for the small minority of the population who by reason of birth or social position were free from manual labor. By the Middle Ages the liberal arts were taught chiefly in the arts faculties of the universities. The curriculum was the same for all persons. They studied the trivium (grammar, rhetoric, and logic) and the quadrivium (arithmetic, geometry, music, and astronomy). Since the language of the church was Latin, all instruction was carried on in that language.

With the amazing advance of knowledge in all fields many other subjects were included in the liberal arts curriculums by the 19th century. By the end of that century the "free elective" system of President Eliot of Harvard became the characteristic form of the liberal arts. In the present century there has been a reaction away from making the liberal arts simply a mass of free electives; instead, there is a tendency toward the prescription of some central core of studies for all who would be called liberally educated.

Today three broad goals of liberal education may be identified: (1) to give the student a broad knowledge of the various major areas of learning; the natural sciences, the social sciences, and the humanities, including the fine arts; (2) to cultivate skills and habits of reasoning which constitute intellectual competence, the capacity to think logically and clearly, and the ability to organize one's thoughts on the varied subjects with which the person in today's world must concern himself; and (3) to produce in the person a set of values by which he should live.

Are these goals of liberal education adequate for the Christian? Does the Christian liberal arts college modify them significantly? I would like to suggest that they are only a first (and inadequate) approximation to the goals of Christian liberal arts education. There is in Christian liberal arts education both a qualitative and a substantive difference. Let us examine these differences in turn.

In the first place, Christian liberal arts education must seek to be qualitatively better. There is nothing in the Judeo-Christian tradition which permits shoddy performance. It was commanded

that Old Testament sacrifices be without spot or blemish. Even such sacrifices were not good enough, and in the New Testament we have the account of the sacrifice of the spotless Lamb of God Himself. The Apostle Paul wrote of a more excellent way. Christian liberal arts education will be permeated with a constant sense of dissatisfaction—of divine discontent. Faculty members in their teaching and students in their learning must ever seek to improve—to excel.

Unity of the Bible is in its divine authorship, not its human authorship.—Millard Lind.

In the second place, there is a substantive difference as well. The Christian faith impinges at every one of the three generally accepted broad goals of liberal education. The first goal was a broad knowledge of the various major areas of learning. The Christian who is liberally educated must also have this broad knowledge. But no one, Christian or non-Christian, can master even a relatively small proportion of the total knowledge extant in the world today. Modern programs of liberal education are based on a careful sampling of the total range of human knowledge. Our Christian faith should enable us to stand in judgment on other educators' samples. It should give us creative insights so that by the grace of God we may survey the whole range of human knowledge and study those things which have a relevance to the eternal destiny of man. One educator recently stated: "A liberal arts education aims to teach young people to think clearly about things that matter." Our Christian insights reveal to us the things that really matter.

The Christian faith must also stand in judgment on the second goal of liberal arts education—the development of skills of logical thinking. Logical thought is highly important, but there is a divine ambiguity that goes far beyond formal logic. Deepest spiritual truths often come by acceptance through faith of divinely ordained paradox. There is a foolishness of God that is wiser than men—a weakness of God that is stronger than men. As Christian liberal arts confronts secular liberal arts it must do so with courage lest it be mistaken for crass nonsense and yet with the humility which readily confesses

that it is not ours, but has been revealed to us by the Holy Spirit of God.

It is, however, at the point of values that the Christian faith impinges even yet more directly on the liberal arts. Values are reflected somewhat differently by the three basic philosophies of higher education today: the instrumentalist, the neo-humanist, and the rationalist. For the instrumentalist the basic values are those things which the student needs for his daily living—as homemaker, as community builder, as citizen. This philosophy is embodied in such programs as those at Stephens College and Sarah Lawrence College. While accepting student needs as valid values, the Christian will insist on going beyond them. The Christian is not content with the "good things" which fluctuate with time, but with the perfect will of God which rests in the heart of the Eternal.

For the neo-humanist the basic values are those of Western civilization: liberty, democracy, and brotherhood. The report of the Harvard faculty entitled *General Education for a Free Society* is perhaps the boldest statement of this point of view. In fact, this report makes an explicit choice of democratic values rather than Christian values as the integrating force in the curriculum. But the neo-humanist philosophy is present not only at Harvard; it is held by the largest majority of American colleges today. Christian liberal arts will not accept this point of view uncritically. Western democratic values are important, but Christian values antedate these values, and Christian values will persist long after the values of Western civilization are superseded by other, perhaps superior, values.

For the rationalist the essential values are those embodied in a specified set of approximately 100 great books. President Hutchins promoted this point of view for the University of Chicago, but it was only the small St. Johns College at Annapolis which actually attempted to organize a curriculum around this idea. There is much to be said for this philosophy provided the Bible be made central in it and adequate attention be paid to current problems. The St. Johns' program does neither. I have never been able to understand why they read the Bible only in the sophomore year, nor why they read only parts of the Bible but all of Tacitus.

Christian liberal arts, then, consist of a sampling of the broad ranges of human knowledge—a sampling selected by the criteria of Christian truth; the development of skills of logical thought—always chastened by the consciousness that "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord"; and adherence to values which Christ Himself taught and exemplified in life.

Goshen, Ind.



CHURCH MUSIC

Using Hymns More Effectively

By OSCAR ROTH

Most of us as pastors and song leaders realize that the learning of new hymns and good singing of well-known hymns are important to the musical and spiritual growth of our congregations. It is true that the well-known hymns carry special meaning because of their association with past experiences. On the other hand, thoughtless repetition makes a hymn become commonplace. Commonplace music or religious experiences are usually accompanied by loss of interest, vitality, and the development of unworshipful attitudes. This implies that thoughtful selection and careful preparation are necessary when using well-known hymns if they are to be challenging and inspirational. Too many of us have chosen number one in the hymnal or some other "old stand-by" because we haven't made an effort to find out what the general theme of the meeting is. Consequently we've also had an "old stand-by" worship experience as a result.

Perhaps it would be practical and helpful to point out specific practices that would make our singing experiences vital and meaningful. Careful selection of the proper hymn for the occasion is important if continuity of the worship service is to be achieved. Some pastors do their own hymn selecting; others give the responsibility to the song leader. In either case it is important that the selection augments the service and helps to move it forward to a climax. Should the pastor select the hymns, he must keep in mind the ability of his song leader and the congregation in singing the hymns effectively. On the other hand, should the song leader do the hymn selecting, it is his responsibility to learn in advance the wishes of the pastor and his advice as to the appropriateness of his selections.

Care should also be taken to insure proper variety in the use of hymns. Truths said or sung in a little different way often leave a deep imprint on our minds. There is danger in the strict use of only one type of hymn. The variety of tunes insures better interest and wholehearted participation by everyone. If we were to make a list of all the hymns used during the course of one year, we might find that the hymns selected represent a limited scope of theological thought. The great hymns of the church have done much to mold and shape the spiritual personalities of its members.

During the worship service itself a

number of things can be done to make singing more effective. Before going to the platform a short session of prayer by pastor and song leader is very helpful in producing a proper worship response. A congregation catches the sincerity and spiritual overtones of their leaders readily. When leading a prayer song, use little physical motion of the arm and hand. Perhaps no physical motion need be used when leading a memorized prayer song or call to worship. When singing a song of praise, however, a vigorous, dynamic use of the arm and hand should be made. This better expresses the mood and exuberance of one's feelings. Conducting technique should be practiced in front of a mirror for clarity, phrasing, and expressiveness.

A few well-chosen words introducing the hymn are often helpful. A pastor can give real help and support to his song leader if he occasionally introduces a hymn. The congregation then senses this united effort and tries to sing more effectively. The singing of one or more verses softly calls particular attention to the words and the music. An occasional solo of one of the verses with the group humming is also effective. Reading the line of a hymn gives added emphasis to the thought content of the hymn. Having the audience stand for the complete song usually insures more physical effort, resulting in better tone and more alert singing. A relaxed and pleasant facial expression on the part of the leader invites others to share in joyful singing. A song leader who allows God to speak through him will very likely awaken a spiritual response in the worshiper.

The use of hymns themselves should be kept in proper perspective. A hymn is not a mere time-filler. It serves a specific function. It helps to set the emotional climate and prepare the heart to receive further truths. Singing is worshiping. Worshiping is communicating with God. The need for avoiding physical distractions is apparent. The ushers of the church can be a great help in this respect. If the main doors to the auditorium are closed at the beginning of the service, the first hymn does not become a processional or grand entry. Latecomers should not be allowed to enter during a hymn, but rather between hymns. Closing the hymnbook and sliding it into the rack before completing the last phrases of a song is also very distracting. Being careful in little things may seem a bit trite, but it helps to produce a worshipful atmosphere.

The neglect of learning new hymns can limit our spiritual perspective. Might it be possible that people become

lethargic because they have not been sufficiently challenged? Many of us, perhaps, neglect to teach new hymns because we feel that there isn't time, place, or proper interest. One technique that is proving very helpful is the "hymn-of-the-month."

One principle in learning new hymns should be kept in mind. Pleasant repetition is necessary to gain a lasting appreciation of these hymns. A gradual process is better than a forced dosage. Allow the singers to succeed. It is said, "Nothing succeeds like success."

—The Staff.

Entertainment via Hymns

By ESTHER HORSCH

A radio talk on CFAM, Altona, Man., contributed by John Hostetter, Jr.

Several times this question has been asked by CFAM listeners: "Why don't we hear Perry Como singing hymns over your station?" In the history of Tin Pan Alley there has never been such a swing toward songs with religious sentiments. In fact, singing songs with religious words is quite in keeping with popular song trends today. Perry Como, Jani James, Sunny Gale, Roberta Sherwood, and Russ Miller, all popular singers of hit parade music, are quite willing to include in their repertoire songs like—

*Somebody Up There Likes Me,
Give Us This Day,
Try a Little Prayer,
Faith Unlocks the Door, and
He's Got the Whole Wide World in
His Hand*

Songs like "The Bible Tells Me So" have rated higher in the hit parade than songs like "I'll Never Stop Loving You" and "A Woman in Love."

"Now in the religious revival there is a very dangerous trend of popularizing religion and the desire to use God as one would use a sleeping pill or a shot in the arm," says an article in the *Christian Leader*, entitled "Jukebox Religion." "Thy Will Be Done" is changed to "my will be done with Thy help." The religious popular song of today encourages a view of God that makes Him something extra in life that enables a man to go on more successfully in his self-centered way. The result is a popular hit with a few religious words, which, if carefully studied, actually express nothing in the realm of the spiritual and result in words like "Somebody Up There Likes Me," or the unsound belief that "He'll Stand Beside Me Right or Wrong."

A fundamentally sound theology as taught in our basic hymns and chorales might interfere with our comfort and our materialistic outlook on life. God is

(Continued on page 21)



FOR OUR SHUT-INS

Prayer and Answer

By CAROLE MOLDOVANYI

The load was heavy, and I grew weary under it.
I cried unto the Lord, "Take away this burden,
For I am weary, and can no longer bear it."

Gently, so gently, He whispered, "Hush, Be still and lean on me—I will help you, But you must bear this care.
For by it you will be strengthened, And be closer drawn to me."

Doylestown, Pa.

Blessing in Mourning

By GRACE V. WATKINS

Are they that mourn blessed? But how? Of course, we who are followers of Jesus Christ would answer by talking of how sorrow makes one sympathetic, helps him understand others, refines him spiritually, draws him nearer to God.

But aren't there other less obvious but equally powerful blessings that come in time of mourning, and in no other way? Realignment of a life purpose is an example. The pages of history are filled with great moments when, under the new vision that came in sorrow, someone dedicated his life to a splendid ministry, or through deeper perception wrote a magnificent poem, song, or symphony.

Well, you and I are not those great souls who write songs or symphonies. Yet we do the humble tasks more unselfishly, more gracefully, and with new dedication, through the refining of sorrow.

Here's a challenging question: If you were hiring a man for a job where he would deal with many people, would you hire someone who had never known disappointment or grief? Of course, there is no such individual. But, if there were, what a namby-pamby person he'd be! How totally unable he'd be to meet human need!

The same is true of friendships. If one of your neighbors called to you, "Come on over and meet an acquaintance of mine who in his whole life has never experienced any trouble or sorrow," would you dash over to meet him?

You might go over, if you loved your neighbor very much; but chances are you'd dread meeting the man. And, after meeting him, you wouldn't care to culti-

vate his friendship because he couldn't talk with you about any of the real basics of life.

Here's another angle that puts mourning into clearer focus: Without darkness we would never see the stars. Without darkness there could have been no star of Bethlehem to guide the wise men to the manger and the Christ Child. The two greatest events of history—the birth of our Lord and His resurrection—happened in darkness. As psychologists remind us, it takes darkness to give significance to light.

A chemist friend of mine once remarked that diamonds are one of the strongest of all substances. But originally diamonds are carbon. It takes great pressure to change carbon, one of the blackest of all substances, into diamonds, one of the brightest and fairest!

Even the Son of God knew deep suffering and grief. "Blessed are they that mourn?" Of course. What glorious upward paths can lead from mourning—deeper consecration, wider vision, holier faith, and higher hills of love, prayer, sacrifice, and service!

Fargo, N. Dak.

Saying Grace a Splendid Custom

By HENRY H. GRAHAM

Not nearly enough families say grace before meals. It is a fine practice that is used in innumerable homes, and should be followed in every home. There is something definitely refreshing, stimulating, and comforting in this wonderful custom. It gives the meal a good start, even seeming to aid digestion and promote good fellowship.

It is a splendid idea to encourage youngsters to adopt the practice. They can easily memorize a short, little prayer and nothing in life is sweeter to hear than the reverent words of a child. Furthermore, when the child grows up in a home where grace is always said at mealtime, he is almost sure to follow the custom all through life.

When the blessing is asked, it should be done reverently and earnestly. Most of us have been in homes where it was evident that the little prayer, even when spoken by adults, appeared to be only a formality. It was hurried and even smacked of insincerity. The words should mean something truly fine to everyone at the table and each should bow his head. The prayer need not be lengthy. Sincerity is the important thing

and a brief prayer can be just as reverent and meaningful as a long one.

The saying of grace three or more times a day helps to keep God in the minds and hearts of adults and children as well. They all grow accustomed to thanking Him for the matchless blessings He bestows on them. God richly deserves to be thanked. It is the least we can do to show our appreciation for watching over us twenty-four hours a day.

Twin Falls, Idaho.

A Message to the Physically Fit

By SOMEONE WHO ISN'T

I used to walk into a sickroom feeling inadequate and pained. I'd walk in and smile and say, "I'm sorry you are ill," and leave. But the sick person had to stay with his illness while I walked out into my own pleasant world.

Now the tables are turned. Someone else walks into my room, smiles, says kindly, "I hope you'll soon be feeling better," and walks out, leaving me alone to live with my illness.

The story is told of a Christian nurse who was very eager to express the love of Christ in her nursing career. She was caring for a man who was very ill and about to die. "I don't know what I'll say to Mrs. Smith," she said to the doctor, "if Mr. Smith leaves."

"Don't say anything," the doctor said. "Just make her a cup of tea." It happened just that way.

Those of us who are ill are partly dead in the sense that we are denied many privileges we formerly enjoyed. We, too, may need the extra notice, the cup of tea. Since my illness, someone paused to make this "cup of tea" for me, and how good it tasted!

Of course it's not so much the "cup of tea" that is needed as the love that prompts the gesture. Such kindness brings Jesus down to walk the dusty streets of earth again. Such love is God "with a face."

Prime Minister Ben-Gurion of Israel recently said: "Jerusalem cannot be compared with any other city of Israel or any other capital in the world. I doubt whether there is a parallel in human history to the deep spiritual bond that was forged between the Jewish people and its country—and survived unspoken and unweakened for thousands of years even when it wandered in foreign lands. The soul of this marvelous bond was the profound attachment to Jerusalem. . . . Jerusalem has become a symbol of the people of Israel, of its political and spiritual independence, of its philosophy and ethics."



TO BE NEAR TO GOD

In Isaiah's Day

By J. PAUL SAUDER

Sunday, January 8

Heur. O Lord. Isa. 37:14-20.

Some men's mouthings are an insult to God. Of course such braggarts are an insult to God's people, too, but that is secondary. In prayer concerning such insults it is well to keep things in order, even as Hezekiah did. Jerusalem was threatened, but Hezekiah does not mention it—personal safety goes unmentioned. God's name must be vindicated, and Hezekiah prayed accordingly.

P.S. God vindicated His name and in such vindication Jerusalem was also saved.

Sing—We Bless Thy Name, O Lord

Monday, January 9

Prolonging Life. Isa. 38:1-4.

God has an interest in the individual man, of course He does. And if, as Hezekiah's day, the life of the man is bound up in God's interest in His Jerusalem, then all the more reason for God to hear prayer and answer with a "yes." Brethren, what profit is there to God's spiritual Jerusalem if our life is prolonged?

Sing—God Answers Prayer in the Morning

Tuesday, January 10

Don't Forget How You Felt. Isa. 38:9-15.

Too often men forget their blessings too soon. In the intensity of their petitions they weep; then when the petition is granted, off to their work they go, making up for lost time. Not so Hezekiah; when he recovered he took some time to praise the Lord and to write that praise out. You can see that he remembered well the feelings he had and the depth of his depression. Can we moderns whose health has been restored do any less than that?

Sing—Bless Jehovah

Wednesday, January 11

While Time Remains. Isa. 38:10-18.

Recovery is for praise, while time remains. And praise is life, not mere existence. For while the body lives, in recovered health perhaps, it is only that its resident soul may live to "celebrate" God, to bask in truth, and to revel in the truth that "thou hast cast all my sins behind thy back." Recovered health is good, of course it is, but recovered health should pay spiritual premiums for self and others.

Sing—Sing of the Mighty One

Thursday, January 12

A Father's Responsibility in Prayer. Isa. 38:18.

It is good to have quiet personal devotions. Hezekiah had such, undoubtedly. But he had more; he said his thanks to God in the presence of his "children," probably including his grandchildren. And "the truth" of God is not so boring as a continual ref-

erence to "when I was sick," or "when I had my operation." The prayer of praise becomes naturally the blessed sharing of the truth of God.

Sing—Praise Him, Praise Him

Friday, January 13

One of God's Delights. Isa. 38:20.

How God must take delight in answering prayer, particularly if it is phrased rightly. Particularly if He knows that He will get all

the praise from the answer and from the lips of him who prayed. And Hezekiah promised that while life should last this praise would be kept up. And to make it doubly sure, Hezekiah wrote down his promise—a promissory note of his answered prayers! Thus God did, and thus I, Hezekiah, do out of thankfulness, steadily, year by year, while life shall last. What a splendid example Hezekiah is to us.

Sing—I'll Praise My Maker

Saturday, January 14

Faith and Fig.

Faith, boils, the prophet, fig plaster, the Lord, healing of the body, all are bound up in the wish to recover so that Hezekiah may again go up the hill, Zion, to worship in the house of the Lord. Faith in a fig plaster? No, faith in the Lord, who heals by way of fig-plaster obedience.

Sing—Trust and Obey

Sunday School Lesson for January 15

Why Christ Came

John 3:1-7, 12-21

John tells much about a Pharisee named Nicodemus, who visited Jesus. There must have been a reason for recording their detailed conversation. Who was this Nicodemus?

A Pharisee—a member of the sect so strict that it has come to be regarded as the best example of a "closed mind." Many of them were glad, at least, that they were not like the publicans. They were self-sufficient.

A leader—probably at the top of the ladder in his party, a man of authority, a high-minded man, but no mean man.

A member of the Sanhedrin—a body of men with jurisdiction over all religious questions. They could decide who was a true teacher or prophet.

A man of wealth perhaps—some think he was wealthy because of the part he took in the burial of Jesus' body.

A man of imperfect faith—his faith was built upon miracles. What miracles had Jesus done? Notice that many were believing on Jesus because of His signs. A seeker for what? According to John, Jesus didn't give Nicodemus an opportunity to tell his purpose. Of course, Jesus knew his motive. Perhaps Nicodemus was longing for the kingdom to come. We know his position and fame didn't satisfy. He was poor and hungry, I believe.

With this man Jesus opened a remarkable conversation. Jesus told Nicodemus, and us, the Gospel in a nutshell. Notice how Jesus involved Nicodemus in the conversation.

What is the subject of the discourse in verses 4 to 7? Rebirth, they say, was not a fully new idea to the Jews. Whenever anyone was converted to Judaism, he was re-

garded as being reborn. If this is true, this intelligent man didn't understand it anyhow. Surely Nicodemus didn't know by experience any spiritual rebirth in which the sins are washed away.

Jesus used an historical figure for an analogy of the necessity of His death on the cross, that "whosoever believeth in him should not perish, but have everlasting life," "ye must be born again," and "so must the Son of man be lifted up." The new birth is made possible by Christ. How the "who-soever" must have quickened this seeker!

Then Jesus explained in clear and most loving terms how it is possible for a man to enter this new kingdom, His kingdom. Jesus loved men and did something about man's sin. Man must make some response to that love, to Jesus Christ Himself. Salvation depends, not on works, but on faith. Believing makes the difference between life and death.

Why did John tell this story to the Greeks? Keep in mind that John is selective in what he tells.

Perhaps one of your pupils has a question concerning the new birth. It is really not to be understood, but experienced. Or if your pupils are all born again, they may need to explain (?) this to some other sinner.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.



Footwashing is to show we belong to each other and want to serve each other in whatever way we can.—J. C. Wenger.

A New Partnership in Tanganyika

By Paul N. Kraybill, *Secretary, Eastern Mennonite Board of Missions and Charities*

On Saturday, Sept. 3, 1960, Julius Nyerere announced to his fellow citizens that he had been designated to be prime minister of their government. Thus, in a quiet and orderly way, Tanganyika took a long step toward independence. While Tanganyika's self-government is for internal affairs only, this significant step promises early transition to total independence, probably in 1961.

Just before this, on Aug. 25, another significant event took place at Shirati, Tanganyika. Here, 26 years after the Mennonite Mission began in 1934, the General Council of the Tanganyika Mennonite Church was gathered at the same place to consider a constitution for the work of a new Mennonite conference. Present were 16 African ordained men, including 10 deacons and six ministers, plus ten elders and six ordained missionaries.

Preparations for a Conference

Much time and work had gone into the development of a constitution. A number of exchanges and deputations and much work in Tanganyika had brought the constitution back to Tanganyika in the hands of a delegation—Amos S. Horst, Donald E. Lauver, and Paul N. Kraybill. Later an executive committee, including both Africans and Americans, was organized. On Jan. 16, 1959, the executive committees of both the church and the mission agreed to merge into one body to acquaint the African leaders with the work of the mission.

All of this took place in the midst of the desire for freedom and independence which was heavy in Tanganyikan air. Grumblings of disorder from the Congo to the west contrasted with the stability which marked Tanganyikan moves toward independence. Desire for African leadership was strong, however, throughout the country, and the church, desiring self-government and its own African leaders, was not unaffected.

Deliberations on the Constitution

The conference at Shirati Aug. 24-26 thus culminated many events and there was an atmosphere of eager expectancy. Stronger, however, than the tug of freedom and independence were the ties of spiritual brotherhood bringing American and African representatives together in these conference sessions.

Discussions were deliberate and unhur-

ried, frequently quite extended. The church was told that the final version of the constitution was up to them. The church in America had made a number of suggestions, but no final decisions. A spirit of confidence and co-operation marked the discussions, and the desire for fellowship and sharing and brotherhood overcame any national ambitions. Slowly, over the course of a two-day period, the final version of the document came together, and when it came to final vote, it was adopted unanimously.

For some, the day when the church could make its own decisions and elect its own leaders could not come too soon. It was most appropriate that in the providence of God, the constitution should be completed a few days before the date of Tanganyikan self-government status.

Implementing the Constitution

Following the adoption of the constitution, the meaning of this for transfer of responsibility from the mission to the church was carefully given. The work, including education, Bible school, evangelism, medical work, etc., which until now had been the responsibility of the mission, now became the responsibility of the church. Effective immediately the executive committee would be responsible to make all final decisions involving the program in the various areas. In November the conference would convene again to elect a new executive committee to succeed the present executive committee.

The new constitution does not specify whether officers shall be missionaries or Africans. The church is free to elect a completely African executive committee if it chooses. One exception is the bishop who is ex officio chairman of the conference. This will also change as soon as the church ordains its own bishop. The church is free to elect any missionaries it may want to have serve. The missionaries become members of the church on the same basis as any African member and have no special responsibility unless the church calls them to it.

The church will submit the constitution to the Tanganyika government for registration. As soon as registration is granted by the government, the church will have authority to own property, and the mission will transfer its property, including mission compounds, houses, church buildings, hospitals, clinics, schools, and automobiles.

The church in America wants to continue in a partnership arrangement with the Tanganyika Mennonite Church if it is desired. The church in America is concerned that the church in Tanganyika be missionary and evangelistic. It feels, however, that it is not right to continue a mission side by side with the church because each organization apart from the other is not complete in itself. These steps were being taken so that the church may be both truly mission and truly African (rather than American).

The church in America is ready to supply workers if they are desired, but it will only



The Joint Executive Committee of the Tanganyika Mission and Church with the deputation as it met at Shirati, Tanganyika, on Aug. 22, 1960. At the meeting of the General Council which followed on Aug. 24-26, the constitution for the Tanganyika Mennonite Church was adopted.

supply them as they are requested by the church in Tanganyika. The church in America reserves the right to support these workers, but it expects the church in Tanganyika to provide housing and transportation for them. The church in America will also provide funds for the church in Tanganyika, but the budget will be limited to a certain figure, and the church in Tanganyika will be responsible for the administration and allocation of these funds. It is hoped that the church there will add to this figure an increasing amount of its own so that the funds together will be adequate for the life and work of the church.

Shouldering Responsibility

After this explanation regarding the transfer of responsibility and property to the Tanganyika Mennonite Church, there was a period of quiet throughout this assembly in the Shirati church. Slowly, one after another of the African brethren arose to express a sincere and deep feeling of humility and gratitude for the confidence of the church in America. There were many expressions of appreciation. Prominent throughout was the remark that while so many people are talking about politics and independence and freedom, what was happening to the Tanganyika Mennonite Church was beyond politics and possible only in the Spirit of God.

Later on they decided to begin the General Fund for the church at large. Heretofore, the church funds were handled in various districts. The General Fund was now to supplement those funds. Each member should pay into this fund a certain sum each month. After this decision, one brother arose and said that he wanted to start the church fund and thereupon went forward to place a gift on the table. A procession soon followed him, and as the group sang quietly, the pile of shillings continued to mount on the table until it totaled over \$30.00, a sizable amount from a small group of men with very limited means.

The church is eager to place its own men in positions of leadership and responsibility. They plan for the ordination of a bishop in the near future. Men may be assigned to positions of responsibility for which they are not well qualified. Missionaries are ready to accept this and will be helpers rather than leaders, working wherever they are wanted and needed. The church is anxious for missionary help, however, for the church does not have trained personnel for many areas of work.

The Mission Must Continue

The mission as such will need to continue for some time for legal reasons. Until all the property is transferred to the Tanganyika Mennonite Church, it will be impossible to dissolve the mission. However, the mission exists as a group with very limited responsibilities, and probably will be discontinued altogether in the future, although some sort of an American committee will be retained to care for such responsibilities as

the education of American children, missionary allowances, etc.

For the immediate future the amount of budget for Tanganyika will probably not be reduced substantially. But over the years it is hoped that it can be reduced as the church in Tanganyika increases its share. The amount of personnel will probably remain about the same. Some unfilled authorizations for new personnel have now been cancelled.

A few projects were not included in the integration. The missionary children's school must provide education for missionaries' children if the Mission Board is to supply workers for Tanganyika. The property is being transferred to the church, however, so that it is held in the name of the church. The church has given the mission full control of the school to prepare missionaries' children adequately for education in America. The Mara Hills School, however, shall immediately become an integrated, interracial school open to children from any race. Any child who qualifies, and who pays the regular fees, is welcome and accepted in the school on a space available basis.

The Musoma Alliance Secondary School is owned by the mission but operated as an Alliance School involving several other missions. Further negotiations with the other missions involved must be worked out before transfer can be effected. The bookstore in Musoma is a partnership project between the Eastern Mission Board and the Mennonite Publishing House. It is financed by the publishing house; so it will not be turned over immediately.

A New Era for the Eastern Board

These developments in Tanganyika bring us to a new era in missions. We no longer have in Tanganyika an American mission with which the Eastern Board in America can correspond and whose decisions and procedures are carried out by American personnel. The Tanganyika church now has the freedom and responsibility. We can counsel with them and share, but their decisions need to be made in light of their own convictions and leading in the Spirit. We are partners with them. Their contribution to the evangelism of Tanganyika is just as important as the share we can have.

This means radical changes. Missionaries will need to adjust greatly to this new situation. The security and the positions of leadership which missionaries enjoyed in the past are now giving way. Africans are assuming leadership. Decisions are not always as definite or the future as secure.

This is the time, however, for which the church in America has been hoping and praying. We are now on trial. Were we really sincere or not when we prayed that the Lord would lead us to the day when we could turn over responsibility to a new church? In many ways this new relationship will be difficult, but it can become a most thrilling experience in which to participate.

(Continued on page 14)

Missions Today

The Nature of Our Task

By J. D. GRABER

The whole Gospel for the whole man for the whole world. This is the comprehensive definition of our missionary task. But this is the task of the whole church. It is not a "white man's burden." A church in Tokyo or in the bush of Africa has the same mandate. It is not a process of making all men like unto ourselves. The Gospel does not denationalize people. At least it should not even though in the past colonial era this was far too often done. The Gospel, the power of God, is to be released in every society, nation, and culture and He will make men over into His own, not our own, image.

The Gospel is supra-national. It moves above all national struggle or expansion. It must be divorced from every vestige of the East-West struggle of our times. Communism is not the kingdom of Satan, nor is our Western civilization the kingdom of God. God's judgment is on both systems. The kingdom of God is in the world, but not of it.

The missionary task calls for sacrifice. It is not by might nor by power that the work of the kingdom is done. A person fully yielded to Christ is the most powerful factor in kingdom extension. But yielding is a denial and a forgetting of self. This is the most difficult aspect of the missionary enterprise. Being a missionary is not a career; it is a living sacrifice unto Christ. Communists demand complete dedication to their cause, even if it involves terrible sacrifice. Christ has never demanded less. This is the normal cost of discipleship and of witness bearing.

The whole man is to be redeemed. To speak of the missionary task as "saving souls" is inadequate. Nothing could be more important than leading men to Christ so that they experience the new birth. But birth, natural or spiritual, is only a beginning. After that comes a lifetime of growth, learning, discipline, labor, and perfection. Christ makes men new. He works the miracle of regeneration in those who truly open their hearts to Him. He makes all things new, not merely the soul. The missionary's task includes a fearless application of the Gospel to life's habits, ambitions, desires, occupations, and, on the social level, creates a new community of transformed men in whom love directs all interrelations.

Mission strategy is anticipatory. The church now is "the beginning of the end." The eternal and fully consummated kingdom of God which will come into being at Christ's coming again is projected on a straight line from the church of today. This glorious vision encourages us and fills us with anticipation that warms our zeal. As we witness and as we work together with Christ as He builds His church among men now, we are building with Him for eternity. Truly, "he that doeth the will of God abideth for ever" (1 John 2:17).

Elkhart, Ind.

The Tanganyika Church and the Future

The Tanganyika church will have many problems. There is the problem of growth. Seventeen hundred people are under instruction. It will be no small task to teach these folks and to bring them into the brotherhood as growing, responsible members.

There will be problems of new leadership eager to take over, handicapped by lack of experience and training in administering a large program built up over the years.

There will be the problems of growing costs for educational and medical programs. The church will need to give serious consideration to the future of these institutions.

The church is taking its new role seriously. The Spirit of God will guide them in truth just as He does wherever the church

is found. One example of their serious approach to their new responsibilities is their decision to double their budget for 1961. The church is reaching out through at least 80 witness points. Membership stands at 2,300.

It is a thrilling experience to see the hand of God at work in the African continent where politics, racial feelings, and nationalism are the order of the day. God has shown that white and black can work together in harmonious relationships without the tension and bitterness so often found on that continent. The Lord be praised for His work in the hearts of our missionary and African brethren, making possible this important step in the work in Tanganyika.

Salunga, Pa.

er all, if the European farmers were to put out all the fires in these Arabs' huts, they would not have time to get their farming done. Our men were actually counseled not to have much free association with the Arabs because "they won't understand it, and they'll lose their respect for you."

But when this fire broke out, our men did not know that it was improper for them to come to the rescue. They forgot about losing the Arabs' respect. They did not think that helping was the wrong thing to do. Instead, they took down to the burning house the tank in which they stored water for mixing cement, and soon the fire was out.

These men did not stop and think, "Let's see. We are Mennonites, nonresistant people, and it says in the Bible that we should help people. Now here is someone who needs help. So let's do something. What should we do?" This would mean operating on the basis of law. Rather, their actions came naturally.

In this village we never had anyone who could really use the language. But once a few visitors came who could converse a little in Arabic. They found in the village an appreciation and an openness which is still calling us to come back. This openness is of a kind which veteran missionaries tell us does not exist in other places where other missionary methods have been used for thirty years. The explanation is that here was a quality of personal concern. This whole experience was not something these men thought would add to their message. It was the same thing as their message.

A New Approach

I said earlier that the history of Christianity and its failure has built up before us walls we cannot get over not only in Algeria, but around the world. We shall never be serious about the job of missions in our day unless we realize that these walls have been built in such a way that we can no longer surmount them the way missions used to be able to do.

Only one possibility is left. Perhaps we can get under the wall. If you get under the wall, you get dirty. It takes more people and it takes more work than going over the top, but this is our calling and this is the place of our peace witness in our evangelism. Our peace witness is not something that should be a part of our catechism which we are sorry to have left out sometimes, but rather it is something very central to the Gospel. There are times and places in which silent service is the best way to state the Gospel; there are other times and places in which it is not. But peace witness is always a part of the Gospel.

If we have any special assignment to do, something special called "peace witnessing," i.e., raising with people the issue whether they should kill or whether they should be nationalists, we do this not because this is a peculiar idea that we have, but because

The Place of the Peace Witness in Missions

By JOHN HOWARD YODER

Our Concern for Conversions

There is a sense in which our purpose in Christian missions and evangelism is not to win converts. Whether this person with whom we work in a mass meeting, in personal work, or in Christian nurture, will be opened up to the message we bring and will respond in faith is the Spirit's responsibility. Especially if we have a burning concern for evangelism are we open to the temptation to forget that the people with whom we work are first of all people whom we love; they are not souls which we want to influence, nor wills which we want to bend. If we win converts by bending people's wills, or by the use of psychology, or by material aid, or by any other kind of influence, we are sinning against the command to love.

During the first World War, as masses of men were being thrown into battle with the very clear expectation that they would not return, the words "cannon fodder" were coined. Similarly, we need to be reminded of the temptation to think of the people with whom we work, to whom we preach, to whom we witness, whom we educate, as "conversion fodder." (I did not invent the term, but I find it an apt and pointed one, though a rather unpleasant one.)

We are not dealing with people or investing in Christian missions at home and abroad in order to have a good record of influencing more people and stretching over more and more individuals our personal power, or the power of our organization or church. We are evangelizing because we see in every individual a Christ whom we must serve, a child of God whom he could become. Therefore, we respect the integrity of his doubts, his hesitations, and his questioning about whether he should make the step of faith. It is the Holy Spirit, and not we, who must push him to this step.

It follows that if we have this degree of concern for the brother in whom we serve Christ, this includes a total inability to hate his life. We are not nonresistant because there is a law against killing in the Bible. Basically we are called to nonresistance because the Spirit at work in us, the Christ whom we serve, and the Father who sent Him, is the kind of a God who wishes that none should perish. His concern for every individual should be our concern for every person.

Personal Concern in Algeria

Now it just happens that this kind of concern for people can communicate the whole Gospel in a way that words almost have lost their power to do. It has been a parable of this fact to see what happened just recently in North Africa.

In the village of Flatters, Algeria, a half dozen or so of our fellows, without any training and without orientation, worked something over two years building houses. They lived in the village with the people whom they were attempting to serve. The educated people in the village spoke French; our fellows could not speak French. The simple folk in the village spoke Arabic; our fellows could not speak Arabic. But they could be around; it could be seen that they had gone to some trouble to be there. They were in a part of the world where they had no logical reason to be, vocationally, educationally, or economically. Yet they were there, building houses for people who did not have good houses.

Once a fire broke out in one of the straw huts in which some people were living. The twenty or so European farmers in the village pay no attention to a fire in an Arab house—that's the Arab's business. The Arabs just work for the European farmers, and aft-

some other Christians have the peculiar idea that a Christian can be a militarist. They have been able to explain to themselves how Christians can hold a loyalty to a nation, or a class, or a family, or a civilization. They are willing to be cut off from the rest of humanity and from the people whom they should be concerned to serve as if they were serving Christ.

If any specific peace witness is needed in this narrower sense, that we talk about war and about loving our neighbor and turning the other cheek, it is necessary because we need somehow to fall over backwards to undo some of the harm done by persons and nations that call themselves Christian. It will not be enough to say that we are innocent and not involved, we are not the state church, we are not imperialists, we did not commit the sins of the West. When we arrive as witnesses, we come from the West,

we do have our passports, our skin color, our language, our economic resources. Rather, we must find a way to disassociate ourselves and to proclaim a sort of repentance for the sins of the West, if we are to find the way into the hearts of Africans and Asians.

The Justification for Mennonite Missions

We realize more today than we did 20 or 50 years ago the necessity for the Christian church to be a unity. This does not mean that we should have one great church organization, making everyone believe the same, speak the same, and worship the same. But it does mean that every time Christians and other Christians work at cross purposes, the cause of Christ Himself suffers. What is wrong with competition between churches is not that it is inefficient

(Continued on page 19)

Broadcasting

Cuba Rejects Broadcast Tapes

Due to the political situation in Cuba our Spanish broadcast tapes cannot be sent into the country. Until recently Luz y Verdad was broadcast on the Santa Cruz station.

Lester Blanks, who were in charge of the radio office there, together with other missionaries, have left the country because of political tensions.

Pray for the Bible course students who are continuing their studies. Lessons have been coming to the Puerto Rican office for grading.

Argentina Personnel Changes

Eduardo and Marta Alvarez have accepted the responsibility of directing the Luz y Verdad office in Argentina. During the last four years Bro. Ernesto Suarez served as director of the office, but due to other responsibilities he finds it impossible to carry on the office correspondence for Luz y Verdad. His fine work with the students and radio listeners in behalf of the Spanish broadcast has been very much appreciated.

Franconia Men Discuss New Broadcast

Arthur Hackman, Russell Musselman, and Jacob Rittenhouse spent part of Dec. 16 at the radio center in Harrisonburg to discuss a radio program they will be producing for release on WNPV, Lansdale, Pa., each Sunday. The program will be sponsored by the middle district of the Franconia Conference. They are using the Rock of Ages broadcast until they are ready with their locally produced program.

Heart to Heart Leads to Conversion

A mother wrote to Heart to Heart stating that she is not a Christian "but I would like to be and I have a wonderful family. . . . Please put us on your prayer list that we may all receive Christ as our Saviour."

After counseling with her, another letter came—this one a testimony. "I have let Christ come into my heart. . . . I have faith in God that He will save my family."

We praise God that a soul has been saved through Heart to Heart.

University Hospital Uses Mennonite Hour

The University of Virginia hospital at Charlottesville released The Mennonite Hour over their intercommunication system on Dec. 18. This was reported by Rachel Horst, who is in nurses' training there. Rachel, who earlier sang in The Mennonite Hour Chorus, is the daughter of John L. Horst, Home Bible Studies instructor of The Mennonite Hour.

Ex-Prisoner Receives Christmas Visit

Recently a prisoner was released who was saved through the Bible courses he studied from the Luz y Verdad office. He returned to his home in Rabanal, Puerto Rico, and is attending the Mennonite Church in that area. He has a family of nine children and has encountered financial and social difficulties. During this Christmas season one of the doctors serving at the Mennonite Hospital in Aibonito and his family plan to visit this family and to remember them with gifts.

WMSA Weekly Notes

Children's Service for World Day of Prayer

Theme: "Forward Through the Ages"

Materials for Room: Make the theme impressive with a mural of Christ as the Leader and the saints of the ages following Him. Flannelgraph characters from various stories might be used. The poster of the 1960 summer Bible school theme, "Walking with Jesus," or the cover design of the grade seven summer Bible school book will provide ideas. The room decoration should also have some reference to, and explanation of, the day's offering to make it more meaningful to the children.

Call to Worship: Read or quote Matt. 4:19 and Heb. 13:8.

Song: "O Worship the Lord," No. 3, Junior Hymns.

Prayer

Introduction: This year, 1961, is the 75th anniversary of the World Day of Prayer. Not only is it observed in America, but in 145 other areas around the world. It is thrilling to be young and to join in the march of time. If the Lord tarries until 1986, many of us will help to celebrate the 100th anniversary. What will our world be like then?

Imagine the services today. Many will be in churches like ours—in the warm countries they may be held in thatched-covered chapels; some will be in igloos in the cold north; some in big cathedrals, factories, stores, or schools. Our outward surroundings may be different, but our songs of praise, our prayers, our worship will all be directed to the same Lord. We children are a part of the march of Christians—we are going on "forward through the ages."

Forward Through the Ages

1. With the Heroes of Faith (Heb. 11—choose one to use as illustrative story)
Prayer: Thanksgiving for the Bible which

gives us these stories.

Song: "Forward Through the Ages," No. 261, Life Songs.

2. With New Testament Followers of Christ (The story of Philip and the Ethiopian eunuch could be used effectively.)

Prayer: Thanksgiving for the Christ who inspired these followers.
Song: "Forward Through the Ages."

3. With Missionaries and Christian Workers of This Century

("Lost at Sea—Story of Marie Fast," Grade seven summer Bible school, teacher's manual, page 80, would be an appropriate story to use.)

Prayer: Intercession for missionaries, with specific requests for those known by the children.

Special music: "The Son of God Goes Forth to War," No. 142, Junior Hymns.

4. With Us—the Youth of Today

(An adaptation of the story, "The Hall of Heroes," Christ and the Fine Arts, page 641, could be made impressive at this point.)

Prayer: Pray that we as youth may continue this "forward through the ages" march with Christ.

Song: "Follow the Path of Jesus," No. 244, Life Songs (use as a hymn of consecration and dedication).

Offering: Explain how the offering is to be used.

Dedication prayer by an older child.

Closing Prayer

Note: If some of the music cannot be used by your particular group, the words could be read or recited by an able child.

Quoted from the 1961 World Day of Prayer worship service. Published for the General Department of United Church Women by the Office of Publication and Distribution of the National Council of Churches. Copyright 1960. Used with permission.



RELIEF AND SERVICE

OVERSEAS SERVICE

The MVS Newsletter reports a reunion of Dutch MVS-ers on Nov. 5 and 6, 1960, at Valkeveen, Holland. According to its report, "the 69 persons who were present had a very enjoyable and profitable weekend of fellowship while reminiscing about the summer's experiences. There were seven Germans, three Americans, and one Swede in attendance, which helped to add an international flavor to the fellowship." One evening, the group "took a trip" to 15 summer camps as participants from each camp portrayed their project by a chalk drawing. Interviews with persons from various camps and slides also helped to visualize the work done. Last summer, 300 young people served in the MVS program in 18 camps in western Europe. They expressed their convictions for peace—in positive action, by building homes for refugees, churches, children's homes, and kindergartens.

Personnel Needs

A young man with Canadian citizenship is needed to assist in a building program at Union Biblical Seminary, Yecotmal, India. Someone with building and farming experience would be preferable. The term of service is three years. Anyone interested should contact the Personnel Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Bible Distribution in Beirut

Ernest Lehman and Alice Snyder recently purchased Bibles in the modern Syriac language from the Bible Society in Beirut for distribution among members of the Assyrian community, where MCC operated a food center in the winter of 1958-1959. Since the supply was limited, they ordered extra Bibles from New York City. As distribution was made, other needs were discovered. In Baghdad, the Nestorian churches have only a few ancient handwritten manuscripts (mostly of the four Gospels), so 50 Bibles and 10 New Testaments were sent there. Fifty Bibles are being sent to Syria, where they will be divided among 42 villages. Will you pray that God's Word in the hands of these people will revive their interest in a living Christianity?

VOLUNTARY SERVICE

Since many of the migrant children "miss the bus" or otherwise resist school, the Phoenix VS unit has been attempting to work with the school on this problem. Unit members encourage the migrant children to attend and have been helping the school nurse locate some of the missing children who hide in the orange groves or elsewhere. Why don't they want to go to school? They say they don't have clothes, don't have money for lunch, or they're baby-sitting.

The Portland, Oreg., VS unit sponsored its first "teen-age rally" for community young people on Saturday evening, Dec. 17. Unit Leader Lynford Hershey reports that weekly club attendance is around 70. For the past three months 14 VS-ers have been

handing out a one-page paper in the five-block area surrounding the unit. The paper informs the people about what the unit is attempting to do. This has greatly increased the effectiveness of the unit witness.

At Phoenix a local lady, Mrs. Schell, is helping with two of the clubs. She is learning craft ideas from the unit and they are learning about teaching the Bible from her. She had the complete story of the Bible in flannelgraph and uses it very effectively during the devotional period, even with teen-agers. Flannelgraph is an excellent way of communicating where language problems are present.

The South Dade child-care center in Florida was scheduled to open on Dec. 12.

Jerry Benowitz, Philadelphia, Pa., began service with the New York VS unit on Dec. 5.

The Corpus Christi, Texas, kindergarten opened its doors on Aug. 29, 1960, with eight children on hand that first day. By December, the VS-ers who teach there reported an enrollment of 21 in the forenoon group. In October, an afternoon session was begun, which grew from four to its present enrollment of 19. VS-ers allowance plus funds for transportation have been supplied from Elkhart, but in everything else, the kindergarten has been self-supporting. Delores and Mardella Bohn, Manson, Iowa, are the teachers at this location. They have been encouraged at the way the Lord has been supplying their needs.

For the past six months, no new VS-ers were accepted at the Kansas City General Hospital, Kansas City, Mo. This was due to political pressures because of local unemployment. On Dec. 13, Mr. Felson, administrator, contacted Roman Stutzman, pastor of the Kansas City Mennonite fellowship, and informed him that they are willing to accept VS-ers again. These will probably be accepted as part of a training program under Mr. Thompson, R.N., Director of Nursing Service. The unit and the VS office feel that this development is in answer to prayer.

The VS unit at Glenwood Springs, Colo., moved into a new and more adequate service center on Dec. 15. Built with VS labor, it was financed by the community. The address for the unit is now R. 1, Box 47B, Glenwood Springs, Colo.

A sample packet of VS folders (both Mennonite Relief and Service and MCC publicity) will be sent to Mennonite congregations soon. This will contain the booklet, "VS-1961", "Among the People—Summer Service", "MCC—Voluntary Service", and "MCC—Summer Service", plus a post card for ordering additional copies. If your MYF group or Sunday-school class is interested in this material, contact your pastor or Mission Board member about it.

Carl Frey, New York City VS-er, reports more violence on the grounds of the P.A.L. center where he works. The Crowns (a gang) were still vowing revenge on the Sinner gang, with which Carl has constant contact. One evening the Crowns, who had been lying in wait with homemade zip guns

and knives, pounced on the Sinners as they left the center. One of the directors of the center gave chase with his car and soon the Crowns dispersed. Actually, the Crowns had been lying in wait for several of the fellows who were not in the first group to leave. When this fact dawned on the few Sinner leaders still in the center, it really shook them up. Carl could speak very frankly to them of the great importance of having their lives straightened out before something terrible does happen. Several evenings later on of the Sinners voluntarily gave to Carl his zip gun, saying that he didn't want it any more. Fashioned from a radio aerial, it can fire 22 slugs with deadly accuracy. The director of the center is very happy about the personal interest Carl is showing in these fellows.

Personnel Needs

During the past six months, for the first time in the history of the VS program, fellows have outnumbered girls. Of the 169 current VS-ers, 91 are men and 78 women. The program needs fellows and the VS office is very happy for the increased number who are participating, but the need for girls still remains. Right now there are house-keeping assignments, plus nurse-aide and club leader vacancies, that should be filled. Orientation schools are scheduled for March 7-17 and May 2-12.

Teachers (kindergarten or grade school) will be needed later on in 1961 at Albinot, P.R.; Eaglesham, Alta.; Chippewyan Lakes, Alta.; Mathis and Corpus Christi, Texas; Phoenix and Stanfield, Ariz. Orientation schools have been planned for June 7-17 and Sept. 6-16. If you are interested in an assignment next fall, please contact the personnel secretary soon. Write to the Personnel Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

I-W SERVICES

The I-W unit at Samuel Dixon State Hospital, South Mountain, Pa., was closed with the termination of service by I-W Wilbur Miller, Marietta, Pa. For information on existing I-W units, contact your pastor or your district service counselor. The I-W Council is attempting to recommend institutions where I-W's can have a worthwhile and satisfying service experience.

Guy F. Hershberger, Goshen, Ind.; Eugene Herr, Scottsdale, Pa.; and John R. Martin, Elkhart, Ind., are making an analysis of current predated mailing materials, as requested by the I-W Council. They are meeting on Feb. 14 to discuss the need for revisions or additions to the series. Pastors, parents, or youth leaders who have concerns in this area are requested to submit suggestions to any member of the committee before that time.

Because the Spanish language is changing so rapidly in this century, it has been found necessary to bring out a new revision of the Bible. This is the second complete revision since 1902. The various Bible societies of Latin America have written a 14-program series, which is available free of charge, to introduce the new revision as widely as possible.—Missionary Mandate.



MISSION NEWS

FOREIGN MISSIONS

Japan—At Sapporo, Arletta Selzer is planning her school Christmas program for Dec. 20. She has invited the missionary families to come.

Sister Selzer has been working with neighborhood high school juniors who are attempting to use their contact with her to learn English. One of them asked her recently, "Where do you go every Sunday morning?" She will be happy if she can interest them in Christianity and the Bible. In November Sister Selzer began an English Sunday school, since there is none available for English-speaking children. She has six American children and a Japanese high school girl. One of the children is the fifth-grade daughter of the new exchange professor at the university. One extra-curricular activity has been substituting for another missionary's English Bible and conversational classes three times a week. The child of this missionary couple (of another denomination) has been ill and in the hospital which has required both parents to change off helping to take care of him.

Tokyo—Joe Richards, Eugene Blossers, and Robert Lees are looking forward to the end of their language study. Those who are returning from furlough—the Richards and the Blossers—have discovered that the language study period in Tokyo is a worthwhile transition back into the Japanese culture.

Christians of the Honan cho fellowship have begun their Christmas preparations early. The women's group will be making cookies for the Christmas social this year. This is a sign of growth and acceptance of responsibility on their part.

Visitors have included Elizabeth Erb, en route home from India for furlough, and Bro. and Sister Willard Wiebe, chairman of the General Conference Mennonite Mission Board.

Robert Lee reports increasing interest on the part of some of the other Mennonite groups and some of the Brethren folks in following up the summer peace seminar work. There is need for additional study and effort to extend this work.

At the recent Hokkaido Mennonite fellowship meeting in Tokyo the missionaries appreciated the presence of Fred Ediger, representative of the General Conference Mennonite Mission and the current Mennonite Central Committee peace worker, and C. N. Hostetter, Jr., the Mennonite Central Committee chairman.

From Shibetsu Lee and Adella Kanagy report that the new community center and the kindergarten at Kamishihoro have been much appreciated, testifying to the good work which the Reseller sisters have done with Shimanzaki sensei.

Ralph Buckwalters report from Hometsu that communion was held Nov. 13, with all members but one present. The communion was held at the request of a number of persons in the congregation and with evidence of spiritual growth. The fellowship was a joyous experience and not a mere formality in any sense of the word.

Japan—Nakashibetsu Kindergarten entertained the Mennonite Ministers' Fellowship Nov. 28 as missionaries and Japanese Christians sought to understand more clearly Bible teaching and evangelistic outreach.

Nigeria—Cyril and Ruth Gingerich arrived in Lagos on Nov. 4. On Nov. 9 the Edwin Weavers joined them. While they waited for the Weavers, their orientation began through Elizabeth Showalter, who arrived just before from East Nigeria, and H. N. Hostetter, Brethren in Christ pastor serving under the MCC Peace Section. Bro. Hostetter had just come from visiting with the Weavers.

Ghana—Carson Moyer has been visiting three villages each week, distributing milk and teaching Bible. The milk distribution is in co-operation with the National Christian Council. Recently in one village, while conducting a Bible study on John 3:16, one of the women stood up, recalled her earlier Christian relationship, and spoke of wanting to return to the church of Christ. A general invitation resulted and the entire group of 15 expressed a desire to become Christians.

With school closing Dec. 15 for vacation, the program committee planned a convention for Dec. 19-23 before everyone would scatter. A similar convention at Trom-Nyerede was held Nov. 29 and 30. A report of this convention should appear in the GOSPEL HERALD at a future date.

Nepal—At Tansen, a new hospital is going up under the auspices of the United Mission to Nepal, with whom Lena Graber and Anna Lois Rohrer are serving in Katmandu. Tansen is one of the larger cities in Nepal. The new hospital will have 70 beds. The mission has already begun educational and recreational services inside the town while the hospital is under construction. Medical services are also being given.

A prayer letter from an officer of the United Mission reports that in Tansen recently eight new Christians of the town were called to the police station at ten in the

morning. They went as a group and sat together in the yard all day while the police officer called them in singly and gave them a very lengthy questioning regarding the circumstances of their becoming Christians. They happily testified to their faith in Christ and the reason for it. A more recent report indicates that six new Christians have been cast into prison in Tansen.

France—The youth group of the Foyer Fraternel, Paris, is preparing a play, "Christmas in the Market Place," for a watch-night service, Dec. 31.

India—Alvin and Goldie Hostetter, missionaries on extended furlough from India, have postponed their return to the field indefinitely due to health problems in the family. At present they are serving at Elkhart, assisting in the production of visual aids.

HOME MISSIONS

Texas—From Corpus Christi, J. Weldon Martin reports that he finds himself spending more time with the correspondence work for Luz y Verdad, the Spanish broadcast of Mennonite Hour with Lester Hershey as the speaker.

A very fruitful means of contact this fall was the Spanish bookmobile witness to braceros. For two months the Spanish-speaking pastors of south Texas took turns with the bookmobile. There were many decisions for Christ and nearly 400 signed up for Spanish Bible correspondence courses. Braceros enter the U.S. from Mexico on short-term work contracts for agricultural work and must return to Mexico. Nearly all the states of Mexico are represented in these correspondence course enrollments.

In November the Martins spent two days at Reynosa, Mex., with an independent pastor who has taken a number of Luz y Verdad Bible courses and has used Lester Hershey's instruction book for his converts. He has become interested in bringing his congregation into our brotherhood. The Martins request prayer that the Holy Spirit, which was manifestly present in the group when they met with it, might lead them.

Colorado—Workers among Spanish-speaking people in Denver began a boys' shop program on Monday, Dec. 12. On Dec. 13, John Ventura, who is in charge, reported that their fellowship began a series of Bible stories in the homes of Christian friends who have opened their doors to them. Currently they are investigating renting a church building of another denomination whose membership has dropped to 60 as it slowly disintegrates from members moving out of the neighborhood. Bro. Ventura requests prayer support for God's leading in the matter of finding a place of work and worship, in blessing those who have so generously opened their homes for Bible stories, and for those who are seeking and being sought. He encloses a list of 32 persons in the latter category.

GENERAL

Elkhart—Congregations planning home missions study this winter or spring will be interested in two new slide sets just prepared. Both center around the work of the Bethel Mennonite Church kindergarten in Chicago. Singing and Laughter is the

(Continued on page 19)

Your Treasurer Reports

Missions Week Returns as of
December 20:

1959	1960
\$57,329	\$66,189

These figures on Missions Week contributions reveal an area of serious concern. Although early returns this year were considerably higher than in 1959, the margin of difference has dwindled to only \$9,000.

—H. Ernest Bennett.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Aaron King, Cuba, gave a short missionary message, and the men's octet from E.M.C. presented a program in song at Conestoga, Morgantown, Pa., on Dec. 11.

Guest speaker at Martinsburg, Pa., the evening of Dec. 11, was Douglas L. Carl, Bedford County executive director of Youth for Christ.

Sister Nellie King, who has worked in the Publishing Department of the Publishing House since Sept. 1958, terminated her services here on Dec. 23. She went to West Liberty, Ohio, to be with her sister.

Bro. William Hallman and wife, Argentina, were guest speakers at Cross Roads Bible Church, Gulfport, Miss., on Dec. 18.

The evening meeting at Calvary, Upland, Calif., on Dec. 11, was in charge of Erma Birky, missionary in the Congo for 37 years.

The Gideons had charge of the evening adult Bible study services at Albany, Oreg., on Dec. 11, with George Waldo, professor at Oregon State College, as speaker.

The Prairie Street Church, Elkhart, Ind., heard Akira Hatori, speaker on the Mennonite Hour Japanese radio broadcast, the evening of Dec. 11. He was accompanied by Arthur Seely, of the Pacific Broadcasting Association of the Far East. Mr. Hatori spoke at the Goshen College Seminary Chapel the next morning.

Russell McKinnie, representative of the Gideon Bible Service, was speaker at Elmira, Ont., the evening of Dec. 18.

Bro. Robert Keller, Gardner, Kans., brought the Bible Sunday message at Grace, Mission, Kans., on Dec. 11.

Missionary speakers at Neffsville, Pa., recently were Elizabeth Erb, India, on Dec. 18, and Glenn Musselman, Brazil, on Dec. 25.

Bro. Elam Glick, who recently visited the mission at Araguacema, Brazil, spoke and showed pictures of his trip at Maple Grove, Belleville, Pa., the evening of Dec. 11.

Bro. E. C. Bender, Secretary of Health and Welfare of the General Mission Board, spoke in the morning service at Cheraw, Colo., on Dec. 4.

Bro. Henry Paul Yoder, Cuba, preached at Plains, Lansdale, Pa., on Dec. 11, at Perkaspie, Pa., the evening of Dec. 18, and at Worcester, Pa., on Dec. 25.

Bro. Lawrence Brunk and wife, Argentina, were guests in a special missionary service at St. Jacobs, Ont., the evening of Dec. 14.

Bro. Norman Kraybill and wife, Brethren in Christ missionaries to Cuba, spoke in the evening service at the Steelton, Pa., Gospel Mission, Dec. 11.

Bro. Gerald Studer's resignation as pastor of the Smithville, Ohio, congregation was accepted by the congregation on Dec. 14.

The WMSA at Morton, Ill., had Mrs. Gladys Murphy, London, England, as guest speaker on Dec. 14.

Bro. Lester Graybill, pastor at the Orrville

(Ohio) Church, plans to attend The School of Pastoral Care at Winston-Salem, N.C., from Jan. 1 to Feb. 10.

Nine guests, 80 years old and over, enjoyed a Christmas dinner served by members of a Sunday-school class at the Chestnut Street Church, Lansdale, Pa.

A farewell fellowship meeting on Dec. 28 was planned at Pigeon, Mich., for the LeRoy Bechler family, Saginaw, Mich., who are taking up pastoral work in Los Angeles.

Bro. Ivan H. Hess, Route 4, Davenport, Iowa, was licensed as minister on Dec. 18 to serve the unorganized congregation at Davenport. Bro. A. Lloyd Swartzendruber, Kalona, Iowa, officiated. Bro. Hess's telephone number is 328-0038.

New members: one by baptism at Birch Grove, Port Allegany, Pa., Dec. 11; twenty-three by baptism and two on confession of faith at Burton, Ohio, Dec. 21; two by baptism at Pigeon, Mich., Dec. 25; three by baptism at Mount Vernon, Oxford, Pa., Oct. 28; four at Calvary, Newport News, Va., Dec. 4.

The third printing of *Hidden Rainbow*, by Christmas Carol Kauffman, is now off the press.

Twenty-two new members were received into the Gospel Fellowship Mennonite Church, Shallow Water, Kans., on Dec. 4. In the afternoon dedication services were held. Bro. E. M. Yost, Denver, Colo., held special meetings there from Dec. 4-7.

Laying of the cornerstone ceremony was held at Beth-El, Colorado Springs, Colo., on Dec. 18, with Bro. E. M. Yost, Denver, Colo., speaking in both morning and afternoon services.

Bro. Glenn Martin, Denver, Colo., spoke at Thurman, Colo., on Dec. 11. Benson Hall, a Methodist minister and hospital chaplain from North India, who is in school in Denver, spoke and showed pictures of India at this same service. Bro. Martin also spoke at Thurman on Dec. 25.

The First Mennonite Church, Denver, Colo., has adopted the pattern of taking members into the church at intervals of two or three months. In connection with this, a year's subscription to *Christian Living* is given with the compliments of the church to each family taken in. A reception in charge of the elders and their families is given for the new members and their families, either on the Sunday prior to their being received or on the Sunday they are received. In 1960 the total members received was 47—by letter 37, by baptism, five, and on confession of faith, five.

Bro. Ivan V. Magal, Stuart, Va., was speaker at a fellowship dinner at Christopher Deek School on New Year's Eve.

An MYF Officer and Sponsor Workshop was held at East Union, Kalona, Iowa, on Dec. 28. Guest speaker: Eldon King, Millersburg, Ohio.

Bro. Ralph Palmer, tract evangelist, wishes to thank all those who sent in Christian literature in response to the request printed recently in the *GOSPEL HERALD*. He requests your prayers as they travel south

again this winter, engaged in tract distribution.

Bro. Don Jacobs, Tanganyika, and Bro. Noah L. Hershey, Parkersburg, Pa., were speakers at the Sunday-school meeting, Elizabethtown, Pa., the morning and evening of Jan. 1.

The Yoder, Kans., congregation had as guest speaker on Dec. 28, Ostan Haven, from the Grace Children's Home, Henderson, Neb.

Dedication services were held for the new church facilities at First Mennonite, Fort Wayne, Ind., the evening of Jan. 1. Paul Miller, Goshen, Ind., was guest speaker.

ANNOUNCEMENTS

Eugene Herr, MYF Youth Field Worker, will work with the growing congregation at Immokalee, Fla., Jan. 15-21, in a series of evangelistic meetings. These are designed particularly for an impact on youth. He will also be available to congregations in the southeastern states for consultations on youth work.

Correction: Eldon Miller, Rowdy, Ky., was ordained to serve at Bethel Mennonite Center and at Buckhorn Mennonite Church at Rowdy, not at Buckhorn, Mathias, W. Va., as stated in the Dec. 13 issue.

Harry A. Diener, Hutchinson, Kans., speaker at a Bible Conference, Lower Deer Creek, Kalona, Iowa, Jan. 5-18.

Nelson and Christmas Carol Kauffman, speakers in a Ministerial and Christian Service Course at Christopher Dock School each evening, Jan. 3-13. They will spend Sunday, Jan. 8, with the Salford, Pa., congregation, where Bro. Kauffman will bring the morning and evening messages, and Sister Kauffman will speak during the Sunday-school hour and in the afternoon.

Instructors in the Ministers' Week program at E.M.C., Jan. 30 to Feb. 2, include Mahlon L. Blosser, Harrisonburg, Va.; Harold S. Bender, Goshen, Ind.; Paul M. Roth, Masontown, Pa.; C. K. Lehman, Harrisonburg; Noah L. Hershey, Parkersburg; J. R. Mumaw, Harrisonburg; and A. Don Augsburger, Harrisonburg. Bro. Bender will also give his Conrad Grebel lectures on "This Is My Body—The Nature of the Church and Its Discipleship."

Calendar

Ontario Mennonite Bible School, registration day, Jan. 4, 10:00 a.m.

Shelkings Bible School, Tuttle Avenue, Sarasota, Fla., Jan. 9-27.

Christian Laymen's Evangelistic Association Annual Meeting, High School Auditorium, Orrville, Ohio, Jan. 9-27.

Kishacoquillas Valley Bible School, Allensville, Pa., Jan. 16 to Feb. 3.

E.M.C. Ministers' Course, Jan. 16-27.

E.M.C. Ministers' Week, Jan. 30 to Feb. 3.

Association of Mennonite Hospitals and Homes, annual meeting, Kansas City, Mo., Jan. 31 to Feb. 3.

Christian Life Conference, Hesston, Kans., Feb. 5-12.

Ministers' Week, Hesston, Kans., Feb. 7-10.

Conservative Conference Minister's Fellowship, Arthur, Ill., Feb. 15-22.

World Day of Prayer, Feb. 17.

Eastern Mennonite Board of Missions and Charities, annual meeting, Weaverland, East Earl, Pa., March 7-9.

Puerto Rico Conference, March 10-12.

Publication Board Meeting, Doylestown, Pa., March 24-26.

Mennonite Board of Missions and Charities, Morton, Ill., June 20-25.

South Central Conference, Aug. 1-3.

Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 12-15.

MYF Convention, Lebanon, Oreg., Aug. 17-20.

Mennonite General Conference, Johnstown, Pa., Aug. 22-25.

Bible Conference sponsored by the Wilamette Mennonite Bible Institute Association of Oregon at Sheridan—Jan. 9-13; at Tangent—Jan. 16-20; at Hopewell—Jan. 23-27; and at Harrisburg—Jan. 30 to Feb. 3. Instructors: Mervin Baer, Carlisle, Pa., and Stephen Stoltzfus, Myerstown, Pa.

Shekinah Bible School and Bible Conference at Tuttle Avenue Church, Sarasota, Fla., Jan. 9-27. Staff: H. Michael Shenk, Sarasota, director; Andrew Jantzi, Sarasota; R. H. Shenk, Denbigh, Va.; and George R. Brunk, Harrisonburg, Va.

The following courses are given at the two-week Ministers' Course at E.M.C., Jan. 16-27: Archaeology and the Bible, C. Irvin Lehman; Studies in Revelation, J. Otis Yoder; Methods in Bible Study, Linden M. Wenger; The Pastor and Group Leadership, A. Don Augsburg; Current Theological Movements, C. K. Lehman; Doctrinal Preaching, John R. Mumaw.

EVANGELISTIC MEETINGS

Roy Koch, West Liberty, Ohio, at Lebanon, Ore., Jan. 18-21. Howard Zehr, Elkhart, Ind., at Sharon, Winton, Calif., Jan. 24-31. Edward Stoltzfus, West Liberty, Ohio, at Bethel, Albuquerque, N. Mex., Jan. 29 to Feb. 5.

Concern to TV Industry to Be Voiced

In America the television industry has become well established and is continuing to grow. Because of television's increasing influence the General Council of General Conference recently discussed the attitude our church should take toward television's present programing and passed an action "to refer this to Mennonite Broadcasts, Inc., to consider and take any action that would represent the church's concern to the television industry."

Mennonite Broadcasts, Inc., at its November 26 meeting, adopted a statement drawn up by a subcommittee. In its first paragraph it commended the industry where progress has been made in producing more constructive programs in religious and educational fields and in reducing objectionable features such as hard liquor advertising. It also challenged the industry to take further steps to improve its programing.

Quoting from the memo:

"Recognizing that television is an effective and influential teaching agent, we therefore join with others, urging that this medium be used to help build moral and ethical standards in America. We encourage continued efforts to decrease the featuring of crime, violence, sex, and alcoholic beverage, and to relegate such programs as are continued to other than the prime viewing hours of the children.

"Further, because many of you in the television industry have shown a keen realization that you are collectively responsible for the impact of an important sociological influence in American life, we feel free to

set forth our hope that this influence may be used, even though it is in a commercial context, to help us Americans to rise above our preoccupation with material things. We believe that as moral and Christian values are made primary in our country, we as a nation will achieve real and lasting strength."

The memo is being prepared for release the early part of 1961 to television networks, TV trade journals, various television stations, and the religious press.

Local individuals and groups should always feel it their obligation to share with stations their constructive criticisms, "speaking the truth in love." This is a privilege which Christians in a democratic society may well take advantage of, as "light" and "salt" in the world.

Mission News

CONTINUED

name of the adult slide set, which consists of 67 color slides and a commentary for adults prepared by Kathryn Aschliman. A Day at School is the name of the children's set.

Prepared by the same author, who is a teacher of the nursery school, these can be useful for appropriate age groups in understanding life in a big city, what such a school can mean, and (for parents and teachers) the understandings which go into this kind of children's work. Congregational leaders may desire to look at the slide set as a tool for evaluating their own service to children—both for what it can contribute to their families and for what it can do for the kingdom. Write to Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., to schedule these or for more information.

THE PEACE WITNESS IN MISSIONS

(Continued from page 15)

and wasteful, though it is. What is wrong with it is that it is a denial of what the Bible tells us about the body of Jesus Christ.

Now this will have repercussions for questions of organization. If Mennonites do mission work themselves and attempt to build churches which will be in fellowship with their own organizations, there is need to prove before the court of world opinion the usefulness of this effort, as it never needed to be proved before. It is no longer taken for granted that since we as a denomination have a separate existence, it is all right for us to work independently of other churches and to enter foreign countries with a new name, a new cause, and a new organization. The justification for continuing to work will depend on whether we have a message which is not being adequately received and borne further within the broader Christian context.

This is a secondary reason, but a reason which is significant for our giving special attention to our peace witness. Someone needs to represent around the world the concern for Christian faithfulness in this realm which goes back to the Reformation and to the Bible itself. It is a simple fact, which is nevertheless deplorable, that the peace witness has not always been a part of the Christian Gospel as it has been proclaimed by most churches and missions.

We are a tiny body of people with a limited background, most of us Pennsylvania Dutch in one way or another. If we are called upon to explain why we should remain separate as a denomination and run our own organizations, the justification will have to be in the reality of the message to which we testify. If we are to justify the kind of missionary work we want to try to

Calling All Pax Men



A. Lloyd (Pop) Swartzendruber, Kalona, Iowa, is shown here speaking in the Sunday morning service of the August 1959 Pax reunion at Camp Friedenswald, Michigan. Another reunion is planned for Aug. 25-27, 1961, at the same place. All ex-Pax men are encouraged to attend.

do more faithfully, we must realize that nonresistance is our concern, that every Christian must see in every man his occasion to serve Christ.

Conclusion

When Christ took upon Himself human flesh, He did something to humanity. We could not say on the basis of philosophy, or on the basis of a study of history, or on the basis of a study of anatomy, that every human being is sacred. The only reason we can say that is Jesus Christ. If we fail to proclaim this along with His death and along with His resurrection, we are not proclaiming the whole Gospel.

We sometimes place nonresistance among the "all things" that Jesus mentioned in the last part of the Great Commission. Actually, it comes earlier than that. It is a part of making disciples. It is part of the attitude toward people which drives us to bring them signs, testimonies, words, and deeds, proclaiming our love for them, which is God's love for them.

May the Spirit guide us to rediscover the centrality of what we have been calling our peace witness and to overcome the sort of inferiority feeling we sometimes have about it, as if it were one extra piece of baggage that we Mennonites have to carry. May He teach us to see in our peace witness the terrific privilege and the terrific responsibility we have been given. We can show no particular faithfulness of our own to earn for us one more chance to understand the whole Gospel. We have performed nothing to merit the understanding of the wholeness of the Gospel, its radical character and its novelty which has been given us and which is what the world needs to have proclaimed to it.

Elkhart, Ind.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Jesus and His Story, by Ethelbert Stauffer; Alfred A. Knopf, 1960; 243 pp.; \$4.00.

A great number of Lives of Jesus were published in the late nineteenth century. In comparison the twentieth century has been rather sterile. One reason for this has been the rise of Form Criticism, which in its more radical applications to the Gospel materials has produced a skepticism concerning the possibility of ever laying hold of the historical Jesus. The Gospels, according to these scholars, tell us much of what the early church thought about Jesus, but the historical figure Himself eludes us. There are signs in the wind, however, that critical scholarship is attempting to recover from its paralysis and make a fresh attempt once again at this task. In this vanguard movement must be placed the work by Professor Stauffer, which was originally published in German in 1957 and now appears in English.

The author is aware that the tradition

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<i>Called to Maturity</i>	\$2.50
<i>Jesus and Human Conflict</i>	\$3.50
<i>The Holy Spirit and the Holy Life</i>	\$3.50

All are available at your local bookstore.

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preserved in our Gospels concerning Jesus has a "theological and church-oriented bias," having been shaped originally, as he believes, in the context of conflict regarding "the interpretation and meaning of Jesus of Nazareth" in the early decades of the church's history. Consequently he has set out to find "a fresh way to approach the historical Jesus" by exploring "new sources entirely unaffected by Christian tendencies." These sources are extra-Biblical. They include contemporary testimony concerning the conditions, events, and personalities that played a part in the story of Jesus, direct statements concerning Jesus in ancient Jewish documents, and the late Jewish apocalyptic writings which serve to illuminate the background of Jesus' life and ministry.

It is Stauffer's purpose to show that the picture which an objective approach to the data concerning Jesus' life and His own understanding of Himself found in the Gospels produces is consistent with the evidence drawn from the above-mentioned sources. This is not to say that Stauffer accepts the Biblical materials uncritically (e.g., pp. xi, 142, 155) or that he regards Jesus as part and parcel of His Jewish environment. On the contrary, he thinks Jesus "was far less the child of His times and of His people than has hitherto been thought. He was far more solitary, more bellicose, more revolutionary than has generally been recognized" (p. xi).

In the sketch which Stauffer draws he relies heavily on the materials in the fourth Gospel. He adopts the chronology of this Gospel as the ground pattern of Jesus' ministry. In fact, contrary to most scholars, he finds five passovers in the fourth Gospel, making the ministry of Jesus to extend over four years, A.D. 28-32 (p. 6). He prefers the Johannine dating of the Last Supper to the Synoptic (pp. 120, 142). His virtual silence concerning the central theme of the Synoptic Gospels (the kingdom of God) and the focusing of attention on the theophanic formula, "I am he," is in keeping with the strong emphasis which he places upon the materials found in the fourth Gospel.

The certainty with which Stauffer locates the Gospel materials within the chronological framework of Jesus' ministry or the historical connections which he makes between incidents in the life of Jesus and materials in the Gospels does not always appear

to have adequate support. He assumes as a fact, for example, that Jesus was at Caesarea Philippi with His disciples on the Day of Atonement and that the Transfiguration took place on the evening before the week of the Feast of Tabernacles (pp. 87 f.). Again, he sees in Jesus' use of the words, "I am he," in His conversation with the Samaritan woman (John 4:26) a source of the claim which Simon Magus later made for himself. Acts 8:9 f. The "Samaritan Gnostic heard the theophanic formula from Jesus and stole it" (p. 188).

The major contribution of this work is in the wealth of Jewish and Roman background materials it brings to bear upon the understanding of specific details in the account of Jesus' life and ministry. Such topics as the Davidic sonship of Jesus, the virgin birth, the census, the star and the date of His birth, the arrest, trial, and crucifixion of Jesus, to mention only a few, are freshly illuminated with materials drawn from contemporary Jewish and Roman practices. Most helpful is the collection of Jewish laws concerning heresy and the treatment of the heretic (Appendix II) which adds considerable understanding to the way in which Jesus was handled by the Jewish leadership of His day.

Many students will find the chapter on "The Messiah" (pp. 160-62) less than satisfactory. Stauffer holds that Jesus did not use the term "Messiah" for Himself, but he does not make clear whether he believes that Jesus thought of Himself as the Messiah. The discussion would suggest a negative answer (although cf. his N.T. Theology, p. 112). In any case, it would appear that if Stauffer allows a Messianic consciousness to Jesus, somewhere in a book on Jesus this matter would merit explicit treatment. Likewise, many will not agree with his belief that the apocalyptic materials ascribed to Jesus in the Gospels are either creations of the early church or Jewish prophecies passed along as sayings of Jesus (p. 159).

Despite the criticism offered, this is a most useful volume for the student seeking fresh light on the life and ministry of Jesus. The text is supplemented with extensive notes providing documentation and additional material. One typographical error occurs on page 87, where Matt. 6:1 f. is found for Mark 6:1 f.—Howard H. Charles.

CHURCH MUSIC

(Continued from page 9)

downgraded to the commonplace. It is an "Ersatz" religion, without awe, without mystery, without reverence, without judgment, but promoted to give the public what it wants and what is convenient, and certainly won't disturb the spiritual complacency. Of course, it makes an immediate appeal because it requires no thought and no effort and certainly no sacrifice. A religion of convenience with lush melodies and insipid words is bound to be popular.

What kind of Gospel songs does one hear in the jukeboxes? You'll probably say, "Well, aren't a lot of people hearing the Gospel that way that would never hear it otherwise?" How much Gospel is there in the Gospel songs that make the jukebox?

Let's get the right message across in the right way. Lots of people are ready for it. You may say, "Can you imagine a bunch of teen-agers appreciating chorales?" Probably not, but do you think the standards of the church should be dictated by teen-age tastes?

We need a quality in our hymns that is big enough and glorious enough for God. Today we seem to approach worship from the standpoint of what will please the greatest number of people rather than what will please God, and so we sing "He's a-Wooing Me" in place of hymns of depth. In these popular misnamed Gospel songs there are a few conditions of Christianity conveniently omitted. Notice, in the popular Gospel song, "The Bible Tells Me So," the idea of success is entirely worldly. There is no definition of faith, hope, and charity, as related to Christianity and conscience—but "faith, hope, and charity, that's the way to live successfully."

I first heard this song in California at a high-school party sung by four girls with sombrero hats, grass skirts, standing one behind the other, holding on to each other as they swayed and sang. To me it was profanity, a using of a few sacred words to create a song that was bound to appeal to those who enjoy hit parade and jukebox music.

There are people with a shallow Christianity to whom this type of song appeals because it demands no sacrifice; in fact, God is there to help us live a materially successful life. Christianity becomes very easy and very simple and even entertaining. Elijah, Shadrach, Meshach, Abednego, Moses, and many other saints of the past are treated in such a humorous way in song that they become hilarious entertainment.

Do a few religious words sanctify entertainment? Are we satisfied to bring the lowest musical standards of the world into our so-called Gospel songs? Can the spoken word remain at a reverent standard when the singing is domes-

ticating and vulgarizing holy things? These songs downgrade God to the commonplace. People, that is, unthinking people, want fun even in religion. It is so simple and requires no sacrifice when our will is done with God's help and He is with us right or wrong.

True worship costs time and money and thought, also sacrifice, but so did Solomon's temple and so did the pound of spikenard Mary poured on Jesus. There were also plenty of people to criticize that action, but Jesus was pleased when Mary gave her very best to Him. Naturally this is the more difficult way to do things.

You probably say, "Well, you have chosen as examples today the very extreme type of Gospel song." Yes, I admit I have, but I'm afraid we are drifting in that direction in our choice of Gospel songs, and although we probably do not condone the types of songs I have mentioned, are we gradually, so gradually that we are hardly aware of it, letting the more popular religious songs dominate our service because we feel the people like that kind of singing?

The hymns of Christendom constitute the most important of the inspired additions made by the church to the New Testament. They have the power to carry thoughts on the deepest things of life to millions of people. Luther said, "The purpose of hymns is to keep the Word of God alive among the people." Do our hymns do this? The greatest hymns are those that have the greatest spiritual results, not those that the people enjoy singing most of all, because the purpose of hymns is not entertainment.

In closing I would like to pass on to you "The Hymn Director's Prayer" as prepared by Richard C. Palm.

The Hymn Director's Prayer

Father, I pray for Thine abiding presence where'er I may be;
I ask for Thy love of worshipful singing for the saints.

I pray for an appreciation of greater songs for worship,
To lead in such a way as to truly worship the Christ.

Help me to plan the songs with all wisdom;
Encourage me to inspire singers, young and old.

"Be with me, Lord," during the worship hour,
To keep my mind fixed on Thee, and not on this world.

Help each worshiper to teach and admonish in sacred song,
To reach the fallen, and those who lack courage to obey,

To sing so that praises will ring, and hearts be glad,
Faces turned upward to heaven—celestial voices rejoicing.

THE LORD NEEDS EVERY TALENT

(Continued from page 2)

But in this present competitive and confused culture the Lord needs capable and well-qualified men and women to serve Him.

On the other hand, some may think that only the five-talent people are called. But God is just as sincerely interested in those of us with only one talent. Someone has said that God must have loved one-talent people, for He made so many of us. If we would always wait for the best qualified person to do the work of the Lord, very little would be done. The question is not how many talents one has, but whether he is using all of them for God. Too long we have said, "I am just a farmer," or "I am just a welder," or "I am just a housewife." The Apostle Paul could have said, "I am just a tent-maker." We need to see that God wants to use the talents He gave us, if we let Him. Perhaps we need to be less concerned about our specific occupations and more concerned about dedicating our occupations to God for His work.

As Christians we believe in the priesthood of all believers. This implies that our work for the Master must be a holy work. When members of a Christian group complement each other with their various talents, it is indeed beautiful. Not all are "eyes," not all are "ears" or "hands," but all work together in co-ordination. God needs every talent to complete the body. Pastors, teachers, and other leaders should be busy challenging all of us, from the weakest to the strongest, to consecrate every ability.

God needs every talent. What a sacred thought! Are you giving Him yours?

Elkhart, Ind.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Burkholder, Jacob S. and Martha (Zimmerman), Denver, Pa., third son, Donald Eugene, Nov. 25, 1960.

Cassel, Gerald and Shirley (Bontrager), Mt. Pleasant, Mich., fourth child, third daughter, Carmen Jolene, Dec. 14, 1960.

Christner, Arthur and Gladys (Troyer), Topeka, Ind., second child, first son, Gary Gene, Dec. 8, 1960.

Kerr, Wilmer and Rachel (Landes), Collegeville, Pa., third child, second daughter, Julie Ann, Nov. 8, 1960.

Koster, Hans and Ethel (Smith), Unionville, Ont., second son, Timothy, Oct. 20, 1960.

Martin, Bernard and Joan (Muselman), Harrisonburg, Va., second son, Michael Ray, Dec. 11, 1960.

Martin, Elmer E. and Grace (Weaver), New Holland, Pa., second child, first daughter, Sylvia Jean, Dec. 6, 1960.

Martin, Kenneth G. and Mary Jane (Landis), Elizabethtown, Pa., third daughter, Judy Louise, Dec. 2, 1960.

Martin, W. Ervin and Susannah (Bauman),

Elmira, Ont., eighth child, fourth son, Cameron Eric, Nov. 30, 1960.

Miller, Larry L. and Patricia L. (Yoder), Denver, Colo., first child, Loren Wayne, Dec. 3, 1960.

Miller, Otis L. and Esther (Troyer), Fairview, Mich., second child, first daughter, Judith Ann, Dec. 4, 1960.

Miller, Paul and Grace (Miller), Kalona, Iowa, fourth child, second son, Kenneth James, Nov. 28, 1960.

Rohrer, Elvin M. and Anna Mae (Leifer), Lancaster, Pa., first child, Brenda Sue, Dec. 7, 1960.

Rohrer, John C. and Ruth (Zeist), Dover, Pa., eleventh living child, seventh son, Ernest Luke, Dec. 18, 1960.

Sell, Glen M. and Ethel (Leaman), Gathersburg, Md., third child, first son, Leon Mark, Dec. 8, 1960.

Swartz, Arthur L. and Janet (Good), Harrisonburg, Va., first child, Paul Arthur, Dec. 9, 1960.

Shantz, Merle Keith and Velma (Pierce), Breslau, Ont., second daughter, Kara Lee, Nov. 15, 1960.

Slabaugh, Phil L. and Rosalind (Baughamer), Indianapolis, Ind., a daughter, Tami Lynne, Dec. 6, 1960.

Steiner, Chester and Helen (Richard), Kidron, Ohio, sixth child, third daughter, Linda Jean, Dec. 4, 1960.

Steffox, Don and Mary Louise, Hanover, Pa., second son, James Gladston, Dec. 12, 1960.

Stemen, Dale and Hilda (Bear), Ellice, Ohio, fourth child, second daughter, Janice Elaine, Dec. 16, 1960.

Troyer, Floyd and Joyce (Troyer), Goshen, Ind., first and second children, twin girls, Carla Faye and Marla Kaye, Dec. 10, 1960.

Wagler, Roy and Ida (Lengacher), Indianapolis, Ind., first child, Robert Wayne, Nov. 27, 1960.

Weber, Lewis and Margaret (Shantz), Woodstock, Ont., first child, Ann Elizabeth, Dec. 5, 1960.

Wenger, Herbert and Laura, Fentress, Va., second child, Dennis Wayne, Nov. 21, 1960.

Witmer, Ralph and Doris (Blosser), Salem, Ohio, sixth daughter, Rachel Ann, Dec. 6, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brenneman—Hartman.—Curtis Brenneman, Kalona, Iowa, Lower Deer Creek cong., and Susan Hartman, Vandalia, Mo., Hannibal cong., by I. Mark Ross at the Lyon Street Church, Nov. 12, 1960.

Good—Hoffman.—George Good, St. Jacobs, Ont., cong., and Mary Ann Hoffman, First Baptist Church, Waterloo, Ont., by Raymond L. Kramer at St. Jacobs' parsonage, Oct. 22, 1960.

Graber—Weaver.—Alce Graber, Goshen, Ind., Pleasant View cong., and Carolyn Weaver, Goshen, Ind., Yellow Creek cong., by John D. Zehr at the Yellow Creek Church, Nov. 26, 1960.

Keener—Graybill.—Leavitt M. Keener, Jr., Cedar Grove cong., Greencastle, Pa., and Gladys Graybill, North End cong., Lancaster, Pa., by Frank M. Enck at the East Chestnut Street Church, Nov. 24, 1960.

McGinnis—Shepherd.—Fred McGinnis, Youngstown, Ohio, Baptist cong., and Savannah Shepherd, Youngstown, Rockview cong., by Fred E. Augsburger at the Rockview Church, Dec. 10, 1960.

Yoder—Pulliam.—Dean Yoder, Crystal Springs, Kans., Crystal Springs cong., and Sharon Pulliam, Attica, Kans., Methodist Church, by Robert Ely at the Methodist Church, Nov. 19, 1960.

Anniversaries

Christophel, Elmer Christophel and Mary Hartman were married on Dec. 10, 1910, at the home of the bride's parents, Mr. and Mrs. Peter Hartman, by Bishop Silas Weldy. They celebrated their golden wedding anniversary on Sunday, Dec. 11, 1960, with open house for their friends and neighbors at the Yellow Creek Church cabin, Goshen, Ind. They have been lifelong residents of the Goshen community, and since their marriage have been members of the Yellow Creek Mennonite Church. They have two children, Warren and Frances—Mrs. Earl Stauffer, both of Goshen.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Ausk, Nettie, daughter of William and Edith Adams, was born Feb. 22, 1916, Beltrami, Minn. She died of cancer on Nov. 5, 1960, Bemidji, Minn.; aged 44 y. 8 m. 14 d. In 1935 she was married to Edward Bruch, who died Nov. 5, 1945. In 1948 she was married to Francis Ausk, who survives. Also surviving are 2 daughters (Virginia—Mrs. Walter Castonguay—and Julia, both of Bemidji), her mother of Cass Lake, Minn.; 3 brothers, one and sister, and was a member of the Cass Lake Mennonite Church. Funeral services on Nov. 8 were held at the Olson Funeral Home, Bemidji, in charge of Harry Gascho; interment in the Pinewood Cemetery.

Burbank, Pamela, stillborn daughter of Naswood and Bertha (Alckeder) Burbank, was born Dec. 9, 1960, at Canado (Ariz) Hospital. Surviving are the parents. Funeral services on Dec. 10, at the Black Mountain Mission Church, were in charge of Stanley Weaver; interment at Black Mountain.

Burkholder, Rebecca Mae, stillborn daughter of Martin and Ruth (Hors) Burkholder, was born at the Washington Co. Hospital, Hagerstown, Md., Oct. 9, 1960. Graveside services were held at Millers' Cemetery on Oct. 10, in charge of Samuel L. Martin.

Christner, Jacob, son of Samuel and Elizabeth (Mast) Christner, was born June 17, 1884, Elkhart, Ind.; died at Pigeon, Mich., on Dec. 6, 1960; aged 76 y. 5 m. 19 d. In 1905 he was married to Mary Boshart, who survives. Also surviving are 5 daughters (Alta—Mrs. Lloyd Piel, Pontiac; Elizabeth—Mrs. Vernon Swartzendruber, Sebawaing; Marion—Mrs. Freeman Orth, Archbold, Ohio; Margaret—Mrs. Glen King, Sarasota, Fla.; and Dorothy—Mrs. Maurice Nofziger, Bettisville, Ohio), 4 sons (Les and Ervin, Detroit), 27 grandchildren, and one great-grandchild. One son and 3 infant children preceded him in death. He was a member of the Pigeon River Church, where funeral services were held Dec. 9, in charge of Emanuel Swartzendruber and Earl J. Maus.

Cash, Tobias T., son of Tobias and Saloma (Gourer) Cash, was born Jan. 11, 1883, in Elkhart Co., Ind.; died at his home in Middlebury, Ind., following a lingering illness of cancer, Nov. 18, 1960; aged 77 y. 10 m. 7 d. On Feb. 3, 1907, he was married to Anna Bontrager, who survives. Also surviving are 5 children (Mabel, Lindsay and Elmer, all of H. Miller, all of Middlebury, Ind.; Sanford, Goshen, Ind.; and Kathryn, at home), 11 grandchildren, and 3 brothers (John and Samuel, of Millersburg, Ind., and Noah, Topeka, Ind.). He was preceded in death by 2 daughters, 6 brothers, and 4 sisters. He was a member of the Griner Conservative Mennonite Church, where funeral services were

held Nov. 20, in charge of Louis Kauffman, Wilbur Yoder, and Ira Headings. Interment in Miller Cemetery.

Erb, John K., son of Menno and Mattie (Kenne) Erb, was born in Wellesley, Ont., on Nov. 11, 1884; died at the St. Mary's Hospital, Detroit Lakes, Minn., Dec. 9, 1960; aged 76 y. 28 d. In April, 1957, he suffered a paralytic stroke which left him a semi-invalid. On Oct. 21, 1960, he suffered another severe stroke from which he never recovered. On Dec. 22, 1909, he was married to Lena Oswald, who survives. Also surviving are 6 children (Omar, Amelia, N. Dak.; Wilma—Mrs. Elmer Nitschke, Cass Lake, Minn.; Ruby—Mrs. Ben Grieser, Detroit Lakes, Minn.; Ezra, Walter, and John, Jr., all of Frazee, Minn.), 22 grandchildren, 11 great-grandchildren, and 4 brothers (Chris, West Point, Neb.; Mose, Shickley, Neb.; Menno, Wakefield, Neb.; and David, Frazee, Minn.). One daughter and 2 sisters preceded him in death. He was a member of the Lake Region Church, where funeral services were held on Dec. 13, in charge of E. D. Hersherberger, assisted by Harry Gascho.

Good, Lawrence Martin, son of Daniel and Phiephie (Martin) Good, was born at Garden City, Mo., Sept. 4, 1908; died of a heart attack at Albany, Oreg., Nov. 25, 1960, while he and his family were spending the Thanksgiving holiday with his brothers and sister; aged 57 y. 2 m. 21 d. Surviving are his wife Elsie (Van Dune) Good, 3 sons (Dean, Wendel, and Leonard) and a daughter (Marlene), all at home; 4 brothers (Paul, Reno, Nev.; Edwin, Albany, Oreg.; Harry, Lebanon, Oreg.; and Alvin, Tangent, Oreg.), 2 sisters (Mrs. Loren Kief, Albany, Oreg., and Mrs. Willie Hofstetter, Apple Creek, Ohio). He was a member of the Nampa, Idaho, Church of the Open Door, where funeral services were held Nov. 29 in charge of David O. Casper and Roy Crook.

Greer, Chrisna, was born near Logootope, Ind., on July 1886; died at the Deaconess Hospital, Grand Forks, N. Dak., after a lingering illness, Dec. 6, 1960; aged 74 y. 5 m. On June 26, 1946, he was married to Mary Rudland, who survives. Also surviving are 4 children (Shirley, Sandra, Darrel, and Chris, Jr.), one stepson (Duane, Leeds, N. Dak.), 4 brothers (Menno, Levi, John, and Peter, all of Frazee, Minn.), and 1 sister (Ann Wagler). He was a member of the Lakeview cong., at Wolford, N. Dak., where services were held on Dec. 10, in charge of Rufus Beachy and Eli G. Hochstetler.

Kenagy, Sarah, daughter of Jacob C. and Elizabeth (Yoder) Kenagy, was born in Ohio on Aug. 7, 1864; died at the Banister Nursing Home, Hickman Mills, Mo., on Nov. 20, 1960; aged 96 y. 3 m. 22 d. She resided in the East Lynne, Mo., community since she was 2 years old. After her father died, she with her mother and sister moved to East Lynne; after her mother and sister also passed away, she lived alone until her house was destroyed by fire. She was a member of the Pleasant Grove Cong. Church, where funeral services were held on Dec. 1, in charge of Leonard Garber; burial in the Clearfork Cemetery.

Landis, Fannie L., daughter of Abram S. and Mary D. (Leaman) Denlinger, was born near Strasburg, Pa., Dec. 14, 1881; died at the Lancaster General Hospital after an illness of nearly six years, Nov. 18, 1960; aged 78 y. 11 m. 2 d. On Nov. 6, 1902, she was married to Abram B. Landis. Surviving besides her husband are 4 children (Mabel—Mrs. Jacob B. Herr, near Lancaster with whom they had made their home for four years; Mary—Mrs. John H. Hershey, East Petersburg, Pa.; Anna—Mrs. Hiram M. Charles, near Abner, Pa.; and Hiram M. Charles, near Abner, Pa.), 12 grandchildren, and 3 great-grandchildren. A son (Clayton D.) and 2 grandchildren preceded her in death. She was a member of Mellinger Church for nearly sixty years. Funeral services were held Nov. 19, in charge of Elmer G. Martin, David L. Landis, Harry S. Leifer, and Nelson B. Landis.

Martin, Judy Louise, infant daughter of Kenneth G. and Mary Jane (Landis) Martin, was born Dec. 2, 1960, Lancaster (Pa.) General Hospital; died at the same hospital on Dec. 16, 1960, aged 14 days. Surviving are her parents and 2 sisters (Linda Carol and Cindy Marie), all of Elizabethtown, Pa., her grandparents (Mr. and Mrs. Nathaniel K. Martin, Lebanon, Pa., and Mr. and Mrs. Chester E. Landis, Elizabethtown), and a great-grandfather (James Raymond Gerber, Palmyra, Pa.). Funeral services were held at the Miller Funeral Home, on Dec. 18, in charge of C. E. Lutz and Jay Bechtold; interment in Good's Cemetery.

Miller, Clarence H., son of Adam and Mary Ann (Yoder) Miller, was born Sept. 29, 1892, Lagrange Co., Ind.; died of a heart attack at Goshen, Ind., Dec. 10, 1960; aged 68 y. 2 m. 11 d. On June 20, 1914, he was married to Anna Herschberger, who survives. Also surviving are 5 sons and 3 daughters (Emory, Ira, LeRoy, all of Goshen; Harley, Sturgis, Mich.; Franklin, Bloomington, Ind.; Hazel—Mrs. Jean Newell, La Porte, Ind.; Mary Alice—Mrs. Paul Eversole, Ann Arbor, Mich.; and Elsie—Mrs. Richard Shultz, Constantine, Mich.), 21 grandchildren, 4 brothers and 2 sisters (Lawrence, Mich.; Amzie, Lester, and Mrs. Russell Schrock, all of Goshen, and Mrs. Henry Treesh, Plymouth, Ind.). He was a member of the North Goshen Church, where funeral services were held Dec. 13, in charge of Russell Krahil and Vernon Miller; interment in the Oak Ridge Cemetery.

Sauder, Fannie H., daughter of the late George H. and Anna (Herr) Leaman, was born in West Lampeter Township, Pa., Feb. 23, 1876; died at her home in Lancaster, Pa., Nov. 21, 1960; aged 84 y. 8 m. 28 d. On Feb. 26, 1901, she was married to Abram N. Sauder, who died Aug. 26, 1914. One daughter also preceded her in death. Surviving are 3 daughters (Anna Landis, Neffsville, Pa.; and Lillie and Emma, at home); one grandchild; and one sister (Emma S. Lineaweaver, Oreville Mennonite Home). She was a member of the North End Mennonite Church. Funeral services were held Nov. 23 at the East Chestnut Street Church in charge of Frank Enck, Earl Wert, and Willis Detweiler. Interment in the Rohrerstown Cemetery.

Shoaf, Rella, daughter of Christian and Catherine (Johnson) Deffenbaugh, was born Feb. 16, 1877, at Masontown, Pa.; died of a cerebral hemorrhage at the Uniontown, Pa., Hospital, Dec. 9, 1960; aged 83 y. 9 m. 23 d. She was married to Thomas B. Shoaf, who preceded her in death Jan. 26, 1943. Surviving are one son and one daughter (Playford and Gladys—Mrs. Albert Sharpack), one sister (Mrs. Zetta DeBolt, Masontown, Pa.), and 2 grandchildren. She was a member of the Masontown Brethren Church. Funeral services were held at the Brethren Funeral Home, Dec. 12, in charge of Paul M. Roth.

Torge, Theodore, born at Fairmont, Neb., July 5, 1881; died from infirmities of old age at the Oreville Mennonite Home, Lancaster, Pa., Nov. 3, 1960; aged 79 y. 3 m. 29 d. He worked for the Lancaster Cemetery Association; also for the Water Street Mission. He is survived by one sister. He was a member of the Vine Street congregation in Lancaster, Pa. Funeral services were held at the Oreville Mennonite Home on Nov. 8, in charge of Frank M. Enck and J. Clair Hollinger. Interment in the Mellinger Cemetery.

Wenger, Ella, daughter of Eli and Mary (Troxel) Wenger, was born Sept. 1, 1887, Goshen, Ind.; died after suffering a stroke at her home near Goshen, Ind., Dec. 11, 1960; aged 73 y. 3 m. 11 d. Surviving are 2 sisters (Mrs. Savilla Wise and Mrs. Mattie Gingrich) and one brother (Menn), all of Goshen. She was a member of the Yellow Creek Church, where funeral services were held on Dec. 14, in charge of John D. Zehr.

Ziegler, Edith L., daughter of Irvin and Agnes (Lapp) Hackman, was born Sept. 23, 1911; died Nov. 14, 1960; aged 49 y. 1 m. 22 d. On June 9, 1954, she was married to Warren K. Ziegler,

who survives. Also surviving are her mother and 2 daughters (Mary Jane and Ruth Ann, both at home). Her father preceded her in death. She was a member of the Line Lexington Church, where services were held Nov. 10, in charge of Arthur Ruth and Merle Ruth.

Zimmerman, Anna M., daughter of the late Tobias and Elizabeth (Eby) Denlinger, was born May 9, 1886, in Paradise Township; died Dec. 7, 1960, in Intercourse, Pa.; aged 74 y. 6 m. 28 d. Her husband (Willis L. Zimmerman)

preceded her in death eighteen years ago. She is survived by 3 sons (Elmer D., Paul E., Leroy E., all of Intercourse, Pa.); one daughter (Mary V. Intercourse, Pa.); 4 grandchildren; 2 brothers (H. Garfield and Enos E., both of Lancaster); and 2 sisters (Mrs. Susan Hartford, Plainfield, Pa.; and Mrs. Nettie Schlutzhaus, Lancaster, Pa.). She was a member of the Hershey Mennonite Church. Funeral services were held Dec. 11, in charge of Martin R. Hershey, Sanford E. Hershey, and Clair Eby.



BY THE EDITOR

ITEMS AND COMMENTS

Albert Schweitzer, medical missionary in French Equatorial Africa, will be honored by American businessmen on his 86th birthday, Jan. 14, with donations of supplies totaling 86 tons—a ton for each year of his life. Clothing, vitamins, electric power plant, and nonperishable food are included in the supplies.

Christian marriage and family life is the subject of a new hymn contest sponsored by the Hymn Society of America. The contest, open to all musicians and poets in United States and Canada, is being held in connection with the North American Conference on Church and Family Life in Green Lake, Wis., April 30 to May 5.

Bethany Biblical Seminary, of the Church of the Brethren, will be moved from Chicago to a 60-acre site at Lombard, Ill.

The French Premier said recently that in the last 14 years total deaths in France from alcoholism have multiplied by 12, deaths from cirrhosis of the liver by six, and entries into hospitals for alcoholic psychosis by 18. He says that half of the crimes in France are due to alcoholism.

Eric Baker, an English Quaker, commenting on decreases in Quaker membership, says: "We take delight in remaining small. We consider change and adaptation as a last resort. We experience bewilderment and uncertainty as to the kind of testimonies we should have in the future. We quote the words and deeds of our spiritual forebears and by visiting the shrines of early Quakers—the present-day Quaker is able to enjoy the illusion of living dangerously, while in fact, he lives very comfortably indeed. We are a well-meaning, but, on the average, a diminishing group of citizens, with a fatal sense of complacency. We give great care to a satisfying fellowship, but forget that the most satisfying fellowship comes from discovering and then, preaching a worthwhile belief together."

At the first European Ecumenical Youth Assembly held under the auspices of the Youth Department of the World Council of Churches, speaker after speaker urged a return to the basic sources of the Christian faith as "the only way of being the servants of Christ we wish to be." A young Swedish girl declared, "We have taken our civilization to others without taking the Christian

message with us. We have pushed Christ out of our lives and out of our mission." An Indian youth asked that technical assistance be provided as an expression of true "Christian brotherhood and not just to build up a bulwark against communism." Several youth from Asia and Africa urged that in their concern for providing technical aid, the churches should not lose sight of their real mission in spreading the Gospel. One young African in an impassioned plea for aid in building schools in Africa said they must be Christian schools. "Nothing matters if they are not. It is a big zero." A Swiss youth took issue with the church for "treating symptoms" of need and unrest in the world and "doing nothing to cure the disease."

The modern missionary task force is the largest ever, says an article in *Christianity Today*. But its opportunities are being severely curtailed. "For the westerner," says the article, "there is no more insecure or perilous calling in the world today than to be the Christian missionary enterprise."

Thirty-five countries studied by the United Nations set 21 as the age for marrying without consent of parents.

The General Conference of the Free Methodist Church of North America has approved the organization of overseas churches into General Conferences. The Japan church was the first to be recognized and approved for the new status. The already independent church in Egypt was also given General Conference standing.

A communist publication in Hungary complained that "no sudden conversion of Hungarian farmers to a materialistic philosophy can be hoped for." In its present drive to collectivize the nation's farmers, the government is meeting solid opposition. Religion and nationalism are the chief obstacles to communist plans.

A new Lutheran church body known as "Church of the Lutheran Confession" has been organized by Lutherans who have withdrawn from synods affiliated with the Synodical Conference of North America. The group includes some 3,500 ultraconservative Lutherans and their families who are dissatisfied with doctrinal practices of their former synods, including the Lutheran Church-Missouri Synod, the Wisconsin Evangelical Lutheran Synod, and the Evan-

gical Lutheran Synod. The group maintains a high school, college, and seminary in Mankato, Minn.

Before another year has passed, the Transports-for-Christ Organization has promised that there will be a missionary service to truck drivers on the Alberta highways. The function of the missionary service will be to talk with truck drivers at their wayside coffee shops, union meetings, at safety conferences, and at the roadsides while they wrestle with balky engines and flat tires.

Christian leaders in Nigeria are alarmed about the advance of Islam in West Africa. One Catholic leader said, "Christianity here is skin deep only. Some Africans we baptized now go to the mosque and observe the Moslem month of purification." An American says, "Islam is spreading like wild fire. It offers Africans an uncomplicated creed with a few simple tenets." Another points out that Christianity is felt to be the white man's religion. The Moslem permission of polygamy makes a strong appeal to Nigerian people. Nigeria at the time of her independence numbers almost 36 million people. Of these, 15,000,000 are thought to be Moslems, 15,000,000 pagans, 4,000,000 Protestants, and 2,000,000 Roman Catholics. Islam is the prevailing faith in the northern part of the country.

One of the problems of Africa is the multiplicity of languages there. South of the Sahara alone there are about 900 languages. Many of them have no alphabet or written literature.

There are one billion copies of comic books sold in the United States each year at a cost of 100 million dollars. This is four times the budget of all the public libraries in America. It is more than the cost of the books used in all of our primary and secondary schools.

Dr. Kazuo Saikawa, a well-known physician in Japan, has given up his practice to devote the rest of his life to caring for the lepers of Formosa. He is paid a small salary by the United Church of Christ in Japan, whose members consider him their medical missionary. A nurse who served with him in Japan has also given her life to serve in the leprosiarium.

German evangelical foreign personnel have increased from 180 to 942 since the end of World War II. The number has almost doubled since 1952. German Protestant missionary fields served by the missionary societies of Germany include India, Indonesia, South Africa, Ethiopia, Egypt, Japan, and New Guinea. Medical work is especially stressed in the German missions.

Young people of the First Methodist Church in Bryan, Texas, each Sunday morning systematically telephone the homes of church members. They let the phone ring only once and do not wait for an answer. Church members know that one ring on Sunday morning is a reminder to start getting ready for church.

The Jarman Foundation of Nashville, Tenn., has donated \$30,000 to aid in con-

struction of the John Smyth Memorial Church being erected by Dutch Baptists at Amsterdam, Holland. John Smyth in 1609 founded at Amsterdam the first English-speaking Baptist Church, after being exiled from England with a band of Separatists. It was in Holland that he met the Anabaptists.

A proposal that all denominations unite in using the sentence, "Forgive us our sins as we forgive those who sin against us" (instead of either "debts" or "trespasses"), has been made to the World and National Councils of Churches by the Reformed Church in America.—Crusader.

Senator J. W. Fulbright, chairman of the Senate Foreign Relations Committee, has proposed a staggered program for the repatriation of some of the Palestinian refugees, with the others resettled in the Arab states after compensation.

At the last meeting of the Argentinian Society of Professors of the Holy Scriptures, it was decided to engage upon a new translation of the Bible to be known as the Argentinian Bible. The task was distributed among the Old Testament and the New Testament scholars. No date has been set for the completion of the work.

A new complete Bible has come off the press in London. It is in Lamba, the language spoken by some 70,000 people in Northern Rhodesia and Katanga, southern part of the Republic of Congo. The New Testament was published in this language in 1921. Two New Testaments have also appeared for the first time in Chin Colom Khumi, spoken in Burma by some 30,000, of whom less than 2,000 are Christians, and in Kabbala-Laka, spoken by 45,000 people in French Equatorial Africa, of whom 5,000 are Christian and 1,000 are literate.

Dr. Paul W. Brand, director of orthopedics at Vellore Christian Medical College in India, has received the Albert Lasker award for distinguished service to the physically handicapped. It was in recognition of his efforts on behalf of the world's victims of leprosy. Dr. Brand has been a leading researcher and teacher of reconstructive hand surgery for lepers. Leprosy causes more disability to the hands than any other disease.

An Associated Press writer points out that the little denominations are leading the field today in growth among American Christian bodies. A check of statistics shows that 12 of the newer evangelical groups have ex-

panded an average of 80 per cent in the last decade, while 12 of the larger traditional denominations have grown an average of 21 per cent. Carl F. H. Henry of Christianity Today says that these churches once caricatured as anti-intellectual are now acquiring greater strength and more scholarly stature.

A vacationer approached the stamp window in the post office at Petersburg, Va. "I want a stamp," he said. "What denomination?" asked the clerk. "Methodist," responded the vacationer.

A Catholic leader in urging more congregational singing said, "The church is not a theater, but a house. It is a family that is gathered together, not an audience. The people are there to take part, not to watch."

Roman Catholic authorities at Rome have served notice that women using extravagant make-up will be banned from communion in Italy's Catholic churches. The Sunday edition of Vatican City's daily newspaper slashed out at foreign women tourists who come to Rome wearing clothes that are "ridiculous" and "offend good taste."

This country's 350,000 clergymen encounter more cases of mental illness than do the nation's 11,000 psychiatrists, according to the psychiatrist chairman of the St. Paul chapter of the Academy of Religion and Mental Health. He said it is important that clergymen be able to recognize emotional illness and know how to handle the person and refer him for help. He added, "It is important for the psychiatrist to accept and understand the person's religious convictions. If the psychiatrist tries to get a patient to transgress his conscience, the problem only gets worse."

A young doctor in Milwaukee has become a medical missionary without leaving the city. He spends one night a week at the Milwaukee Rescue Mission diagnosing and treating the sick. Most of the patients are derelicts for whom drinks have become the goal of life. Many are ineligible for free medical care except in an emergency. Dr. W. Dudley Johnson said he undertook the program "because it should be done, I enjoy doing it, and it gives me a chance to see surgical conditions."

Proposed erection of a large statue of Christ on top of the Mount of Olives, traditional site where He is believed to have ascended to heaven, has been approved by the Jordanian government. The site overlooks Jerusalem and the Jericho Road.

—Selected.

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Gospel Herald

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*While we are seeking a name
for ourselves, we are robbing Christ
of His name. We are stealing His name
from the One who has been given the name.*

His Name or Ours?

By Revel Hession

"Let us make us a name." "God . . . hath . . . given him a name."

Gen. 11:4; Phil. 2:9

This is an age of name-making. Every day fresh names are flashed across newspapers, magazines, films, and radio. As never before, there is an urge to make a name for oneself. Nor does the Christian escape this impulsion. We are often just as guilty of self-seeking in this matter as the man of the world; for we are name conscious too.

Let Us Make Us a Name

There are three ways in which we Christians try to make a name for ourselves.

One way is by seeking a name in our work for God. In the Christian world this is a time of great activity, of much reporting, and with it has come an increasing temptation to get in the news, to be known, to be sought after, to be successful. The result is that a great deal that is seemingly done for God is also done with a view to our own prestige. It is all so subtle. Someone who was recently making a big venture for God outwardly said that he would not really dare to analyze his motives in making the venture. We all tend to get caught on the roundabouts of name-making. Other people are making a name for themselves; therefore we must. Other churches are making their names; therefore we must. Other groups are doing big things; therefore we must. So we get dragged on and on and on. To do otherwise would be like going into reverse. It would be like a car in Oxford Street attempting to go backwards against all the oncoming traffic.

Another way in which we can be seeking a name is just the very opposite. For perhaps we are not the pushing sort; our tendency is to hold back. But the truth is, that in our very holding back, it is our name with which we are concerned. We are afraid we may make a mess of things, and so out of concern for our reputation, our name, we hold back and are silent and shy and self-conscious. But because it is done from a concern for our name and is not born of a humility that is seeking to esteem others better than ourselves, we are as bad as the self-seeker who is pushing himself.

Finally, there is another way of making a name. It is the way of self-righteousness, of hypocrisy, or wearing a mask. We dare not let anyone know us as we really are. Outwardly we are very nice, and keen for the Lord, but at home and in ourselves we are failures. Everyone thinks we are grand Christians; they little know how defeated we really are, or how wrong things have become at home. We pretend that we must not let the Lord down, and so we go on keeping up the pretense, whereas really we are only concerned about our reputation as Christians—our name.

Now this is exactly what happened at Babel. It was not the fact that they had

Query

By LORIE C. GOODING

How should I not, when singing,
sing of Thee?
Or speaking, speak the glory of
Thy praise,
The music of Thy name? Thou art to me
The sole Perfection of my earthly days.
No songs of lesser loves and hopes
are mine;
No praises have I other loves to please.
Have I learned any other name but Thine?
Or any other melodies but these?
Killbuck, Ohio.

built a tower that was so wrong; it was the fact that they said to one another, "Let us make us a name" (Gen. 11:4). God had purposed that they should multiply through the earth and spread abroad His name. But they said, "Let us make us a name." They were only concerned to make a reputation for themselves. God did not matter.

Confession and Separation

Two things came as a direct result of the self-seeking attitude of those who were building Babel. There was confusion of language so that they could not understand one another; and they were separated from one another. And we shall find that these two things are the inevitable result whenever and wherever Christians are seeking a name for themselves.

If this is a day of activity, it is also a day of confusion and separation. In church after church, group after group, there is misunderstanding, criticism, resentment, and bitterness; and among individual Christians the same situation prevails. No one is safe from our tongues, for the moment one person in our circle begins to seek or make a name for himself, we become jealous and try to get into the picture too. Then, if we are those who are holding back, or trying to maintain our own righteousness, we are cut off and separated from those around us. There is a wall around us, for we are always aloof. We never get really close to anyone, not even to the one who is closest to us, for no one can have fellowship with a person who is in a shell, or who is wearing a mask.

So because in one way or another—by

pushing, by holding back, or by a wall of self-righteousness—we are making a name for ourselves, we become the center of confusion and separation in our circle. Probably the others are doing the same. Wife, husband, those with whom we work—they too are striving for names. But it is against all the laws of physics for there to be more than one center to a circle. If two or more people are striving to be the center, tension is bound to result. When one person gives up striving, the tension is immediately eased. That one must be "I." But the only thing that will make us willing to be the one to break is seeing Jesus.

No Name

How different was the Lord Jesus! He did not seek for a name. He had a name—He was the Son of God, heir of all things. Yet when He came into this world of ours, He chose to walk a path that meant losing His name. As a baby, He had no name, for shame surrounded His birth to a virgin. Disgraced in the world's eyes, He went lower, becoming just a servant, only to go, one day, lower still and take for Himself the name of a criminal. In doing this, He was only taking our place. He did not go lower than He needed to go. He went as low as we were and no further.

How shameful it all seems! Here is One who had a name, stooping so low for us that the only name that is left for Him is that of a criminal. And here are we, whose places He took, whose only name is that of "sinner," who have no right to any other name, spending our time and energies in trying to make names for our paltry little selves.

Not only was Jesus willing to lose His name and make no effort to gain a name for Himself, but His only concern was for the Father's name. All the time He was seeking to glorify the name of His Father. And the world always despises such humility. In John 5:43 Jesus says, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive," implying that if He had come in His own name, He would have been received. But because He was only concerned for the Father, the world would not have Him. They wanted a self-seeker who would do big things.

The Name

But it is just here that the divine paradox comes into operation. "He that

Our Readers Say—

I started reading the cover article by Mervin D. Zook in the Nov. 8 issue. As I read I questioned, "Why all these statistics? Isn't that too much like bragging?" However, as I finished the article my questioning changed to a deep feeling of thankfulness and praise to God that my family and I are a part of and have a personal responsibility in this great work. As Nelson Kauffman says in "Our Mission at Home" (Sept. 20), we who stay are as surely called to God's service as those who go.

The last part of Bro. Zook's article contains a challenge that should not be overlooked. After giving us a look at "The Challenge in Service Areas and Missions" he so aptly says, "Or must we glance away and look at that new appliance, or a recent model car?" We might add any number of "things" to that. So, if any of you were tempted, as I was, to lay that article aside and not finish it, if you want a real heart searching and a challenge, hunt up the Nov. 8 issue and read the whole article with a prayer to God to help you be completely honest with yourself and God.

One of the "things" as a mother—the kind of wages Ella May Miller describes in her November leaflet—is when my teen-agers occasionally ask for the recent copy of the GOSPEL HERALD to read. We appreciate the open-mindedness of the editorials, the inspiring and challenging articles, the worldwide church news, and the special features. We are thankful to our Publishing House for keeping us so well informed.—Mrs. Clarence Graber, Mt. Pleasant, Iowa.

findeth his life shall lose it: and he that loseth his life for my sake shall find it." In the same way it can be said that he that seeketh a name shall lose it, and he that is willing to lose his name shall be given a name. For the One who went so low, who was willing to be without a name, God hath highly exalted and has "given him a name which is above every name: that at the name of Jesus every knee should bow."

He now has the most wonderful name in all the world, and the whole Gospel message is summed up in that name. "Jesus is the sweetest name I know." This is not fanciful sentiment. It is the sweetest and most precious name, for it means "he shall save his people from their sins." No one sings, "How sweet the name of Buddha," or "How sweet the name of Mohammed!" Yet countless writers have sung of the name of Jesus.

*Name of Jesus! Highest name!
Name that earth and heaven adore!
From the heart of God it came,
Leads me to God's heart once more.*

(Continued on page 45)

GOSPEL HERALD

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EDITORIAL

Preparing and Sharing Workers

"No! Stay right on this farm."

This is the reported response when a young man told his father of his convictions for a church vocation. He wanted to get more education in preparation for the work to which the Lord was calling him.

All the boards, committees, and agencies of the Mennonite Church have been asked to co-operate in 1961 in emphasizing the preparation and sharing of church workers. The expanding program of the church in our congregations, our missions, our schools, our hospitals, our publishing work, and other areas is calling for a large number of people. Shortages in personnel seem to be chronic, and the work often waits for more workers. It is hoped that during the year many young people will hear the call to the various types of church vocation.

But our churches also must hear the call and be glad to share the workers that are developing among them. And our homes, let us pray, can be helped to see that it is a privilege to have sons or daughters go into the ministry, to the mission field, into Christian writing and publishing, into health and welfare work, or into teaching in our church schools.

As its part in the year's emphasis the GOSPEL HERALD will publish a number of articles. The lead article in last week's issue was the first in the series. There will be an article on the theme in almost every issue, especially in the first half of the year. Watch for them.

The mission boards will stress personnel recruitment this year. Our schools will give it extra emphasis. Mennonite Youth Fellowship is anxious to give it a push. Other periodicals also will publish features. The first of the Funk lectures will be given by Bro. Virgil Vogt on the theme sometime after March 1.

There are problems. One is the vocabulary. What kind of service are we talking about? We have used the term "full-time service." But isn't every Christian serving the Lord full time? We could say "professional church workers," meaning church workers who have no other vocation or business. But that doesn't sound quite right. Perhaps church vocations is as good a term as we can get. By this we mean those whose living comes from the

church work they do. This includes editors and printers and salespeople in our publishing work, supported pastors in our churches, teachers, administrators, and maintenance people in our schools, missionaries at home and abroad, workers of various kinds in our hospitals and homes, administrators of the general conference and board programs, and perhaps many others.

Another difficulty is the danger of talking as though these were the only consecrated people. There are many vocational ways to serve the Lord. Church vocation is one of those ways, but only one. Take the illustration at the beginning of this editorial. It seems to us that it was wrong for the father to insist that

his son stay on the farm when he felt the Lord was calling him to church-related service. But we do need Christian farmers, and today's mass retreat from the farm needs no encouragement. There are scores of worthy occupations which our people are going into, and they find ways to witness for Christ in all of these vocations. These people are working for the church too, but they are supporting themselves. Perhaps in this new day many of our missionaries will best work in this way.

And yet it is important that enough of our young people develop the skills needed in the various forms of church vocation, and consecrate themselves to these forms of service. It is important that in our homes and schools and churches there is such an atmosphere and attitude as will encourage young people, and even older ones, to volunteer for some of the many positions which are waiting to be filled. To this end we are working together this year.—E.

I Won't Sign a Pledge

Guest Editorial

The congregation votes to build a church. A school sends its representatives around to raise money for a much-needed expansion program. Mission board officials visit communities to promote the cause of missions.

People listen attentively, but meet the appeals with reserve. "I'll give all I can, but I won't sign a pledge," is the stock answer. "I really don't believe in pledges."

But let's consider a bit. These people who say they don't believe in pledges quite likely have already signed two or three. Perhaps a half-dozen. And the commitments they made, and are making every day, go vastly beyond anything asked of them by the church. The solicitors had hoped they would contribute \$100 or \$200, as the Lord had prospered, but this after all seemed "pretty cheap."

Let's take a look at what they likely did do. Up there in town the dealer had a nice-looking new car for only \$2,000, which, everything considered, was very reasonable. Besides, the dealer offered to extend the installments (pledge) to thirty months, which should not be too hard to handle. All he requires right now is that the buyer (this same Mr. Church Member) answer a few pertinent questions. "Would he mind

giving his age? Did he own his home? Is it paid for? What is his average annual income? Was his wife working, and if so, what is her income? Would he list any other installments or outstanding debts?" "Now would he please sign on the dotted line?" "Glad to do it," Mr. Church Member replies.

What an offense if the church had tried even remotely to thus pry into his private affairs! Surely the church would not expect anyone to mortgage his future! And the amount of one's income just is nobody's business!

A survey by the National Retail Credit Association shows that from 70 to 80 per cent of all buying is on the installment plan. The average person has no hesitancy pledging not only every cent of his present income but future income as well. Seems as though pledges aren't so objectionable after all.

Imagine the surprises that would come to our conferences, schools, relief and mission work if once we became willing to risk for God and the church as we risk for ourselves! We venture to say that communism would have very little chance in the world, and Christianity would be on the march rather than on the retreat, as it is on so many fronts today. Few if any missionaries would have

to stay at home because there are no funds. As individuals and congregations we would reap blessings that would astound us.

Pledges to God are the easiest to pay. At least easier than most we make for our own satisfaction and pleasure.

—Mennonite Weekly Review.

Traveling with the Editor

IX

An evening flight brought us from the heat and the dust of the Chaco to the cooler air and the resulting rain of the Buenos Aires region. We slept again at Floresta and ate breakfast with the Swartzentrubers. Then by train we proceeded to Bragado. Again I had the feeling that I might be traveling through the Arkansas Valley of Central Kansas. The wheat harvest was on, and we saw the combines at work. But here the grain is put into sacks, and hauled away in trucks or high-wheeled wagons to be stored in warehouses along the railroads.

On Dec. 11 at Bragado, Alta and I spoke in both services in a home conference. That we are in a different culture is seen in the fact that an occasional word or phrase of ours just will not translate. The people are all so friendly that we wish we could converse with them without a translator. Those who know some English use it all they can, and we over-use the few Spanish phrases we are learning.

On Monday evening I went with Frank Byler and a team of helpers as they conducted a street meeting in a village twenty miles northeast of Bragado. There is no church in this village, but occasionally a priest conducts mass in the schoolhouse. First we drove up and down the streets announcing the later meeting in the center of the village. One of the young men (a Montevideo Seminary student doing his year of practical service here) preached the Gospel through the loud-speaker, while the others were handing out tracts at the homes and to passers-by.

At dark the street meeting began. The curious had been watching the setting up of the equipment. Others gathered to hear the accordion music. Three of the men sang a trio, and one a solo. One young man, a recent graduate of the Seminary, gave his testimony over the loud-speaker to the growing crowd. A man passing by in a cart stopped to see what was going on, and stayed to the end of the meeting. A motorcyclist dismounted to listen. One young fellow jumped off a passing tractor to join the listeners. Altogether about 125 people gathered—children, young people, women, but also a number of men.

The climax of the meeting was a set of slides picturing the story of Noah and the ark. One of the young men gave the commentary and Gospel message as the people watched and listened in complete absorption.

Bro. Byler secured this equipment last spring. A number of programs have been given on the streets of Bragado. The congregation is enthusiastic about this method of reaching the people. Now they are reaching out to other smaller towns nearby. The same slides are used at a number of places, and the team can use its experience to gain in effectiveness. The power of visual aids carefully used was demonstrated in the program which I observed. That many people could not possibly have been persuaded to come into a church building. But they listened with deep interest and respect on the street.

There will not be enough weekends for us to visit all the churches here in Argentina. But Dec. 17, 18 we visited two more. Delbert went with us by train to Villegas, where Heriberto Palomeque is the pastor. We were warmly welcomed by this Argentine brother and his wife. We called in the home of a member, Ford dealer Bradford. In a Saturday evening service we met a number of the members, and had time afterwards for conversation by the help of a high-school English student while Delbert was meeting with the church board. About midnight (evening services begin here at nine; I suggested that the national bird here should be the owl!) Bro. Floyd Sieber arrived to take us to America, forty-five miles away. The dirt road was fair, and so, in spite of a flat tire 'way out on the prairie, we were in bed by two a.m. In the Sunday morning service a representative of Child Evangelism spoke to the children. In the evening, which is the chief service of the congregation in Argentina, this lady told another flannelgraph Bible story, and I preached, with Delbert translating. They have a beautiful new church at America, and the main floor was filled for this service.

We have been impressed, in the churches so far visited, with the number of young people and of substantial business and professional people of these towns who are members of the church. Everywhere, too, we meet obvious spiritual responsiveness. They tell us nobody ever sleeps in church here, even though the service starts at an hour when North Americans would insist it is time to dismiss.

Early Monday morning we drove with the Sieber family to Trenque Lauquen. Sister Sieber and the three children were leaving for furlough. Bro. Sieber will not be going until after the conference in January. We had a good visit with the Siebers on the train to Bragado. They are in charge of the work at America.

During their furlough of about six months the work will be carried on by a young Argentinean. The chief official of America, a doctor, is a member of our church there, one of the very few evangelicals to head a city government in Latin America.

The country around Villegas, America, and Trenque Lauquen is more like western Kansas: level land with few trees, wheat fields and pastures for beef cattle, windmills, and jack rabbits. However, here the sunflowers are not a weed, but are planted as a crop. And there are no paved highways as yet.

When we got to Bragado, we learned that the dust storm which we had in America on Sunday afternoon became a small tornado here, and wrecked several houses. It is still delightfully cool—but not cold as it is at Scottsdale, according to letters from there.

I Had a Friend

By ETHEL YODER

I was driving down the left lane of a one-way street. I crossed the avenue and proceeded on down the street—unaware that I had now entered a two-way street.

Suddenly I heard a horn to my right. I discovered a colored man in a delivery truck motioning for me to move over in front of him. There was a space that he apparently had kept for me between the truck he was driving and the car ahead of him.

I suddenly realized my traffic mistake and obeyed him immediately. I appreciated his thoughtfulness—especially in these days of integration problems.

I call him a friend. He will be a permanent one—even though I will probably never know who he is.

Denbigh, Va.

What Will We Answer?

By EDNA M. MERTZ

Millions of sick, hungry people,
Ill-clad and in dire want,
Rise like ghosts at midnight
America's conscience to haunt!

Millions gone to destruction—
Passed on to eternity's night,
While we in luxuries revel,
Little concerned for their plight.

Millions for nonessentials,
While famine takes its grim toll;
Multitudes lost to Jesus,
Dying in body and soul!

Can we face God in the judgment
Free from the blood of all men?
When God shall call for the records,
What will our answer be then?
Fort Wayne, Ind.

Young People Need Each Other

By Ray Bair

The author is Secretary of Youth Activities on the Mennonite Commission for Christian Education and pastor of the Beech Mennonite Church, Louisville, Ohio.

One of the characteristics of a young person is his desire to be with other youth. There is nothing unusual or unfortunate about it. God made young people so. Youth is the time of rapid social growth. For such growth to occur requires association and friendship with others of somewhat the same age and experience. If the church is to help her youth in any significant and Christian way, she must recognize this fact.

As far as that goes, we all need other people. Young people are not unique in this, but their need may be a bit more emphatic. God did not make us to live or work best alone. There are very real ways in which we depend upon one another for the strength and encouragement to live dynamically and happily. Missionaries often report to us the problems they face due to lack of opportunity for fellowship and companionship with other Christians. Periods of loneliness can cause discouragement and despair. The missionaries' only answer lies in the prayers of the people at home and the constant submerging of themselves in the presence and keeping power of God. But, in a sense, the missionaries' situation is unique. The very nature of the church as the body of Christ reveals that God would expect us to find help and strength through fellowship with our brother.

And when we say that young people need each other, we are not minimizing the need youth have for adults in their lives. The need for older, more mature persons, who can be good examples and give of their friendship and counsel, is essential if young people are to grow into healthy adults themselves. But that is a subject in itself. We are not minimizing it when we say young people need each other. We are only saying that the young person's need for others of somewhat the same age and experience must be met. Furthermore we are saying that this need cannot be met by adults, as necessary as they are to the wholesome growth of the youth.

A parallel to this is the need adults have for other adults. Such a need on the adult level cannot be met by an adult having friendship with young people or children. Each of us lacks something very real when there are not other persons of nearly the same age and experience with whom we can share. And for young people this need is perhaps stronger than at any other period of life. There is a deep urge to be part of "the gang." It is futile to try to change this

basic drive. It is the responsibility of parents and the church to try to direct it in good channels so that our youth can mature into healthy personalities dedicated to Jesus Christ.

The Christian church is in a significant way equipped to help this "need for others" to be satisfied in the lives of young people. We must recognize that our longing for friendship and understanding is not satisfied simply by having other people nearby. It is not enough to sit in the grandstands of life and just be near those who are actually involved in the activity. New York City can be the loneliest place on earth. If one does not have wholesome relationships with other persons, there can be millions of people close at hand who only cause the heart to grow more lonely.

We are advancing only as we bring men and women to a saving knowledge of Jesus Christ.—Ellis Croyle.

To be a spectator rather than a participant with others will eventually cause one's soul to run dry. But through the ministry of the Holy Spirit the church can offer and nourish the kind of fellowship that can satisfy this deep longing and can draw the lonely heart into its circle of friendship. If there are young people in our churches and communities who are lonely and discouraged, it is not because God made no provision for them. It is probably because the church, and particularly the youth and youth leaders within the church, have either been unconcerned or unsuccessful in sharing with these lonely hearts the kind of unselfish fellowship which the Spirit can create and inspire in His people.

It would be good, then, simply to point out three levels on which the Mennonite Church is today encouraging and helping her young people find a significant and Christian answer to their need for each other. There is, first of all, the fellowship within the local congregation's youth group itself. Surely this ought to be the most important place for real fellowship with other youth to occur. Here the young people can meet together with those who know and understand them best. Here they have opportunity to discuss the basic concerns they face in their daily lives as Christians. They can pray with and for one another. With their adult teachers and advisers they begin to share in the life

and work of the church. Concern for the unsaved youth in their community begins to burden their hearts. Here in the local youth fellowship young people ought to discover they are part of the fellowship of the whole church and part of a movement that has the deep purpose of winning the world to Christ. If the local youth fellowship is working toward goals like these, young people can find there the kind of fellowship that will satisfy their own needs and make it possible for them to be used in helping others as well.

But the fellowship of youth in the church needs to be broader than just the local congregation. Many youth groups meet this need by inviting the young people from another congregation to meet with them and share an evening program and a time of fun and fellowship. Or there may be a meeting of a number of youth groups within a county or total conference area. In this way they can share many ideas with each other, begin to sense that they are part of a larger group, and learn to know other Christian youth who can challenge their lives.

A third major way youth's need for other youth is met in the Mennonite Church today is through the annual church-wide meetings of Mennonite Youth Fellowship. These meetings are of constantly growing significance, not only in attendance but also in what they tell us about our youth. Perhaps one of the most important things happening to our young people in these church-wide meetings is that they sense more and more that they are a part of a whole generation of Mennonite youth who are concerned about the things of God and who are seeking to know how God wishes to use them in His service. In our day we are strongly tempted to focus all our attention on the problems of youth and may miss this positive side of their lives. It may easily be that some youth attend church-wide MYF simply to get a "vacation." But this does not explain the many hundreds that come and the many who return year after year. We are living in a day when the whole world has become an intimate part of our lives. Living in such an era our youth will not be satisfied to be part of a church that sees no further than the local congregation and whose concerns center only upon herself. They long to be part of a fellowship that spans the continents and oceans. The church must meet this need, too, if she is to challenge her youth in a way that will inspire loyalty to Christ and His cause.

It is significant that the name of our church-wide youth organization is Mennonite Youth Fellowship. It is unfortunate when the word "fellowship" comes to mean only the playing of games or the

holding of so-called "socials." To be sure, it often includes such activity. However, the word's significance ought to be found in the light of its use in the Scriptures, such as I John 1:3: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Fellowship is the answer to our need for each other. In the Christian sense fellowship is the result of the work of the Holy Spirit among His people. For Christian youth this will probably mean something a bit different at times than for Christian adults. But basically the result of such fellowship will be the same. It will satisfy the need young people have for each other, it will cause them to enter into meaningful experiences of worship, and it will result in the strengthening of heart and life for the God-given task of winning a lost world to Christ.

Louisville, Ohio.

United Effort in Kishacoquillas Valley

By C. CLAYTON HARTZLER

In a Mennonite community of approximately twelve hundred members, comprising six churches, the multiplicity of local program activities can become complicated. To meet this problem in the Kishacoquillas Valley in central Pennsylvania, a "Valley Ministers' Fellowship" was organized several years ago, consisting of the ministers of the six immediate churches and also ministers from Mennonite churches bordering the valley. It had been the custom of the churches to engage evangelists for a series of meetings annually, care being taken that the time of the meetings in the various churches did not conflict. Co-operative tent campaigns were also sponsored by the churches.

In 1960 for the first time the ministers' fellowship planned for meetings to be held simultaneously in all the churches. Accordingly a publicity committee was appointed, evangelists were secured, prayer meetings were planned, and a speaker was engaged to conduct a "Spiritual Emphasis" week at the Belleville Mennonite School, consisting of daily chapel talks and personal interviews with the students. The school co-operated with the general program by postponing all tests and giving only light daily assignments, in order not to interfere with the attendance at the evening services.

The publicity committee provided announcement cards, window placards, newspaper ads, and radio spots. Three times daily a five-minute radio program was broadcast over a local station, utiliz-

Our Mennonite Churches: Bossler



The Bossler Church, located near Elizabethtown, Pa., was organized as a congregation in 1735. The building shown above, built in 1902 and remodeled in 1915 and 1948, is the third church to stand on this site. The present membership is 113. Martin R. Kraybill and Harlan M. Hoover are the ministers.

ing the various evangelists as speakers.

A conjoint prayer meeting was held at two o'clock each afternoon, with the local pastor in charge and the visiting evangelists directing the discussion. These prayer meetings proved to be one of the high lights of the campaign. The fore part of the week seemed to be uneventful, but by the fourth day God's Spirit began working. When bishops, ministers, and deacons began to point the way by confessing their faults, the laymen followed. The campaign which was designated as evangelistic developed into a revival. There were many more confessions of sins by church members than first-time decisions for Christ. The prayer meetings were an inspiration to the local leaders and members, and the visiting evangelists repeatedly stressed the value of the fellowship in prayer.

The pastors in general reported a good attendance of their own members. Some members of churches beyond the valley heard a different evangelist each night. Several pastors reported a good attendance of nonchurch members, but primarily the campaign was confined to the membership of the participating churches.

As the revival spirit increased, testimony meetings became a part of the program. At one church there were approximately fifty personal testimonies or confessions during the last Sunday morning service of the campaign. Many church members, young as well as old, reconsecrated their lives. One pastor reported that when the call was given to accept the fullness of the Spirit, eighteen responded.

It is evident that the concentrated and united prayer effort brought results. The remark of one bishop seems to express the feeling of most of us: "We experienced more benefits, in our particular group, than in any previous campaign." May the revival continue in the hearts of God's people that souls will be saved, members edified, and God glorified.

What Reviewers Say About—

The Challenge of Christian Stewardship

A BOOK BY MILO KAUFFMAN

"This book will bring forth fresh insights on stewardship. It is full of material that pastors will find useful in preparing stewardship sermons. Even though the last half of the book has some material dealing specifically with the Mennonite Church, there is inspiration and information enough to make this a book that should be on the bookshelf of most pastors. Many will disagree with the author when he writes about the kind of occupations that a Christian can or cannot hold in the practice of his stewardship, but this is only incidental in a book that covers the area of stewardship so extensively.

"This volume is one of the finest stewardship books to be released this year."

—The Lutheran Quarterly.

"It is one of the best books I have read in this field during the past five years. Dr. Kauffman [former] president of Hesston College, has done extensive and painstaking research in the field and gives a clear, fundamental background to the entire concept of 'Christian Stewardship.' His book is well documented and it agrees fundamentally with the general position of the Church of the Nazarene.

"This book ought to be in the library of every pastor in the church."

—*Preacher's Magazine.*

"In this splendid book, we find a strong, compelling emphasis on the practical aspects of the subject. Doctor Kauffman presents Christian stewardship in its totality and inclusiveness. It is not man's scheme for raising money for the church; it is God's way of rearing His children. It is not a hobby of a few obsessiveness; it is normal Christian living. It is no surface adjustment, but an inner conviction expressed in all of the relationships of life. It is not an intellectual conception alone; it is spiritual motivation as well. This book gives a lucid presentation of Christian stewardship as the recognition and fulfillment of personal privilege and responsibility for the administration of the whole of life in accordance with the spirit and ideals of Jesus Christ."

—H. W. Kaebnick, E.U.B. Church.

This \$2.50 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

In Quest of Truth

By SHUICHI IWAMOTO

The author is a student at the International Christian University, Tokyo, Japan.

The war left a deep scar in my heart. As with other families, my family also suffered from hunger and thirst. This compelled my mother to become a black-market peddler. I was always in serious conflict with her way of life, and I hated her for it. But at the same time I wished her to love me as the mothers of my friends loved them.

I studied for half a year at a technical high school against my will, but later I entered a comprehensive high school where I began my search for truth. After some reading in philosophy and literature I became quite pessimistic about the existence of absolute truth and love, so much that I contemplated suicide. Then I passed the entrance examinations of both Tokyo University of Foreign Language, and International Christian University. My parents advised me to go to Tokyo University because of its low expense. Out of the longing for the peace of my soul, however, I enrolled at the International Christian University.

Renews Search

At the International Christian University I sought to fill the spiritual vacuum of my soul. Faithfully, I attended the chapel services and Bible classes and read the Bible and many theological and evangelistic books. In a spiritual retreat I learned to pray. I prayed that a true conversion would take place in me.

At the beginning of my second college term I had to pay my tuition fee, but I could not ask my parents for the money because I entered ICU against their will. I worked hard for my tuition all through the summer vacation. To my surprise, I was granted an ICU scholarship, without which I would have had to leave the university after the end of the year. For the next six months I worked very hard.

I tended a boiler in a professor's house. Every evening when I went to the house, a three-year-old boy ran toward me calling me by name. I loved him, especially his pure and innocent eyes. In the course of time he came to play various tricks on me to attract my attention. One day as I was about to leave him after work, he cried and stopped me. It was the first time that I was loved in such a way. Then it came to my mind that as this boy treated me, I should merely open my heart fully to God and commit myself to Him, and have simple trust in Him. So every morning and night I prayed, telling Him of my decision to commit myself to Him, and asking for His abundant love. Then gradually the emptiness of my soul was filled with the love of Jesus Christ.

Witness for Christ

I soon began to realize, however, that I had not been devoting myself fully to God. I asked the Lord for forgiveness and for permission to serve Him forever. On the day of Pentecost while I was praying I heard a voice saying, "It is no longer I who live, but Christ who lives in me." Now the emptiness of my soul was fully filled with the love and joy of Jesus Christ.

I resolved to love my parents and to guide them into communion with Jesus Christ. So I stopped accepting any financial support from them. It was not, however, easy to make my own living; I had to work harder. Thanks to God, I was able to receive a Japanese national scholarship.

Now I shall seek God's kingdom and His righteousness, without being anxious about my own life. I shall live to honor the Lord. I do not know what my calling will be, but I know that God will lead me into the best work that I can do. And it is my aim and "life" to live as our Lord wishes and to do His will faithfully as a servant of Jesus Christ.

Through my life I will bear witness to the world that neither death, nor life,

A Prayer

FOR THIS WEEK

Dear God in heaven, eternal Creator, Father of our Lord Jesus Christ, who hast so wondrously provided and dost provide for all Thy children, we would hallow Thy name and worship Thee in spirit and in truth. We thank Thee for Thy love and grace and goodness and forgiveness. We confess our sins and shortcomings and beseech Thy forgiving again. May true repentance work in us.

May Thy kingdom come, and Thy Word go forth everywhere to needy souls, not knowing Thee. Bless, keep, and empower Thy servants in the world's harvest fields. May those respond whom Thou art calling to go forth. Bless their obedience in fruitfulness—and in the building of Thy church.

Bless, too, those set to govern the nations. Bless richly those called to this in our own homeland. For Thy freedoms and blessings we give Thee thanks, and pray for Thy overruling providence in all its affairs. May Thy peace become known and accepted among the peoples and nations, and lead us each one in Thy will, in Christ Jesus. Amen.

—O. O. Miller.

Prayer Requests

(Requests for this column must be signed)

Pray that hearts may be prepared by the Spirit to receive Christ among the people of Taiki in Japan as earnest efforts in evangelism will be made during the next year.

Pray for the blessings of God on Billy Graham's Florida crusade in ten cities, Jan. 14 to March 26.

Pray for victory in the life of a man contacted at the Hope Rescue Mission, who is striving to make good, but has many difficulties before him.

Pray for Antonio Oliveira, Sertaozinho, Brazil, that he may see the error of spiritualism and come back into church fellowship.

Pray for Antonio and Rosa Inacio, Brazil, that they may be reunited in strong family ties and may once again have a happy Christian home.

Pray that Peter and Alice Sawatsky may be given the needed wisdom, strength, and patience to direct the work in the Sertaozinho congregation.

nothing in the universe, will be able to separate me from the love of God in Jesus Christ, our Lord.

Tokyo, Japan.



OUR SCHOOLS

Horizons in Christian Teaching

By A. CLAIR MELLINGER

An oration presented at Lancaster Mennonite School.

Today we live in a world of progress and change. We are living in a world of jet transportation, satellites, and electronic computers. Everything we do must be done quickly and efficiently. We have cars that will take us where we want to go in the fastest and most convenient manner. Housewives care for highly mechanized homes. Farmers do fewer jobs by hand each year. In manufacturing plants, machines do jobs many times faster than skilled workers could do them. It is very evident that our world of material things is moving forward at a very rapid pace.

This revolutionary change has radically changed our way of life from that of fifty years ago. It has also left a large gap in our educational program. There is evidence that, although our material world is moving ahead with giant strides, our nonmaterial world is not making the equally necessary advances.

Today people own high-powered cars. Have we actually taught them how to use them? More and more people have more and more leisure time. Are we teaching them how to use it? People are faced with new and complex problems. Are we teaching them how to face and solve them?

Education is no longer teaching just the three R's, but also teaching people to live in the complex society of which they find themselves a part. This calls for varied and different types of teachers.

Above all, this calls for Christian teachers. Our job today above all other jobs is to fulfill and carry out Christ's commission to go out into all the world as teachers of God's wonderful plan of salvation. This is the answer to the world's problems.

In thinking of Christian education, we should include those who teach in Sunday school and Bible school as well as those who teach professionally in a schoolroom situation.

More and more opportunities are opening for young people to serve in VS or I-W services as teachers. Full-time missionary teachers are also in demand. Such teachers have a fine opportunity to teach the way of Christ to their pupils as they weave it into their teaching and display it in their lives.

Furthermore there are many opportunities for trained teachers in our Chris-

tian day schools and high schools. Today there are many teachers in our Christian schools carrying overloads in teaching because of the lack of well-trained personnel. To serve as a Christian teacher often calls for self-sacrifice and a willingness to work for much less than the wages one could receive in a public school situation. One possible solution might be for a group of interested businessmen to create a fund out of which these teachers would receive a wage supplement.

One sometimes wonders why more of our well-trained high-school teachers do not teach in public high schools. Obviously a Christian witness to the youth of our day is badly needed. Youth is being bombarded on all sides with evil and corruption. As Christians we ought to guide these youth to the straight path. Christ did not only tell us to keep our own posterity from sin but also to go into all the world and preach the Gospel. Because of the shortage of teachers in our own Christian high schools, very few teachers are left for teaching in public schools.

In suggesting a broader teaching ministry we do not want to minimize the value of our own private high schools. We can certainly be thankful to our government for allowing us to conduct our own private schools. In turn I do not believe we should attempt to use public schools for spreading our beliefs or teaching our doctrines. Christian teachers can, however, in their teaching and counseling help many responsible youth to make correct decisions. This I feel is another horizon for Christian teachers.

There are also many opportunities for trained Christian teachers in the field of elementary education. There is a great challenge in teaching young children. As Solomon wisely observed: "Train up a child in the way he should go: and when he is old, he will not depart from it." To do justice to teaching young children calls for much study, prayer, and devotion of the teacher to his work.

Another horizon of Christian education is the area of college and even university teaching. This, of course, calls for a great deal of preparation and study.

However, today more people than ever before are going to college. Approximately 25 members of our class are making plans to enter college this coming year or in the near future. Twenty-seven per cent of Lancaster County high-school graduates will probably be attending college next fall. This again will call for expanded facilities and more teachers.

The teaching profession is of necessity limited to a select few with sufficient abilities and educational opportunities to prepare themselves adequately for the task. To aspire to teach is a worthy ambition. May God lead more of us into this area of Christian service.

Lancaster, Pa.

MENNONITE STUDENT FELLOWSHIP

Months of hoping and planning were rewarded in November as the Mennonite Student Fellowship in Columbus, Ohio, moved to a more permanent location at 1993 Indianola Avenue. Begun spontaneously in 1958 for the purpose of Bible study and mutual encouragement in the Christian life, this predominantly student group has continued to grow into an emerging church. Although the cordial atmosphere of Christian fellowship in private homes was greatly appreciated, we have happily outgrown even the largest homes.

The new Mennonite center provides more space for regular Sunday worship services, as well as room for informal meetings during the week, for reading and recreation. Located near Ohio State University, this center offers an excellent opportunity for witnessing to the campus community. The current average regular attendance of 28 adults represents General Conference, Conservative, and (Old) Mennonite groups and mission churches in two foreign countries.

In the absence of an ordained pastor, ministry to the group has been shared by local members and guest speakers. We hope that the presently increasing permanent membership will enable us to realize our central concern for a continuing Christian witness to university students. We invite your interest and prayers as we build the church of Christ in Columbus.

HESSTON COLLEGE

Two all-school Christmas programs preceded the vacation period beginning Dec. 21. On Saturday, Dec. 17, the annual Christmas banquet for students and faculty families was held in the college dining hall. The turkey for the dinner was a gift from the Roy-Alt Turkey Farm. The theme of the after-dinner program was "The Three Wise Men." Jerry Weaver was toastmaster. Gerald Leinbach, accompanied by Faith Landis, sang a solo from *The Messiah*, "Comfort Ye." Mary Miller read an abridgement of "The Other Wise Man" by Henry Van Dyke. The Madrigal Singers presented three numbers, and John P. Wenger led the group in carol singing.

A Gospel team from the college will visit churches in Kansas, New Mexico, Arizona, California, and Colorado during vacation. The team consists of Merle Unruh, Calvin King, Franklin Bontrager, Anna Freyenberg, Vonna Pfannenstich, and Cecilia Mascareñas. Merle Unruh is the speaker and sponsor and Cecilia Mascareñas the children's meeting leader.

Jose Ortiz and Mr. and Mrs. Ruperto Guedea, Spanish-speaking students, are

(Continued on next page)



TEACHING THE WORD

The Church Preparing and Sharing Workers

By J. J. HOSTETLER, *Acting Field Secretary*

This article introduces the 1961 theme of the Mennonite Commission for Christian Education. Other articles will follow throughout the year emphasizing various aspects of this theme. The Commission theme is in keeping with the church-wide emphasis this year on recruitment of church workers.

The Need for Workers

The Mennonite Church has 84,387 members, scattered throughout the United States, Canada, and many foreign countries. The church is divided into 22 conferences, and various mission fields, and is made up of 1,077 congregations. Each of these congregations is responsible for its local program which includes preaching, teaching, youth activities, children's work, WMSA, etc. The church is also responsible for conference work in such areas as missions, relief, voluntary service, publications, schools, and radio. Approximately 2,500 persons are required to carry on all this work in the church.

Constantly we are confronted with the need for pastors, teachers, writers, editors, printers, secretaries, janitors, administrators, fieldmen, directors, cooks and dietitians, doctors and nurses, overseers, staff workers, etc. Each generation of people must supply its working force. With the growth and expansion of the church more workers are constantly needed to fill these assignments. Since the average term of service in all vocations in the church is only about ten years, this means each generation must supply a double portion of workers. Where will the people come from that are needed to carry on the work of the church?

The Source of Workers

Every local congregation needs to participate in supplying workers. Workers come from both large and small churches, either organized or unorganized, and from our home and foreign mission fields. Every church member is a potential worker. Every Christian needs to be ready to hear the call to service. This does not mean that all are called into special vocations. Certain qualifications are necessary for many of these tasks. One cannot serve as a doctor or nurse in the mission field without proper training. Neither can one teach in a church school, nor edit periodicals and books, nor perform secretarial service, nor administer a hospital without adequate training and preparation. Every vocation calls for certain preparation and qualification.

There is a definite need for training and skills, for understanding in human relations, for comprehension of processes, and for knowledge in every field of endeavor. Some vocations and services require more training, some less. Some training may be acquired through experience and self-application, while other training may require special schooling and ability.

The Preparation of Workers

This training program begins with the small child in the home. Here attitudes are formed that influence a person all his life. Parents have a vital part in training children for church services. The congregation enlarges on this training through the worship services, the Christian education program of the Sunday school and summer Bible school, and the many other local activities such as weekday study classes, teacher training, MYF, WMSA, and men's fellowships. Participation in the local program as leaders, teachers, and officers provides good experience that is very helpful. Further training is provided by our church schools, and church-wide activities. Some vocations also require special training in other schools or fields of activities.

The Sharing of Workers

Administrators, boards, committees, and churches are responsible to find workers for these vocations within the church. These leaders seek counsel and guidance through prayer to God and consultation with other persons who might be able to help them evaluate qualified workers. No doubt they sometimes make mistakes in the placement of workers and in not discovering fully the limitations of some workers.

However, by and large, most workers move along from one service situation to another quite satisfactorily. Those that prove themselves faithful and have necessary qualifications in one area of service soon are directed and guided to larger responsibilities and fields of service.

The church now has facilities for counseling young people and others to help them discover their own area of ability and a place of service. Our boards and institutions have personnel departments; our conferences have counselors and overseers. Special tests are available through these organizations to help discover various skills, aptitudes, and abilities for service.

Each church shares in this ministry by using the people in its own congregation in the performance of its work. This provides general experience and training preparatory for other work. As people are prepared and trained, the local congregation will often share these workers with the church at large in the area of service in which they may be qualified. Out of some churches have come many pastors, missionaries, and other types of service workers. Perhaps a few churches have not yet shared in this experience.

During the year 1961, under direction of the General Conference, a number of church organizations are encouraging people to plan and prepare for church service in the many fields of need. The title of this article is the theme of the Commission for Christian Education for 1961. It is our prayer that many Sunday-school and summer Bible school teachers and officers will find their way into church vocations through the experiences they are now having. Each local congregation is challenged to participate in this program of "preparing and sharing workers."

Peoria, Ill.

OUR SCHOOLS

(Continued from page 32)

planning to spend their Christmas vacation in mission work in southern Texas. Their work is sponsored by the Spanish Department of the college and the Men's Fellowship of the Hesston Church.

On the afternoon of Dec. 15, regular classes were dismissed for second-semester registration. Students met in the offices of their counselors to plan their new schedules.

On Dec. 1, 3, 7, 8, and 9, President Smith worked with other Kansas college presidents in soliciting funds from industries in Topeka, Kansas City, and Wichita.

Daniel Kauffman spent the week of Dec. 3-10 in Iowa homes and churches. Mrs. Kauffman and James accompanied him to Iowa and spent the week with her parents. President Smith joined him for the weekend and spoke to the senior class of the Iowa Mennonite School, conducted chapel on Monday, and spoke to the Wellman congregation in the morning and at the Lower Deer Creek Church in the evening.

On the evening of Dec. 6 the Women's College Fellowship met for their monthly meeting in the sewing laboratory in the basement of Green Gables. Mrs. John Schmidt showed slides of their work and the people of Paraguay.

On Sunday the Academy Chorus sang the offertory in the regular morning worship service. A Topeka, Kans., radio station, WREN, occasionally from 8:50 to 8:55 a.m. features hymns sung by various Hesston choral groups.

In the weekly faculty meeting on Dec. 6 Miss Melva Kauffman presented the core of her doctor's thesis on *The Teacher in Modern Children's Literature*. Jan. 11 is the date set for the oral examination for her doctorate at Teachers College, Columbia University.



It Is No Trifle

By C. R. HEISEY

Man is inclined to want to "see things" as he worships. To experience genuine worship, there must be a harmonizing of one's spirit with the Infinite and consciousness of the presence of truth. In the early church there was no question about the reality of the Divine Presence. They were sure. There were evidences. In later years, as this certainty waned, there developed a system of suggestive symbolism which came to satisfy the sense of worship even though—as it came to be—the Presence was entirely absent.

One item, the altar, was raised to a position of pre-eminence and developed elaborately. It became the prominent piece of furniture in the church. A sacredness was attached to it that so smacked of the flavor of idolatry that long after the initiation of the Reformation this became the subject of heated controversy.

In 1662, according to Smith's *Church History*, "The New Act of Uniformity" was passed. This was at least the fourth of its kind. It stated that all public worship in England should be conducted in accordance with the liturgy prescribed in the "Revised Book of Prayer." One thing required was that the altar should be restored to the center of the church, from which position it had been removed in many instances. In one single day 2,000 clergymen were driven from their churches and reduced to poverty. They would not compromise their convictions. They preached where they could.

An echo of this controversy is expressed by Donald E. Hoke, in writing on the occasion of the one hundredth anniversary of Christianity in Japan. He says: "The heart of Protestant Christianity lies in the Word of God, the Bible. The Bible is not viewed as an end in itself, but as the source of revelation of God's redemptive message to mankind. This message centers in the living Word of God, Jesus Christ. Therefore, central in Protestant worship is not an altar, but the Bible. Protestantism's primary purpose is to preach the Word of God and through this see men's lives transformed and the true church of Jesus Christ established. Protestant Christianity's message to the world is not the traditions or customs of men, but the eternal truths of God, revealed in the Holy Bible."

It is of concern to many who know church history to note the return of the altar to the position from whence it was

once removed, after great struggle, by men of discernment. The renewed prominence of the altar is evident in the construction of churches with the divided chancel. It is now called a "worship center," and as such has merit. However, one cannot help feeling some apprehension lest there be some subtle influence again pushing the church back into the position where pattern and symbol will supplant the Presence so dear to the heart of early Christianity, and so needful to satisfy the heart-hunger of world-weary souls today.

In order to be saved, you must come out from the world; to keep saved, you must be separate.—B. T. Roberts.

While there is some serious question whether the altar should receive undue prominence in our church buildings, there is no question that an altar is absolutely central in building the church in any community. The altar is an absolute around which the Christian home must be built. Unless it is there, it is practically useless to have it anywhere in the church building.

A family altar is not a piece of furniture. It is a recurring experience in which the family gathers around the Word for meditation and prayer and is blessed by the invisible presence of Him who has said: "Where two or three are gathered together in my name, there am I in the midst of them." It can be in any room, involving the use of furniture or no furniture at all. It is that place and time where, with God's Word as center, He meets with the family as they wait before Him.

Among the last words of Moses were these: "Take to heart all the things of which I am warning you today that you may lay them as a charge on your children, that they may be careful to observe all the provisions of this code; for this is by no means too trivial a thing for you to do; on the contrary it means your life . . ." (Deut. 32:46, 47, Am. Tr.). He is saying, "Enjoin upon your children carefully to live up to all the words of this law; it is no trifle; it means eternal life to your family." What better way to do this than in the home around the family

altar! Where this is done, it is far less difficult to build the church in a community.

John G. Paton, the famous missionary, testified many times to the lifelong influence of his father's prayers. W. T. Stead wrote, "I fail to find that modern society has any substitute for the social benefits which result from this old institution—the family altar." R. S. Beal, pastor of First Baptist Church, Tucson, Ariz., says, "When our children in the tender years of life profess to have found the Lord Jesus, let us water the seed of truth in their hearts by much prayer, and by a holy example."

Charles Haddon Spurgeon, the Prince of Preachers, wrote of the home from which he came: "I cannot tell you how much I owe to the solemn words of my good mother. It was the custom on Sunday evenings when we were yet children for her to stay at home with us, and then we sat around the table and read verse after verse as she explained the Scriptures to us. After that there came a time of pleading and the question was asked how long it would be before we should think about our state, how long before we should seek the Lord. Then came a mother's prayer we shall never forget even when our hair is gray."

Yes, there is an altar that is central in the building of the church. That altar centers in the home that is Christian.

Parents, our work in the world "is no trifle."

"Our work in the world is extremely worth while,

More wise than the winning of gold;
It is gathering the lambs for the Shepherd of men

And bringing them into the fold."

Let us be as Abraham was—an altar builder, and thus build the church.

Elizabethtown, Pa.

There is an unbroken line of Moslem territory from Morocco in North Africa to Kashmir, northwest of India. About 12,000 square miles of land in eastern Kashmir have been claimed by China, but this seems to be Buddhist rather than Moslem territory. In Baluchistan—the size of Great Britain—there is only one mission hospital, and on the Afghan border a reading room is maintained. Five languages are used. Open preaching, of course, is not permitted. Fanatical opposition to the Gospel, even to personal injury, has existed in this area. Since the coming of martial law, however, the situation is somewhat better. Pray not only for protection but also for a clear witness to Jesus Christ from this reading room, which is manned by a national Christian alone.—Missionary Mandate.



TO BE NEAR TO GOD

In the Days of Daniel

By J. PAUL SAUDER

Sunday, January 15

"Judge of God." Dan. 2:1, 16-18.

In this case God troubled a heathen king with a prophetic message. "Judge of God" (Daniel, in the Hebrew tongue) was bold to claim to have a line of communication with God. Oh, the holy boldness of those who talk with God. God's line of communication to men, even to kings, must not be broken. And so God's mercies are sought. God will yet communicate with man so that lives may be saved from the sword of the heathen despot.

Sing—Great God of Wonders.

Monday, January 16

Results. Dan. 2:18a.

A dream, a king's forgotten dream, was placed in the mind of a godly man who had not dreamed the dream. Wonder of wonders. And the same God exists today. Are Daniels, Hananiahs, Mishaels, and Azariahs so scarce as to be at a premium today? What prayer lives these must have led so that men on earth were turned to the purposes of God! Just as the stretched strings of musical instruments vibrate sympathetically, so does a prayerful man vibrate the very tune of God. Now sympathetically vibrating strings must be close; and the closer they are, the stronger the vibration. But they must be attuned; so indeed must the desire of the praying, listening soul be pitched to the will of his Father-God.

Sing—Thy Will Be Done.

Tuesday, January 17

What God Is. Dan. 2:18b-22.

Blessed be the name of God. To so many people His name is unwelcome or is to be feared. But to Daniel and his three friends the mention of God's name produced happiness, even as their spirits "kneled" (Hebrew) in happy adoration before God. God is wise; He shares wisdom. God is mighty; why then be weak? God changes times and seasons; shall not things work out to His purposes? He removes and sets up kings; shall the praying righteous then be hindered, permanently? He gives wisdom; why lack it then? And understanding; what of it? To those wise enough and understanding enough to pray—to these shall yet more wisdom and understanding be given. Deep things and secret are brought to the surface and darkness becomes light. All this comes to the God-attuned conversationalist with God.

Sing—Along with God.

Wednesday, January 18

Prayer Must Witness. Dan. 3:26-30.

Now the one who prays must witness that it is God and not man through whom things are revealed. "There is a God in heaven" must ever be proclaimed. Man is not wise,

excepting as God shares wisdom. In that sense, there are no "prayer warriors" who pull down results from heaven. There are merely agree-ers to God's program which awaits its beginning at such time as a man or men shall be attuned to the will and purpose of God.

Sing—Thy Will Be Done (Troyt's Chant).

Thursday, January 19

Prayer Has Backbone. Dan. 3:13-18.

Could these men who earnestly prayed to Jehovah ever fall down in worship before

the image of the king? Before the image of a mere king who couldn't even remember his own dream, much less its meaning? And could they worship anyone but Jehovah after that notable prayer meeting with God, the Lord of heaven and earth? Such men might be burned, but they were not to be bent. Such is the spiritual backbone of the soul, the spine stiffened by prayer.

Sing—Standing on the Promises.

Friday, January 20

These Are "the Terrible Meek." Nebuchadnezzar. Dan. 3:19, 20.

Whether the correct translation is "the fourth is like the Son of God" or "like a son of God" matters little, for it is very evident that Nebuchadnezzar saw that God was, in a miraculous way, with His own in their endurance of trial. Whether the fiery trial does consume us or does not consume us is of lesser importance. What matters is that

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Sunday School Lesson for January 22

"Can This Be the Christ?"

John 4

From the big book that might have been written concerning Jesus Christ (John 21:25), why did John choose to relate the story of the woman at the well? What in this story would attract the Greeks to Jesus? And attract all men who hear the story? Study to see what you can learn here about Jesus. Recall John's purpose. 20:31. Read the story if necessary, or have it told in class.

Jesus had to go through Samaria. Jesus was interested in other people besides the Jews. His people were not so minded. On going north from Jerusalem they would take a route twice as long as the straight course through Samaria. They did not like the Samaritans and had no dealings with them.

But Jesus did. And He went this way not just to create a sensation but to have important dealings with these mixed peoples. If Jesus was interested in the Samaritans, He surely would be interested in the Greeks.

Jesus in this story is concerned about a woman. Women had worth in His eyes. This surprised the woman, and also the disciples. Jewish men felt that they should not converse with a woman in public on a basis of equality. Jesus loved despised peoples. He loved any needy soul.

Jesus even talked with a woman of ill repute. He could love the most unlovely. One must wonder if any man or woman was (or is) unlovely in His eyes. Jesus came to earth to save the unrighteous. They that are righteous have no need for Jesus' great sacrifice of love. Greeks who were burdened with sin must have been glad to hear this story.

Two attributes of Jesus that stand out in the Samaria story are His omniscience and

His omnipotence. Jesus did not use His knowledge of the woman's life, a woman whom He never met before, to make her afraid of Him. He used His understanding to attract the woman to the Living Water. No doubt her deep longing for a better life came to the surface as Jesus questioned her and led her on.

The Greeks saw the wonderful power of Jesus released as He took away this woman's sin. He could meet the deepest needs of man. The woman could only marvel and say, "Come, see."

Jesus announced that He was the Messiah, the long-expected King. "I that speak unto thee am he" was a wonderful declaration, and the woman believed. Many other Samaritans, too, believed on Him.

Jesus in this episode explained true worship. The "hour . . . now is" when men must worship in spirit and in truth, because God is spirit. All men—Samaritans, Greeks, and everybody everywhere who would be true worshipers of God—must worship in the same way.

Jesus' stay at Samaria to save others and His statement about the ripe harvest showed forth His mission and His great interest in reaching all men with the Gospel of salvation. The good news is for all men.

You as a teacher should know your pupils well enough to sense which of these facts about Jesus they need most. Do they need more interest in every kind of person? Are they sure Jesus can save anyone? Help them to a new and stronger faith in Him.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Visit to Nigeria

By Elizabeth Showalter

Elizabeth Showalter recently returned home from a year's work in Africa. Her article, "Visit to Nigeria," covers only a small part of her work and travels. The two articles following hers, "We Africans" by Morulaganyi Kgas, and "Separating" by Jeremiah M. Xulu, are reprinted from recent issues of *African Features*, a monthly paper of articles, news, and illustrations for Africa, published at the Africa Writing Centre at Kitwe, Northern Rhodesia. They are representative of what is happening in African thought today. Sister Showalter worked and taught at Kitwe while in Africa.

Nigeria is a kaleidoscope, ever different, ever changing.

The 370,000 plus square miles, covering an area as large as Texas and Oklahoma, extend from the sub-Sahara to the rain forests of the coasts. The more than 200 tribes vary also. The North, which is Moslem, has a long tradition of learning, with written records dating to A.D. 900. The chief tribe of the West, the Yorubas, are thought to have come from Egypt, while the powerful Ibo of the East moved northward, probably from Central Africa. Brasses, bronzes, stone and terra cotta art objects give evidence to various cultures in various eras covering many hundreds of years.

Culturally modern Nigeria is a kaleidoscope in every stage of "progress," whether compared section by section, or within a given community. The businessman or government man in a smart European suit walks side by side with his barefoot brother in flowing traditional robe. Every conceivable and inconceivable variation and combination of costume and dwelling can be seen together.

And so I might continue. But since this is a report on our mission in Nigeria, I shall go directly to the working scene of Edwin and Irene Weaver.

The observant visitor being brought the eighty miles from Port Harcourt will surely begin to ask questions before the speedometer ticks off very many miles. At unbelievably frequent intervals little signs appear at the end of a bush trail or before a clearing, reading: Presbyterian, Catholic, Church of Christ, Methodist, Church of God, Apostolic, Lutheran, Salvation Army, Seventh-day Adventist, Christ's Army, African Church, Jehovah's Witness, Qua Iboe

(a British interdenominational group working along the Qua Iboe River). Roman Catholic signs appear the most frequently, usually before the largest and tidiest compounds.

The varying multiplicity of churches hardly seems compatible with the spirit of unity in Christ. Perhaps in America or Canada two or more churches within earshot can be explained on historical grounds. But the African struggling to become "free indeed" needs the security of a united Christian community for his growth in faith and practice. To him such fragmentation on historical grounds makes little sense.

How did this state of affairs come to be? Between 1620 and 1786 over two million slaves were imported into the New World, many being taken to Jamaica. When the slaves there were freed in 1838, they wanted to send help to their relatives in these regions. Several experienced missionaries were eventually sent to Calabar by the Church of Scotland in 1846.

Station by station the missionaries struggled up the Cross River and its tributaries, battling against a hostile climate, unfriendly chiefs, hardships, and disease. Many were the graves of newly arrived missionaries as well as of veterans. Much of this



When the missionaries arrived at the church unexpectedly late one Sunday afternoon, it was only a matter of minutes until this church bell was being rung. It wasn't long until a crowd assembled and insisted on having a meeting.



The body of Mary Slessor lies in a cemetery in Calabar, on a bluff overlooking the Calabar River. It is a fitting place for one who lived so heroically among the people of the Calabar region. Miss Slessor died about five miles from Ikot Inyang.



What could well be the smallest Mennonite church in existence! Bro. Naasak, the secretary of the leader's group, lives near. He works in other nearby churches also. Oil palms, wine palms, and also some coconut palms grow everywhere.



This little congregation at Ibot Ad Adam built its own church and the neat little cottage (in the background) for the Weavers when they stay in this area. The leader is Bro. Udo, a young man who loves singing. Dr. Graese was welcomed with requests for help, and he used the cottage for a few consultations.

you may have read in the story of Mary Slessor, who died about five miles from our present mission home in Ikot Inyang.

The larger groups, as Methodist, Church of Scotland, Qua Iboe, and the Church of England, made territorial agreements which they have respected over the years. Later independent groups without church background moved in. "Splinter" groups of many kinds and sorts developed, often from disgruntled or disciplined churches following ambitious leaders.

The number of the little churches is not the problem. Built of cement blocks or of mud thatch (by the labors of the congregation) with hard-packed earthen floors rubbed black and shining with papaya leaves, they express commendable devotion. The population of the Calabar area is the densest in Africa. By almost universal consent, Christians meet in their churches about 5:30 each morning to begin the day with worship. Much can be said for a community church near at hand. But the confusion resulting from every light and shade of doctrine being taught side by side can scarcely be imagined.

African eagerness for advancement is apparent on every hand. As you can gather from the news, the seemingly "blow hot, blow cold" attitudes of the African politicians toward various possible helpers indicate that they turn to whosoever lends a listening ear.

A notable example exists in this very community. A local "Christian" leader who poses as a "spiritual healer," but who uses practices that are evidently unchristian, secured the help of an independent missionary couple. They are here in most undesirable circumstances, tied, it appears, to a

dead weight so far as advancing a Christian program is concerned.

When a number of these independent African groups asked for Mennonite aid, they were indeed in need of help. Understandably they thought of financial help for schools and hospitals and all the things that follow in the wake of Christianity. Less laudably they thought too of the prestige and security offered by foreign aid. Perhaps they themselves were unaware of their deepest needs. It is not strictly African, as you know, to arrange the better of mixed motives at the top.

When they reached Nigeria, the Edwin Weavers found themselves committed to a number of these churches, overwhelmed with problems. When one is called, one is

sure there is a way. The first obligation is to find the way. The Weavers set out to do this by visiting and conferring with every responsible missionary for miles around. Slowly the shape of their problem began to become clearer. The last thing the region seemed to need was another brand of doctrine, another label. Of this the Nigerian government was also convinced, for they refused a permit for another religious society to enter.

But one thing the churches evidently needed was spiritual African leaders, not men looking out for their own interests by walking in the shadow of a foreigner. Missionaries agreed that a ministry of leadership training would be mutually beneficial to all sincere groups. The long-established Church of Scotland (now known as Presbyterian Church of Nigeria) offered to take the Weavers as associate missionaries, giving them quarters in the vacant dwelling above their district book depot at Ikot Inyang, twenty miles from Uyo.

Three days of each month the African leaders of the newly registered Mennonite churches, to whom the Weavers minister, meet for Bible instruction and the discussion of problems. I attended one of these sessions. Most of the men are young. Their earnestness and real concern for their churches were evident. The "applied Gospel" coming up for lively discussion from the study of 1 Cor. 14 (on "tongues") was whether to use drums or not to use drums. This may seem simple to you, until you realize that Nigerians excel in drumming or until you recall the perennial discussions on whether "to use Gospel songs or to sing only hymns" which prevail in our circles. Perhaps the question was more truly how to lead the people into meaningful and satisfying worship by music, for that seemed to be the ideal upon which the men agreed.

Such is merely a sample of the problems our missionaries face, for as Bro. Weaver says, "If drumming were my biggest prob-

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Facts on Nigeria

Over 200 tribes, each with its own language (including the Edo, Efik, Fulani, Hausa, Ibibio, Kanuri, Nupe, and Tiv tribes).

Over 30 million citizens (16,840,000 in the Northern Region, 7,218,000 in the Eastern Region, 6,087,000 in the Western Region, 272,000 in Lagos, plus 14,720 non-Africans).

15 ministers in the Federal Cabinet, 312 members of the Federal House, and 41 members of the Senate.

16,443 schools and 2,662,750 students, plus 1,000 students studying abroad.

225 hospitals and 42 leprosaria.

49 newspapers.

Two universities, the University College at Ibadan (1,004 students) and the University of Nigeria at Nsukka (just opened).

An export trade (1958) of £95,746,000 and an import trade (1958) of £64,778,000 (the chief exports being groundnuts, palm kernels and oil, timber, tin ore, cotton, rubber, bananas, and cocoa).

373,250 square miles of territory.

—Reprinted by permission from Missionary Banner.

Separating

By JEREMIAH M. XULU

Walk the streets of some big locations in South Africa on a Saturday afternoon or Sunday morning. You will see a group of groups of Africans in red, white, black, and purple robes dancing to the rhythm of drums and stone-filled tins, tapping the crowded streets, singing and preaching in their churches.

"This church," you will hear them say, "belongs to our Father and Bishop Matusa of the Holy African . . . Repented Christian . . . Church of Christ . . . in South Africa."

"This church," they continue, "is unlike the church which has a European bishop at the head."

In most cases the bishops of such sect churches are self-ordained and do not preach the saving Gospel of the crucified Christ!

One looks with dismay on these sect churches springing up like mushrooms on the continent of Africa.

I have looked at South Africa particularly and have prayed to God for an answer to the reason for the growth of sectarianism. Are the many sect churches a result of true Christianity? Or is prejudice involved?

"Let's break away from the European church," I have heard many say, "and start our own church, so that we can have our own leaders, govern ourselves, and have our doctrines based on the Bible, but with traditional inclinations."

I know that some sects are born of ill feelings towards the denominations from which they sprang. Others are the result of a faulty interpretation of the Scriptures on the part of the separatists.

But I believe that prejudice is the chief cause of sectarianism. Political fans have talked to many sincere Christians, telling them that if they have their own church, they will be free from European leadership.

"You will worship freely with no white at the head of your church," they say. "The white missionaries have come to boss you. They have taken your land while you closed your eyes in prayer."

Approaches like that are the root of broken churches and a breast from which sectarianism sucks.

Africa is fast gaining its independence. Some areas speak of getting their independence tomorrow. Others do not speak of achieving it; they have it already. In the independent countries the Christian Church stands at the crossroads. Which road will its members choose? The road that will result in their beginning their own prejudiced church, or the road that will lead them to stand firmly in the church of Christ?

There are a number of churches today where the African is assuming a greater responsibility. There are some where the African is the leader. This does not mean

that the former church leaders are simply removing the burden of leadership from their own shoulders or seeking to gain political favor. It is happening according to God's plan. The time is right. But where the church is in its early infancy and no leaders have arisen, the leadership is still in the hands of missionaries.

I recently read that in the Congo, "the church of Christ has been giving considerable thought to the future and has finally developed a form of organization and a constitution which places all authority and responsibility in the hands of African believers."

The fact that many church bodies are turning the authority over to African leaders does not mean, I am sure, that the structure of the church of Christ will be rearranged and changes made in its doctrine. It will remain steadfast as always—in the hands of African Christians.

If the transfer is from God, Africans will not leave their churches to start their sects or seek satisfaction in becoming self-made leaders of their "own made" churches.

In these days of political struggle, the church is faced with this task: to direct all its active and potential power to Christian fellowship and to develop understanding among Christian bodies.

Let the African take the lead where this is possible. Much good will come of it, not the least will be a redirecting of the craving to break from the recognized church in an effort to feed the spirit of nationalism. These energies will be channeled into work for the church, the church of Christ.

South Africa.

We Africans

By MORULANGANYI KGASA

We Africans want to take our place in the warm sunshine of Western civilization. To do so we must obtain the best education that our countries have to offer.

The best education is that which will enable us to evaluate the new way of life, see it in its proper perspective, and be prepared socially, economically, and politically.

Modern life in our society is becoming very complex. Industrial development is on the increase. Africans, to meet the demand which the new way of life places upon them, must receive education in engineering, architecture, etc. Speed in assimilating Western culture requires our receiving commercial training.

What can we Africans do to convince our white neighbors that we merit a full, all-round education? To my way of thinking, the answer is self-respect.

This self-respect should show itself in everyday matters. Take traveling by train, for instance. Here Africans can show the whites that they have self-respect by keep-

(Continued on next page)

Missions Today

The Divine Call

By FLOYD ZEHR

Many wonder, especially young people, "What constitutes a missionary call?"

Basic to hearing the missionary call is the will of God. John writes, "He that doeth the will of God abideth for ever" (1 John 2:17). This passage holds that there is a will of God. It demonstrates that Christians choose to do or not to do that will. It also includes that there is a reward for doing that will. The problem then is, How do I discover that will of God for my life?

Readiness becomes the watchword. God's call comes to those who are ready for it. It is not a bolt out of clear sky but a prior submission of the individual to the will of God. Among Biblical examples of this are, Jeremiah, Moses, and Paul. We must first surrender to the general will of God before His specific will can be known. The first question in regard to the missionary call then is, "Are you willing to do the will of God?"

Assuming that we are committed to the general will of God and that the lordship of Christ is recognized in all of life, we now want to know how we can learn the specific will of God. We want to know just what we should do and where.

Although it might not be easily learned as we would like, God reveals His will to man. We shall discover two ways this week in which He does this; in next week's GOSPEL HERALD we will discover two others. First, God reveals His specific will through circumstances. Our lives are not simply happenstances but are ordered of the Lord according to a divine purpose. One of the great means by which God leads is by opening and closing doors. The mission program of the church many times reveals these open and closed doors to the seeker of them. Circumstances profoundly changed Co-forth's life. Jonathan Goforth was influenced by a school chum to hear Dr. G. L. Mackey of Formosa and was moved to become a missionary. It should be added that circumstances must be carefully interpreted. We dare not make circumstances to fit our desires. William Carey stayed in India after his wife became mentally unbalanced. C. T. Studd, after being forced to leave China because of poor health, went to Africa and became the father of the Worldwide Evangelism Crusade. Missionaries remained in China with the Boxer Rebellion. Lack of circumstances pointing to the foreign field does not necessarily mean the door is closed any more than temporary unemployment means that one should never work again. One must always remember that circumstances must operate in conformity with the Word. For example, Job refused to allow adverse circumstances to shake his faith.

GOSPEL HERALD, JANUARY 10, 1961

WMSA Weekly Notes

World Day of Prayer Service

Theme: Forward Through the Ages

CALL TO WORSHIP

Leader: "Let the people praise thee, O God; let all the people praise thee" (Psalm 67:3, 5). "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great, and doest wondrous things: thou art God alone" (Psalm 86:9, 10).

People: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. . . . Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us" (Psalm 90:1, 2, 16, 17a).

Leader: As we gather together on this seventy-fifth World Day of Prayer, our hearts are filled with gratitude for God's leading over the years. Responding to His holy call, may we find true union with each other as we share in the divine fellowship of the Son of the living God.

Hymn: "O God, Our Help in Ages Past," No. 604, Church Hymnal.

WE COME IN JOYFUL REMEMBRANCE

Leader: From 145 areas of the world our prayers arise. Within and among these countries the fellowship is real and growing. Yet as we catch this sweep of God's power let us not forget the cost in many lands of worshiping Jesus Christ. Many of our fellow Christians are paying a high price for following their Lord. Some of them cannot gather in worshiping groups on this holy day. But through all these years we have known that in the glowing hearts of many persecuted Christians "nothing has stopped the far-flung power of prayer." Without interruption, without distress, without panic, the "golden chain of prayer has encircled the globe."

Scripture: Rom. 8:31-39.

Talk: "More Than Conquerors Through Him."

(This talk on the faithfulness of God in the midst of "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" might well be given by a missionary or relief worker who has personal knowledge of the sufferings of Christians in other lands.)

Prayers of Thanksgiving and Petition (short prayers led by appointed individuals):

1. Thanksgiving for God's love and faithfulness.

2. Petitions for refugees, migrants, homeless children, all those who need physical, mental, and spiritual healing. Christians in any seriously troubled areas of our missionary outreach.

3. Petitions for Christians ministering to those in distress.

Hymn: "Forward Through the Ages," No. 265, Life Songs.

WE COME IN PENITENCE AND DEDICATION

(A period of meditation and prayer directed by a second leader.)

Leader: Our loving Father, we come to Thee with hearts full of gratitude for Thy care, Thy ever willing forgiveness, and Thy greatest gift, Christ our Saviour. We are filled with wonder and humility at the rich heritage that is ours. We have lived and breathed in Thy great love. Yet how often we have wandered away from Thee, following our selfish desires and forgetting to heed Thy voice. We have sinned: we have grievously sinned. We have prayed for the oneness of mankind, yet we have been content with brokenness in our churches. On this special day, we would come to Thee, our Father, secure in the knowledge of Thy forgiveness, with hearts open to Thy guidance. We would dedicate ourselves to Thee anew as we pray the prayer which our Lord taught us:

People: The Lord's Prayer (prayed in unison).

Secondly, the church and individual believers many times are instrumental in leading one into God's will. Christians in the N.T. church were many times employed to call and reveal truth to someone else. Barnabas went to seek Paul in Tarsus. Paul invited Timothy to accompany him. Philip was chosen by the church. The church, her programs, and individual Christians are extremely important in the growth of the kingdom today, as through them many Christians find their place in the work of the Gospel.—*Missionary Bulletin*, reprinted with permission.

(To be concluded)

WE AFRICANS

(Continued from page 38)

ing their coupes and compartments clean.

Some of us demand that we be allowed in the railway dining cars. But will we do our part in maintaining cleanliness there if we do not keep the compartments clean?

I am not being a "good boy" of the whites. What I am saying is not intended to please the Europeans but to advise my fellow Africans. It is all very well to claim better privileges and amenities but is it not sensible to care for the lesser ones before we claim better ones?

I am not suggesting that the better ones

Leader: Help us, our Father, to comprehend more fully the prayer Thy Son has taught us. Give us an understanding of every petition. We have prayed, "Hallowed be thy name." May we understand that all our relationships, our struggles and temptations, our dreams and desires must be endowed with reverence. May Thy name be always hallowed in our work, keeping us in remembrance that Thou art the great Doer. Rid us of feverish strain and of arrogance over our own successes. May our every action be in Thy name. (Pause for silent prayer and meditation.)

Leader: Our Father, we have prayed, "Thy kingdom come." Help us to remember that Thy kingdom will come upon the earth as first one soul and then another submits to Thy rule of love. May we offer ourselves completely to Thee, knowing that each unloving gesture, each hard judgment opposes the coming of the kingdom; that each act of love, each sacrifice, each generous impulse expressed in action helps to bring it to fulfillment. Help us to say, without reservation, "Here am I; use me." (Pause for silent prayer.)

Leader: Our Father, we have prayed, "Thy will be done in earth, as it is in heaven." Help us to enter into a new and deeper relationship with Thee, knowing that only as our small purposes become part of Thy great purpose can we share in Thy redemption of the world. May we be willing to say, "Not my will, but thine, be done." (Pause for silent prayer and meditation.)

Leader: Our Father, we have prayed, "Give us this day our daily bread." Help us to know that Thou wilt supply our every need. May we recognize our utter dependence upon Thee, certain that no human need, however lowly or however great, is outside Thy power to fulfill. Above all, we pray Thee for Thy rich, unfailing gifts of the living Water and the living Food. (Pause for silent meditation.)

Leader: We have prayed, "Forgive us our debts as we forgive our debtors." We need to be reminded that our sins are forgiven only as we forgive others, that the gifts we bring to Thy altar can be offered only if we are at peace with our brothers. Fill our hearts with the grace of Thy love toward all persons that we may be sensitive to Thy leading and clear channels for Thy Spirit. (Pause for silent prayer.)

Leader: We have prayed, "Lead us not into temptation, but deliver us from evil." We know with certainty that in the frictions, the ceaseless demands, the clashes of wills which engulf us we may turn to Thee as our sure bulwark. Lead us out of fear and confusion into Thy peace. (Pause for silent prayer and meditation.)

Leader: "For thine is the kingdom, and the power, and the glory, for ever. Amen."

Hymn: "Jesus, from Whom All Blessings Flow," No. 345, Church Hymnal.

WE COME IN GLAD COMMITMENT

Leader: The purpose of the World Day of Prayer Service is to increase our sense of fellowship around the world as praying Christian women; to confess our sins of omission and commission; to rededicate ourselves wholly, and to give as one evidence of this dedication our offerings for the spread of the Gospel. Today's offering will be divided between the American Bible Society and the translation of more summer Bible school materials for use in India.

Offering.

WE COME IN ASSURANCE AND HOPE

Scripture: Isa. 40:28-31.

Hymn: "Christ for the World We Sing," No. 504, Church Hymnal.

Closing Benediction.

(Quoted from the 1961 World Day of Prayer worship service. Published for the General Department of United Church Women by the Office of Publication and Distribution of the National Council of Churches. Copyright 1960. Used with permission.)

be withheld on the pretext that we are still undeveloped. What I am saying is that our public centers should be kept in good order so that our demands for superior facilities may be on strong grounds.

In the interest of showing our self-respect, we can point out to less educated Africans that neglect in the small things can retard our national progress. Our urge to rise to heights in education must be accompanied by extreme care in small matters.

In every phase of our daily living—be it social, economic, religious, or financial—it is vitally necessary to show largeness of heart through self-respect. Bechuanaland.



RELIEF AND SERVICE

VOLUNTARY SERVICE

An occasional news item refers to individual VS units, but these shutters glimpses can hardly give a clear picture of the entire program. In this issue, instead of news items, a survey of the program will be presented.

Aibonito, P.R. Ten volunteers work at Mennonite General Hospital, one is secretary in the Missions Office and nine are serving at Bethany Mennonite School. Plus service activities: assisting in the Spanish broadcast and in local churches.

Albuquerque, N. Mex. This newest unit works at the Presbyterian Hospital Center and assists in the local church. This unit consists of six VS-ers.

Calling Lake, Alta. Four VS-ers, who live in this village, direct a health clinic, sponsor children's and youth activities, work in a lumber mill, and assist the local church. Two VS-ers are stationed 175 miles north at Sandy Lake where they teach school and participate in the emerging church program. One VS-er is spending the winter at Chipewyan Lake helping a Mennonite couple open a school and operate a fur trading post.

Chicago, Ill. A couple serves the Bethel Church; another couple is assigned to the Second Mennonite Church. Work includes maintenance, teaching, assisting in transportation, and directing clubs.

Denver, Colo. One VS-er works at a local rescue mission, seven are engaged in hospital service at the Colorado Medical Center, and a unit leader couple supervises the group. Plus service areas include the Spanish church, clubs, befriending juvenile delinquents, and visitation.

Eureka, Ill. The Mennonite Home for the Aged receives staff assistance from three VS-ers in kitchen, laundry, farming, maintenance, and nursing service.

Glenwood Springs, Colo. This group of 15 finds employment at the Valley View Hospital and Mountain View Nursing Home. Plus service activities: visitation and active MYF participation.

Hannibal, Mo. Two fellows serve at the Beth-Haven Nursing Home as head cook and orderly.

Hesston, Kans. After completing the Hesston College men's dormitory, this unit (of eleven fellows plus house parents) began construction of Schowalter Villa, a community for aged persons.

Iowa City, Iowa. On the campus of Iowa State University, seven volunteers work at the School for Severely Handicapped Children, State University Medical Research Center, General Orthopedics, and Psychopathic Hospitals. One housekeeper serves the group.

Kansas City, Kans. Five VS-ers serve here in an attempt to make a home for children from broken families at the Mennonite Children's Home.

Kansas City, Mo. Our first long-term hospital unit continues to work at K.C. General Hospital, sponsors an active club program, and participates in a church fellowship that is an outgrowth of the VS witness.

Six VS-ers plus a unit leader couple serve here.

La Junta-Rocky Ford, Colo. Eleven VS-ers serve at the Mennonite Hospital, La Junta, and Pioneers, Memorial Hospital, Rocky Ford, and a unit leader couple serves at the VS Center. They assist the local church and sponsor a club program.

Mathis, Texas. This community service witness includes a maternity hospital, a kindergarten, club and MYF activities, plus local church assistance. Two additional VS-ers are in Corpus Christi, Texas, where they teach kindergarten. A total of 10 VS-ers make up this unit.

Phoenix, Ariz. Each week, more than 150 migrant children from Spanish and Navaho camps are contacted in club, kindergarten, youth activities, and visitation by five VS-ers.

Portland, Oreg. A large unit (14) finds employment at Good Samaritan Hospital. Plus service activities: clubs, visitation, local MYF.

Stanfield, Ariz. Kindergarten, clubs, and youth activities for migrants (Spanish, Negro, and white) are sponsored by this unit of four VS-ers.

Sturgis, Mich. At Froh Brothers Homestead and Farm, five VS-ers participate in farming activities and give nursing service.

St. Anne, Ill. Four volunteers direct the activities of Camp Rehoboth (kindergarten, club work, and agriculture projects) and assist in local church outreach.

West Liberty, Ohio. Mentally retarded children find learning more enjoyable at Adriel School, thanks to a friendly staff that includes three VS-ers.

Overseas VS. These volunteers assist missionaries in their tasks. Two fellows in Algeria work for a Methodist mission while waiting for clearance for a refugee housing project. In Araguacema, Brazil, two VS-ers help in teaching and work projects of the mission. Two fellows are in Europe (Ohain, Belgium, and Paris, France) assisting missionaries and directing youth projects. In Bihar, India, a fellow is directing a building project at the hospital.

OVERSEAS SERVICE

After the first days of the recent fighting in Algiers, Vern Preheim wrote to say that, except for being somewhat handicapped in their work, they have not been directly affected by the situation. "The damage resulting and the implications of these demonstrations are serious," he said, "but more serious and heartbreaking were the casualties resulting from the fighting. There was some activity on our street and we often heard tear gas bombs exploding. The extra policemen called in to control the situation are living in a school across the street from us. Everything seems to be quiet today (Dec. 14) and indications are that slowly Algiers will return to a normal state. Most of the business places are still closed as they have been ever since the beginning of De Gaulle's visit." The Preheims are working with the French Protestant relief organization, CIMADE, MCC's channel for the distribution of material aid in Algeria.

The first relief shipment of nearly eight tons of clothing and bedding was sent to Crete, Dec. 20. It consisted of 2,130 Christmas bundles, 9,586 pounds of new and used clothing, and 1,496 pounds of bedding. Food supplies will be sent soon. This represents the first step in a one-year program of material aid to Crete, approved by the MCC Executive Committee Nov. 18, 19. The program is designed to aid victims of crop failure in 1960.

A recent survey shows that of 44 Pax men in Europe, 20 men (45 per cent) are working on construction projects, 10 men (23 per cent) are in agricultural assistance, six men (14 per cent) each are in office work and institutional assistance, and 2 men (5 per cent) are in refugee work. The high number of men in construction work is partially due to the building project in Aridea, Greece, and will probably decrease after completion of that project.

MATERIAL AID, 1960

Year end reports on the material aid program of Mennonite Central Committee indicate definite expansion during 1960, reports John Hostetter, director of material aid.

Clothing—A total of 609,000 pounds of clothing were received at the five centers compared to 485,000 pounds received last year. A total of 31,560 Christmas bundles have been or will be shipped to 12 countries.

Food—U.S. surplus commodities are distributed in Hong Kong, Calcutta, Korea, Vietnam, Jordan, Algeria, Indonesia, Haiti, and the Congo. Recently the government gave approval for an additional 225,000 pounds of rice for drought-stricken Bedouins of Jordan.

The Canadian government provided 1,265,724 pounds of luncheon meat during the past year, for Vietnam, Korea, Hong Kong, Haiti, Germany, Crete, Austria, Egypt, Chile, and Indonesia. In January, 1961, powdered whole milk will also be made available for shipping to these areas.

Meat canning is a direct contribution of Mennonite communities to food relief. Individual community projects also provide other types of food products. The Kansas Relief Committee has contributed two carloads of flour, the West Coast Relief Committee collected 70 sacks of rice and 500 cartons of raisins, and communities in Oregon processed 6,384 cans of fruit. Canned vegetables and fruit and 3,000 pounds of dried corn were contributed by the Relief and Service Committee of the Lancaster, Pa., area.

The manuscript of the entire Bible in colloquial Arabic, prepared for the people of North Africa, has now been placed into the hands of the publisher. This has been a monumental undertaking. Since most literature appears in the classical Arabic, which the average person has difficulty reading and understanding, the new colloquial Bible should be a real boon to the spread of the Gospel and to the growth of the believers in Moslem North Africa.—Missionary Mandate.



MISSION NEWS

Missionaries Face Revolution

Our missionaries are witnessing revolution in various parts of the world. Writing from Algiers, in Algeria, on Dec. 20, Robert Stetter says, "We certainly passed through some sad days here. These events bring out hatred which is terrible to see and feel. While our neighbors who know us went out of their way to be kind to us, those people we would pass who did not know us looked at us accusingly."

"We believe, however, that our presence in this community is not without its influence for peace and love. We pray that somehow we may be able to act as a buffer or interruption in the cycle of hate and as sowers of love and its inverse development—that men may know that Jesus Christ is able to conquer race, creed, and political alignment with His greater principle of love."

Our workers serve and attempt to assist some of the Algerians in Paris also. Marian Hostetter, in language study in Paris preparing to go to Algeria, reports that classes are held three times a week in the Foyer Fraternel for 14 Algerians who want to learn to read and write. She writes, "This is a unique opportunity for a brotherhood witness in a time of war and hatred which has many parallels to the U.S. racial situation."

Writing from Nepal, Lena Graber reports on the unrest there. She had gone down-

town to do some Christmas shopping. She noticed groups of men clustered around rickshaws, shopkeepers preoccupied with latest developments, and many closed shops. Just after she turned off one of the main streets, an acquaintance fell into step with her and warned her that something was going to happen and that she should go home as soon as possible to avoid any possible and needless harm. She retraced her steps and found the street so full of men she could not walk. Hiring a ricksha, she was able to reach a bus which took her to her home.

Before the political power struggle had ended, the prime minister was removed from office by King Mahendra. Sister Graber recalled that she had chatted with the prime minister a few days earlier when he had visited his nephew in the hospital following a tonsillectomy performed by Dr. Yoder.

The work of the United Mission went on much as usual during the upheaval, although it appeared at that point (Dec. 16) that out-of-doors and evening Christmas activities might need to be canceled because of the curfew.

Two more believers have been jailed in Tansen in addition to the six reported earlier. Taking their Bibles with them, they anticipated days of Christian fellowship and Bible study during their imprisonment.

HEALTH AND WELFARE

Colorado—A committee of the Rocky Ford Mennonite Church has requested permission to rent the Seventh-day Adventist Church in Rocky Ford for its Sunday morning services.

This new small fellowship is struggling also with calling a pastor and planning a program within a \$375 monthly budget. Plans called for E. M. Yost, Overseer for Colorado, to meet with the congregation for its charter membership service on Jan. 1.

HOME MISSIONS

Illinois—Paul King, pastor of Bethel Mennonite Church, Chicago, preached at Second Mennonite Church (Spanish) on Jan. 8 while Pastor Don Brennemann visited his parents in Sarasota, Fla.

Michigan—LeRoy Bechlers terminated their service with the Ninth Street Mennonite Church, Saginaw, the middle of December. In appreciation for their service, the congregation held a fellowship supper and presented them with a gift. One of the men who became a member of the fellowship this past year said, "Our pastor is so concerned for our souls. He just wouldn't let me alone. Every time I looked up, if he wasn't coming, he was going."

The East Side congregation was invited and they also gave the Bechlers a gift. Eight neighborhood families present a gift also. One remarked, "We appreciate so much what you have done to help our people go forward."

The Ninth Street congregation has invited the Marvin Sweigarts from Mount Pleasant, Iowa, to be their pastor, and the Sweigarts have accepted the call. Four adults—one couple and two men—were received into the Ninth Street congregation during December.

Missouri—The Christmas luncheon on Dec. 22 attracted 62 persons (mostly adults) to the Community Mennonite Church in Kansas City. John T. Kreider is the pastor.

Christmas activities for the Kansas City Mennonite Fellowship included a community carol sing, Dec. 21, a meditational service with slides, songs, and Scripture reading Christmas Day, and a vesper service at the VS unit home at 2512 Holmes.

New York—A group of believers who met in a Grange Hall near Pleasant Valley purchased a two-room frame school building at Pleasant Valley for \$1.00 on Sept. 12, 1960, on action of the local school board. This property includes several acres of land with some woods and a stream. Alterations are being made, and services are now being

held in the building. Irvin D. Weaver has recently been ordained pastor. Acquisition of this property was an answer to prayer for a larger place to hold services.

Ohio—The Sunday-school Christmas program Dec. 18 at First Mennonite Church, Canton, filled the auditorium. Representatives of 55 families were present.

FOREIGN MISSIONS

Tanganyika—In three ordinations in Mwanza, an outstation of the Tanganyika Mennonite Church, Musa Adongo was ordained deacon on Oct. 30 and Aristarko Mashauri and Hezekiah Nyamuko were ordained as pastors on Nov. 20.

Somalia—The communist Chinese government has granted scholarships to 50 Somalis. This will have tremendous impact on a small country with a very limited number of qualified persons for scholarships.

France—As a step toward uniting the believers in the Thionville area, workers have started a "ladies meeting." Every Monday afternoon from three to four o'clock, five to seven "sisters in Christ" unite their hearts in song, meditation, and prayer. Pray for Elizabeth Good as she guides the meeting and leads out in choosing subjects for meditation.

India—Elizabeth S. Erb, R.N., on furlough from Dhamtari Hospital School of Nursing, has experienced an unexpected shift in plans as a result of her doctor's orders. While the diagnosis of her difficulties is not yet complete, she has been asked to restrict her schedule and will be unable to take on speaking engagements and deputations.

Meanwhile, Florence Nafziger, R.N., and Blanche Sell, R.N., who are carrying on the nursing service and nursing education programs at Dhamtari Hospital, are working at separating the two types of service. They find the load heavy and strenuous, even though two Indian nurses are giving considerable help in administration.

Nepal—Many newspapers have carried reports on Sir Edmund Hillary's expedition into Asia in quest of the legendary "abominable snowman." Lena Graber writes that on the evening before the Hillary party left Nepal for the United States and England, they were entertained by the hospital staff of the United Mission. Sir Edmund gave a five-minute report on the "yeti scalp" claimed by members of a mountain monastery to be the scalp of an actual "snowman" and passed it around for all the guests to see and handle.

Brazil—Work began at Sertaozinho in 1957 under the guidance and direction of the Glenn Musselmanns, who are now on furlough. There is a fine group of believers, Peter Sawatsky reports, with an average attendance of 30 to 50.

Argentina—Alice (Mrs. Floyd) Sieber and the Sieber children arrived in Florida on Dec. 21 by plane from Argentina. Their address will be 123 Franklin St., New Holland, Pa., until Jan. 20. Floyd is remaining in Argentina until after the meeting of the Argentine Conference this month.

Argentina—The Amos Swartzentrubers are carrying on the pastoral and mission work in Floresta during Lawrence Brunks' furlough this winter.

(Continued on page 43)



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Vincent Harding, Chicago, Ill., met with the editorial staff at Scottdale, Pa., both morning and afternoon of Jan. 9. Bro. Harding, Elmer Neufeld, and Paul Landis had made a tour in the South just previous to this and one of Bro. Harding's talks was based on race relation information as they found it in the South.

Bro. Calvin Redekop, Hesston, Kans., spoke at an editorial staff meeting at Scottdale on Dec. 28. The topics discussed were on schism and the "sect-church" cycle. Bro. Redekop, a sociologist, has given special thought to these subjects as part of his study.

Bro. Irvin D. Weaver, Route 2, Bath, N.Y., was ordained to the ministry to serve at Pleasant Valley, Bath, N.Y., under the Lancaster Conference. Bro. Donald Lauver officiated.

Bro. Kenneth King, Hesston, Kans., spoke at Evangelical Mennonite, Fort Dodge, Iowa, and at Manson, Iowa, the weekend of Jan. 8.

Bro. Victor Dorsch, Somalia, showed pictures and spoke of the work in Somalia at the New Hamburg (Ont.) Community Centre Hall on Dec. 19.

Pastors co-operating in the Volunteer Chaplaincy Program in the area of the Grand View Hospital, Bucks Co., Pa., include Richard Detweiler, Perkasie; Claude Meyers, Souderton; Russell Musselman, Souderton; Merrill Ruth, Chalfont; Charles Mininger and David F. Derstine, Jr., Blooming Glen.

Bro. Herman Myers, Meadville, Pa., and Bro. Nelson Martin, Newberry, Ont., were guest speakers at Salem, Elida, Ohio, both morning and evening of Jan. 1.

Bro. Maurice Lehman, Lancaster, Pa., was Watch-Night guest speaker for the area churches at Herr Street Church, Harrisburg, Pa.

Bro. Wayne King, East Peoria, Ill., led the Family Night midweek service at Pleasant Valley, Harper, Kans., on Dec. 28.

Bro. Willis E. Miller, Harbor Springs, Mich., died of Hodgkin's disease on Dec. 22. He was pastor of the Stutsmanville Church. Obituary later.

Bro. Daniel Kaufman, Hesston, Kans., helped the Alpha, Minn., congregation with their planned giving program on Jan. 8, 9.

President Tilman R. Smith, Hesston College, is a member of the Executive Committee of the Council of North Central Junior Colleges.

Sister Kate Hunsberger, Eastern Mennonite Home, Souderton, Pa., and a member of the Blooming Glen Church celebrated her 92nd birthday on Dec. 29; Grandma (Mrs. Frances) Nissley, oldest member of the Mt. Joy, Pa., congregation, her 95th on Dec. 30; and Mrs. Mary Yoder, the oldest member of the Hesston, Kans., congregation, her 98th on Dec. 29.

Bro. Joe Kauffman was ordained to the Christian ministry at Sharon, Plain City,

Ohio, the afternoon of Jan. 1. Officiating were the brethren Abram Kaufman, Edward Stoltz, and Roy Koch.

Bro. D. Ralph Hostetter, E.M.C., Harrisonburg, Va., took an educational tour of the Southwest and of Mexico, Dec. 16 to Jan. 4.

Bro. G. Irvin Lehman, assistant professor of Old Testament language and literature at Eastern Mennonite College, has received his Master of Arts degree in Jewish Culture from the New York University.

The MYF of the Olive congregation, Elkhart, Ind., entertained approximately forty "Golden Agers" on Dec. 15. Bro. D. A. Yoder was given recognition for 53 years of preaching service, and Bro. C. A. Shank for 43 years.

Bro. B. Charles Hostetter, Mennonite Hour pastor, spoke at the Week of Prayer service, Jan. 1-6, at the Calvary United Presbyterian Church, Butler, Pa.

The MYF of the Shore congregation, Shipshewana, Ind., were hosts to the MYF's of Burr Oak, Hopeville, Holdeman, and Sunnyside congregations on Dec. 31 and Jan. 1. On Sunday morning a special service was planned for the young people at the church. Simultaneous regional MYF meetings are being held throughout the district.

Bro. Glenn Musselman, Brazil, spoke and showed pictures on Brazil at Neffsville, Pa., the evening of Dec. 25.

"Christian Fellowship" was the theme of the meetings at Staunton, Va., Nov. 25-27, with Bro. Moses Slabaugh, Harrisonburg, Va., as speaker. The first message was on "Fellowship in Thanksgiving" while the concluding message emphasized "Fellowship in Communion." After the message, forty-eight participated in a communion service in charge of Bro. Franklin Weaver.

New members: five by baptism at America, Argentina, Dec. 11; one by baptism at the Mileman Convalescent Home, as a member at Olive, Elkhart, Ind., Dec. 18; two by baptism at Elkhart, Mich., Dec. 25; one by baptism at East Holbrook, Cheraw, Colo., Dec. 25; five at Sunnyside, Elkhart, Ind., Dec. 4 (four at the church and one at her home).

A New Spirit in the Church is an article in the February Christian Living which tells what happened when a church in Iowa, which had grown too large, began to divide peacefully. Now instead of one church there are four.

Bro. William Hallman and family, Argentina, worshiped with the Allemands, La., congregation on Dec. 15.

At the invitation of the North Central Conference, 26 brethren, representing six conferences and including several visitors, met at Detroit Lakes, Minn., in a "Conference on Sharing Our Concerns." A report on the conference will appear in a forthcoming issue of the GOSPEL HERALD.

Bro. Melvin K. Barge, Ronks, Pa., was ordained to the ministry on Dec. 17. Bro. Clair B. Eby officiated, and Bro. Homer

Bomberger preached the sermon. Bro. Barge will serve as pastor at the Philhaven Hospital, Lebanon, Pa.

Bro. Ralph Hernley, Scottdale, Pa., spoke on "Mutual Aid for the Church Today and Tomorrow" at West Liberty, Ohio, on Jan. 10.

Bro. Harvey D. Martin, Chambersburg, Pa., was ordained as deacon on Nov. 20, to serve Shady Pine Mission, Willow Hill, Pa. There were four in the lot. Bishop Amos E. Martin officiated.

The Board of Directors of the Locust Grove Mennonite School, Smoketown, Pa., has reported the purchase of a ten-acre site near Lancaster, Pa., where they plan to build a modern six-room building, with two rooms reserved for instruction of deaf children. An elementary school, Locust Grove was established in 1939 and has an enrollment of 98.

Sister Dorothy Brunk, Argentina, was guest speaker at Christian Homemakers, Scottdale, Pa., on Jan. 8.

Bro. Nelson L. Martin has been installed as pastor for the Cedar Grove congregation, Greencastle, Pa.

Sister Geraldine Bennington, an invalid who has contributed articles and poetry to the GOSPEL HERALD, passed away on Christmas Eve. The Christmas issue of the GOSPEL HERALD carried one of her articles.

Bro. N. A. Lind, Sweet Home, Oreg., and Bro. Hugh Wolf, Portland, Oreg., both suffered heart attacks during the week preceding Christmas. At last reports they were both hospitalized but recovering.

Susanna Quiring Duerksen, Hesston, Kans., mother of John P. Duerksen and Mrs. Evan Oswald, passed away on Dec. 26. She had suffered as an invalid for about six years.

ANNOUNCEMENTS

Courtship and Marriage will be the subject of a conference to be held Saturday evening and Sunday, Jan. 28, 29. Speaker: John R. Mumaw, Harrisonburg, Va. The Saturday evening meeting, with a talk on interfaith marriage by Bro. Mumaw, will be held at the Stahl Church, Johnstown, Pa., and is sponsored by the Stahl MYF. The Sunday sessions will be held at the Blough Church, Hollisople, Pa.

Calendar

Shelksh Bible School, Tuttle Avenue, Sarasota, Fla., Jan. 8-27.
Christian Laymen's Evangelical Association Annual Meeting, High School Auditorium, Orrville, Ohio, Jan. 15-19.
Kishacoquillas Valley Bible School, Allensville, Pa., Jan. 15 to Feb. 3.
E.M.C. Ministers' Course, Jan. 16-27.
E.M.C. Ministers' Week, Jan. 30 to Feb. 3.
Association of Mennonite Hospitals and Homes, annual meeting, Kansas City, Mo., Jan. 31 to Feb. 3.
Christian Life Conference, Hesston, Kans., Feb. 5-12.
Ministers' Week, Hesston, Kans., Feb. 7-10.
Conservative Christian Ministers' Fellowship, Arthur, Ill., Feb. 15-22.
World Day of Prayer, Feb. 17.
Eastern Mennonite Board of Missions and Charities, annual meeting, Weaverland, East Earl, Pa., March 7-9.
Puerto Rico Conference, March 10-12.
Publication Board Meeting, Doylestown, Pa., March 24-25.
Mennonite Board of Missions and Charities, March 31, June 20-25.
South Central Conference, Aug. 1-3.
Ohio Christian Workers' Conference, Walnut Creek Church, Ohio, 15-19.
MYF Convention, Lebanon, Oreg., Aug. 17-20.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.

The newly organized Mennonite Camping Association will hold its first meeting at Laurelville Camp, Mt. Pleasant, Pa., on Saturday, Feb. 18. This organization is an outgrowth of the camping meetings held under the sponsorship of the Commission for Christian Education. All persons interested in any phase of the camping program of the Mennonite Church are urged to attend this meeting. Officers of the Association are Roman Gingerich, Goshen, Ind., president; Vernon Schertz, Tiskilwa, Ill., president elect; John D. Zehr, Goshen, Ind., secretary-treasurer; Roman Stutzman, Kansas City, Mo., fourth member; and Jess Kauffman, Divide, Colo., Secretary of Camping, fifth member.

Christian Service Training School, Smithville, Ohio, Feb. 13, 15, 17, 21, 23, from 7:30 to 9:10 each evening. Instructors are James Lehman, Kidron; Don Sommers, Kidron; Gerald Studer, Smithville; Clayton Swartzentruber, Kidron; Roger Wood and Milford Henkel of Malone College, Canton; Ella May Miller, Harrisonburg, Va.; Ray Bair, Louisville, Ohio; Vern Miller, Cleveland; and Eldon King, Millersburg.

Irene Bishop, recently returned from relief service overseas, will give an illustrated talk at YPBM, Blooming Glen, Pa., Jan. 15.

Change of address: Benj. H. Miller from Millersville, Pa., to c/o Paul Brubaker, Route 1, Mount Joy, Pa.

Ministers' and Delegates' Fellowship, La Junta, Colo., Jan. 13-15. Speakers and discussion leaders: Russel Mast, Newton, Kans., and Calvin Redekop, Hesston, Kans.

Ministers' Refresher Course at Michigan Bible School, Jan. 30 to Feb. 10. Instructors: Bro. A. J. Metzler, Scottsdale, Pa., and John Garber, Burton, Ohio.

Ministers' Week, Hesston, Kans., Feb. 7-10, sponsored by the South Central Conference and Hesston College. Speakers include H. S. Bender, Goshen, Ind.; John C. Wenger, Goshen; Allen Erb, Hesston. Sister Ruth Stoltzfus, Harrisonburg, Va., will speak at a joint meeting of the ministers and their wives, as well as at separate meetings for women. Other messages for the women will be given by Mrs. John R. Schmidt, on furlough from Paraguay; Mrs. Wallace Jantz, Perryton, Texas; and Mrs. Paul Martin, La Junta, Colo.

EVANGELISTIC MEETINGS

E. M. Yost, Denver, Colo., at La Gloria, Premont, Texas, Jan. 22-29. Howard Zehr, Elkhart, Ind., at Upland, Calif., Feb. 1-9. John Hochstetler, Creston, Mont., at Detroit Lakes, Minn., closing Dec. 20.

Mission News

CONTINUED

India—Workers in Bihar have recently begun a reading room in Daltonganj in cooperation with an Indian partner. Both he and they had been praying that the Lord might lead in establishing such a project. He led them together and the reading room has become a reality.

In North India a number of denominational groups are moving toward the establishment of a United Church of North India and Pakistan in much the same manner as the United Church of South India was formed in 1947.

The Committee for Southern Asia of the

Division of Foreign Missions of the National Council of Churches reports that, according to compilation of reports from various sources, India is making good progress toward its goal of primary education for every child in the 6 to 11 age group.

The magnitude of the task is reflected somewhat in the following information:

70,000 new primary schools are needed; 60,000,000 children would be in school, instead of the present 41,000,000, by the end of 1968; unwillingness to educate girls is the principal "slowdown" in this progress; many more women teachers are needed, only 17 per cent of the present teaching group being women; women teachers should go into villages only if there is proper accommodation for them and they are treated with respect.

Jamaica—John Shank, Virginia Board missionary in Jamaica, reports that the mission school has 62 pupils. The Christmas program was held on Dec. 15. The front veranda of the Peggy Girls' Home was the platform. The audience sat on school benches on the green lawn. In the background were poinsettias along the fence.

Cuba—Franconia missionaries left Cuba Nov. 29, due to deteriorating relations between Cuba and the United States.

Algeria—A letter from the Robert Stettens mailed from Algiers on Dec. 14 indicates that our missionaries were not inconvenienced by the riots. Time reports in its Dec. 26 issue that Moslems clearly refuse to accept a "French" Algeria and that they are now clearly refuting the European Algerian insistence that they want a "French" Algeria.

Time reporters comment that the issue now does not appear to be the ultimate solution, but whether De Gaulle can hand over the reins fast enough to suit Algerians under the leadership of the FLN (National Liberation Front).

South America—E. Stanley Jones reports that "the Ashram in Argentina was in the YMCA Camp, fifty miles from Buenos Aires. Eleven denominations were represented with thirty-four Southern Baptist Seminary students among them. Rev. Martin Duerksen, Mennonite refugee from Russia, was the director. The Mennonites fled with nothing, settled in Paraguay, and now they have everything. . . .

"I once said in a meeting in the United States that I thought Japan was the ripest evangelistic situation in the world. But someone said, 'I believe Brazil is,' and I am inclined to agree. Latin America is spiritually empty—the old is dead, the new not born. The evangelical or Protestant movement has grown enormously since I was in South America fifteen years ago. It has a great future. In Santiago College, a Roman Catholic girl said in regard to cheating: 'All the girls cheat in the exams—all except the Protestants.' A real tribute—and deserved."

Nigeria—In the western region of Nigeria alone there are approximately 70,000 primary school children graduating this year and only 126 secondary schools to take them. Though not all of these children will qualify for entrance to secondary schools, yet the aim of Nigeria is to provide secondary education for all its children. An adequate supply of educated men and

women is needed to cover all the demands of a modern state seeking the respect of its equals in the modern world.

If you are a graduate teacher, and have no adequate reason for not offering to teach overseas, please don't pray "God bless Nigeria," unless you are prepared to find yourself in that country in the near future. And if you are a parent of such a teacher, and are unwilling to see your child go to Nigeria, then beware of taking any risks with God. Prayer is an "uninsurable occupation."—CMS Newsletter.

France—The Foyer Fraternel, Paris, has been accepted as a member congregation in the French Mennonite Conference. The children's Christmas program on Sunday afternoon, Dec. 18, attracted 160 persons. The Robert Witmers and Marion Hosteler spent several days in Belgium with the David Shanks.

Somalia—Helen Landis arrived home on furlough Dec. 14. Her address: 1984 Old Philadelphia Pike, Lancaster, Pa.

A young Somali Christian found the Lord through a series of unusual experiences. He came to Wilbert Lind in August, 1960, with a concern for bringing the Gospel to the 26,000 Muslim nomads of his own tribe. He has influenced his people to discontinue their nomadic life and settle down along the Guuba River. Wilbert Lind with a few others visited the tribe recently. They were impressed with the possibilities for further contacts and perhaps a definite program of assistance and witness.

Survivors' Aid

On Jan. 1, 1961, approximately 500 persons began participating in a new mutual aid sharing plan. This plan provides immediate expense funds for survivors of an enrolled member in case of death. The program is particularly designed for the younger-aged families where an untimely death is usually a great financial hardship.

Survivors' Aid was formed by Mennonite Mutual Aid in 1960 as a result of action at the 1951 Mennonite General Conference requesting that a sharing program be established "to provide a plan for the rehabilitation of dependent survivors by means of periodic payments over an extended period of time." Survivors' Aid is incorporated as Mennonite Aid Insurance, Inc., and is operated by the Board of Directors of Mennonite Aid, Inc.—the Hospital-Surgical Plan.

There are three basic plans offered in Survivors' Aid. One is assistance agreed upon for a specified number of years. The second is a declining amount of benefit so that the greatest assistance is given during the earlier years. The third plan is a combination savings plan and the declining amount of benefit. The latter enables a person to develop his own protection over a series of years and still have a guarantee through Survivors' Aid that his survivors will have assistance. The savings plan is offered through Mennonite Church Buildings, Inc.

Full details of the plans will appear in the April issue of Christian Living magazine. Or, write to Mennonite Aid Insurance, Inc., 111 Marilyn Ave., Goshen, Ind., for the descriptive folder.

TO BE NEAR TO GOD

(Continued from page 35)

we are linked indissolubly with God in attuned prayer-conversation.

Sing-In—In the Hour of Trial.

Saturday, January 21

He Got the Point. Den. 2:24-29.

Barring Nebuchadnezzar's oriental despotism, we can go along with him in his major premise. He got the point that there is an invisible God, to be worshipped without visual aids, who hears the prayers of attuned hearts and acts. Yes, Nebuchadnezzar got the point, and men today can profit by his example.

Sing the chorus—"God Answers Prayer in the Morning."

VISIT TO NIGERIA

(Continued from page 37)

lem, I would not consider that I have problems!"

It is not a simple matter for a "European" (as all white persons are called) to find solutions when he is committed to respect all that is good in African culture and has a fixed purpose to lead rather than dictate. In this high tide of nationalism, for independence was granted Oct. 1, it is more than essential that one earn the respect of a people who are struggling both to emerge from their age-old sleep and to shake off the hands that so rudely awakened them.

Africans everywhere are known for their ability to keep to themselves what the white man does not respect. This makes true understanding of problems difficult. One experienced missionary says she thinks few missionaries are ever fully taken behind this wall of secrecy. As one African brother said concerning drumming, "You can't understand what drumming means to an African." As our national anthem would arouse no response within their hearts, even more truly we can never know what the throbbing drums say to them. So the way for these churches must be found eventually by the churches themselves. The first concern of the Weavers is therefore to discover and train respectable leaders to replace incompetent and self-appointed ones.

Dignity and respectability, "felt needs" of these little churches, are also fostered by the Weavers presiding at the communion services. Though a totally different service, the one which I experienced was worshipful and worthy of respect. The watchful deacons not only "ushered" but kept awake the sleepy and repressed the talkative. Since perhaps only half of the audience was inside the neat little bamboo and mud church, the order of those outside was amazing.

Marriage customs, as you can easily guess, rank high in the list of problems. A neighboring missionary with a Texan accent seriously, but humorously, outlines his difficulties. He tells how a candidate for leadership training first gave his age as eighteen and then declared his oldest of several children to be eleven. "Just wait a bit; let's back up here," said the missionary, knowing that in a land of no birth certificates ages

can get confused. But the candidate stuck to his facts, for facts they proved to be when interpreted by a person more fluent in English. The boy had been engaged at three to a girl of eleven or twelve. When a few years later she became capable of producing children, the father of the boy saw no reason why she should not be adding to his son's prestige and income. She accordingly did so.

Perhaps nothing is so hard to change as are attitudes toward marriage, unless it be superstition. This same missionary, responsible for many teachers, soon learned the hard way the difficulties of "hiring and firing." Though voluntary confession of guilt, and the oral and written testimony of the chief were on his side, he had to pay an unearned salary because "blood" and bribery can be stronger in this land than justice. Bribery goes to almost unbelievable lengths.

This same missionary illustrated for us the difficulties of dividing between light and darkness that continually face the conscientious missionary. He is frequently called upon to transport those to the hospital which the discredited leader who heals by a weird "Christian" magic has failed to heal. Can he withhold from the suffering his Christian compassion because he knows he is "aiding and abetting" the foe by showing it? If the patient dies, the hospital gets the blame, of course.

Hindrances to the teaching program are tradition, the obstacles that seem hopeless, and the low economic scale. The wage scale for ordinary labor in this area is two shillings per day, or about twenty-eight cents.

If you are tempted to regard superstition with disdain, recall how you delighted as a child in shivery secret formulas and tried your fortune in a variety of childish ways. Consider how often now you recall "sayings" about black cats, walking under ladders, or laugh about "knocking on wood." Imagine then the pull to the African when sickness comes or misfortune knocks. One writer suggests that medicine practiced with Christian purpose—no black market drugs, no useless remedies—will be the most convincing Christian witness over a period of time, for it discredits the old ways and seemingly quicker juju rites of healing.

The Weavers have spent much time lately preparing for the coming of Dr. John and Betty Grasse and Cyril and Ruth Gingerich who will take charge of the newly built hospital at Abiriba, about seventy-five miles north. This sixty-bed hospital was built by the community and the government. Equipping it, selecting personnel, and setting precedents will occupy the staff for several months. Mrs. Gingerich will supervise the nursing and Cyril Gingerich will be business manager.

Practice of medicine in Africa includes many things not discussed in American medical colleges which will require much common sense and the grace of God. To be informed is to be responsible. It has

been the purpose of this article to help you understand some of the factors that make up the daily lives of our missionaries in Eastern Nigeria. But I have learned over and over in visiting our mission fields that there are countless intangibles that can not be caught from writing. Numerous matters are best not committed to paper, especially in these days. It is all the more important therefore for our missionaries that we boldly entreat the wisdom promised by One who giveth liberally and upbraideth not.

Scottdale, Pa.

Broadcasting

Broadcasts to Be Discontinued

At a specially called meeting of the Board of Mennonite Broadcasts, Inc., on Dec. 27, a number of actions were taken to curtail certain parts of the broadcast program. These actions were felt necessary since broadcasting costs have exceeded gifts by \$29,000 from April 1 to Dec. 1.

The following curtailments are to be made:

1. Five English Mennonite Hour stations.
2. Three Way to Life stations.
3. One Spanish station.
4. Steps are being taken to make reductions in two of the foreign broadcasts.

Unless contributions increase to meet broadcast costs in the near future, other parts of the broadcasting operation may need to be curtailed. This raises a question of concern to each of us. Should the church be retreating in her outreach in times like these?

New Area in Japan Hears Gospel

Fourteen hundred new homes in Japan are now hearing the Gospel, according to Carl Beck. The Kitami farmer station is granting time each Monday at 7:00 p.m.

Writes Beck, "Some of you will be surprised to know that these 1400 homes will be reached for about 60¢ per week. Maybe someone would even be led to want to sponsor this station or one of the 30 odd stations like it, varying from 14¢ to 97¢ per week. If so, a card to Mennonite Broadcasts, Inc., Harrisonburg, Va., would bring a ready response and the necessary information."

Saved Through Broadcast Three Years Ago

Hide-aki Makino is a young farmer saved after hearing our Japanese broadcast three years ago. Today he is one of the leaders in his local church.

Recently he has come to the Japanese radio office for help. The reason? He is in his late twenties and his parents insist that he accept a bride soon. Writes Beck, "He is not fundamentally opposed to their idea, but he insists just as strongly that she be a Christian."

"But farm life is difficult for young wives, and though he is short, dark, and handsome, extremely neat in appearance, and a living example of what a radiant disciple should be, this will not be easy to arrange."

Pray for this young man.

HIS NAME OR OURS

(Continued from page 26)

One day every knee is going to bow to that name. Every king and emperor, proud Neros and Caesars and Napoleons, will have to bend the knee before the ruler of the whole earth. But we who know Him have the privilege of bowing to Him now, of giving to Him now the love and worship and devotion of our hearts. Eternity is going to be too short to sing the praise of the One who has saved us from sin and the grave. Perhaps we think that we are doing so! That by singing hymns about Him and working for Him we are bowing to Him. We are simply deceiving ourselves, for the truth is that while we are seeking a name for ourselves, we are robbing Him of His name. We are stealing His name from the One who has been given the name.

Bowing to the Name

How then are we to bow to His name? First of all, we need to repent of our sin in stealing His name and attempting to make one for ourselves, and ask forgiveness of the One we have so cruelly wronged. He will forgive fully and graciously. Then we must just bow and go on bowing to that name. Some people, when they come to the Lord Jesus, in effect only shake His hand. They remain as important as ever. Others bend a little, but only slightly. It is a rather condescending bow and Jesus is still hidden by their own importance. It is only when someone bows low and falls before Him that Jesus is really seen. The lower we go, the more He will be seen, the greater will be His name.

To bow like this means admitting that "I am a sinner and nothing at all," and doing this not just in a general way, by saying the general confession, but doing so over each sin and failure that He shows me. When I admit my sin, when I say I am the one who is in the wrong, I bend low, and when in my need I trust Jesus for forgiveness and cleansing and sing the song of a sinner forgiven, of praise to the Lamb, Jesus is seen and His name exalted. By refusing to bend, I hide Him from others and only reveal myself. By bending, I let others see Jesus.

Given Names

Just one word to balance what has been said. It is the seeking of a name that we have been seeing to be sin. "Seekest thou great things for thyself? seek them not." But sometimes it happens that God gives a name to one of His servants. Sometimes He raises someone up in such a way that he becomes a name. But let us remember that He only does so in order to bless others through that man. God said to Abraham, "I will . . . make thy name great; and thou shalt be a blessing."

No one is given a name for his own

sake or because he merits it. If someone appears to be exalted and given favor with many, it is only that he might by that means be a blessing to the many. And it is invariably a costly, sacrificial path for such an one, and the supposed honor is lost sight of in the toil and sweat in which he seeks to serve others.—Reprint from *Abundant Life*, Upton Vale Bible School, Tanguery, England, by permission of author. Selected by Paul G. Burkholder.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bontrager, Milton Leroy and Freida Louise (Grams), Sarasota, Fla., second child, first son, David Lewell, Nov. 13, 1960.

Brunner, Paul D., and Grace (Derstine), Wooster, Ohio, first child, Beverly Ann, Nov. 17, 1960; received for adoption, Dec. 19, 1960.

Charles, Abraham H. and Ruth (Keller), Lancaster, Pa., fourth child, third daughter, Phyllis Dawn, Dec. 21, 1960.

Charles, Howard and Miriam (Stalter), Gothen, Ind., second living child, second son, Thomas Edward, Dec. 10, 1960.

Chupp, John and Carrie (Sommer), Elkhart, Ind., eighth child, sixth son, Timothy Jay, Nov. 23, 1960.

Frey, Lester and Shirley (Ruby), Archbold, Ohio, sixth child, fourth daughter, Cynthia Lynn, Dec. 15, 1960.

Glen, Ben and Luthisha (Glen), Junction City, Ohio, fifth child, third daughter, Pamela Roxanne, Oct. 27, 1960.

Good, Mervin S. and Mary Ellen (Wagler), Lowville, N.Y., second child, first daughter, Luann Marie, Dec. 8, 1960.

Grieser, Jesse and Mary (Schmucker), Albany, Oreg., second child, second son, Samuel Oliver, Dec. 1, 1960.

Hamsher, Thomas and Norma Jean (Kauffman), Shamesville, Ohio, second child, first daughter, Debra Elaine, Dec. 9, 1960; received for adoption, Dec. 12, 1960.

Hartshaw, Horace and Gertrude (Brackbill), Phoenixville, Pa., second child, first son, Eric Horace, born April 6, 1960; adopted Dec. 12, 1960.

Horst, Luke S. and Ruth (Lichty), Stevens, Pa., third child, second daughter, Judy Lynn, Nov. 10, 1960.

Kuhns, Adin Joseph and Anna (Hege), second child, first daughter, Arlene Lois, Dec. 12, 1960. (First child was adopted.)

Landis, Abram C. and Grace (Derstine), Harleysville, Pa., seventh child, fourth son, Jeffrey, Sept. 6, 1960.

Mast, Alvin and Wilma (Troyer), Keota, Iowa, second child, first son, Rollin Ray, Dec. 19, 1960.

Miller, Howard and Ruth Anna (Jantz), Jefferson, N.C., first child, Heidi, Nov. 30, 1960.

Miller, Jacob M. and Dorcas (Swartentruber), Greenwood, Del., eighth child, fourth son, Jay Nathaniel, Dec. 14, 1960.

Miller, Lowell and Joyce (Gates), Denver, Colo., first child, Daryl Jay, Nov. 23, 1960.

Miller, Ray and Ruth (Detweller), Denver, Colo., second son, Steven Lynn, Dec. 14, 1960.

Noziger, Alfred and Marjorie (Geric), Lebanon, Oreg., sixth child, fourth daughter, Jolene Rae, Nov. 30, 1960.

Slabaugh, Phil and Rosalind (Boughamer), Speedway, Ind., first child, a daughter, Tami Lynn, Dec. 6, 1960.

Stoll, Willis and Virginia, Indianapolis, Ind., second son, Gregory Dean, Dec. 11, 1960.

Sutter, Francis and Doris (Eglin), Hopedale, Ill., third daughter, Darla Jean, Dec. 9, 1960.

Yoder, John Howard and Annie (Guth), Elkhart, Ind., a daughter, Christine Esther, Nov. 30, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Good—Vampelt.—Edwin W. Good and Mary Vampelt, both of Columbiana, Ohio, Wildcat (Ky.) cong., by Merlin Good, father of the groom, at the home of the bride's parents, Nov. 24, 1960.

Graber—Hochstetler.—Franklin Howard Graber, Mylo, N. Dak., and Treva May Hochstetler, Wolford, N. Dak., both of the Lakeview cong., by E. G. Hochstetler at the church, Nov. 24, 1960.

Klopfenstein—Miller.—Clifford Klopfenstein and Carolyn Miller, both of Archbold, Ohio, Central cong., by Jesse Shori at the church, Dec. 3, 1960.

Wall—Mumaw.—Elmer Wall, Middletown, Ohio, Warren Street Mennonite cong., Middlebury, Ind., and Winifred Mumaw, Elkhart, Ind., Belmont cong., by Neil Beachy, assisted by Erland Walmer, at the Prairie Street Church, Dec. 17, 1960.

Anniversaries

Sundheimer. Mr. and Mrs. Otis Sundheimer were married on Sept. 11, 1910, by Moses A. Mast, at the home of the bride's parents, Mr. and Mrs. D. C. Hershberger. On May 10, 1960, a family gathering was held in honor of their anniversary, and on Sunday, Sept. 11, open house was held at the Walnut Creek Church. Nearly 200 friends were present for this occasion. They have two daughters and one son: Vera—Mrs. Jay Mast, Millersburg, Ohio; Barbara—Mrs. Vernon Hostetler, Louisburg, Ohio; and Clyde, Logan, Ohio. They have 9 grandchildren and 2 great-grandchildren, all of whom were present except two grandchildren, who are living in California. Two sons are deceased.

Troyer. Roy S. Troyer and Nora Miller were married Dec. 25, 1910, at the home of the bride's parents, Mr. and Mrs. Daniel A. Miller, near Inman, Kans., by Bishop S. C. Miller of Jet, Okla. They celebrated their golden wedding anniversary on Sunday, Dec. 25, 1960, with open house in the reception room of the Hesston Mennonite Church. Mr. and Mrs. Sam D. Miller of Nampa, Idaho, who were best man and bridesmaid at the Troyers' wedding, stood with them in the receiving line. On May 10, 1960, the Ord. of Hesston and Vesta—Mrs. Paul Gingerich, Williamsburg, Iowa, were hosts. The Troyers have five grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless those who here bereaved.

Hershberger, Harvey E., son of Henry and Ellen (Raer) Hershberger, was born in Conecough Twp., Somerset Co., Pa., April 23, 1864; died at his home in Somerset Co., Dec. 16, 1960; aged 76 y. 7 m. 23 d. On Feb. 15, 1903, he was married to Minnie Blough, who survives. Also surviving are 3 children (William C., Florence—Mrs. Kenneth Yoder, and Anna—Mrs. Paul Folk, all of Hollisopple, Pa.), 13 grandchildren, 29 great-grandchildren, and 10 great-great-grandsons, one sister, and one brother preceded him in death. He was a member of the Blough Church, where funeral services were held Dec.

19, in charge of Harry C. Blough, John A. Lehman, and Jesse Short.

Gerber, Otto Edwin, son of Jacob M. and Lina (Sommer) Gerber, was born Oct. 20, 1905, near Kidron, Ohio, in which community he lived his entire lifetime; died at the Cleveland Clinic Hospital, Dec. 16, 1960, following a cerebral hemorrhage; aged 55 y. 1 m. 26 d. On Feb. 19, 1935, he was married to Lila Gerber, who survives. Also surviving are one daughter (Marcella—Mrs. Sanford Yoder, Kidron), his mother, of Apple Creek, Ohio, 3 brothers (Elmer L. and Willis L., both of Dalton; and Leo F., Apple Creek), and 3 sisters (Mrs. Susan Wely and Mrs. David J. Lehman, both of Apple Creek; and Mrs. Dan Amstutz, Dalton). One son died in infancy. Occupation: manager of the lumber mill of E. P. Gerber and Sons. He was a member of the Kidron Church, where funeral services were held Dec. 18, in charge of Reuben Hofstetter, Elmer Yoder, and Bill Detweiler.

Good, Eli H., son of Martin B. and Catharine Martin, was born Oct. 16, 1882, in Lancaster Co., Pa.; died in Lancaster Co., Dec. 17, 1960; aged 78 y. 2 m. 1 d. In 1906 he was married to Hettie G. Hurst, who survives. Also surviving are one son (Mahlon), 7 daughters (Emma—Mrs. Leroy Messner, Mrs. Viola Good, Katie—Mrs. Levi High, Alice—Mrs. Harvey Zimmerman, Anna Mary—Mrs. Paul Musser, Maggie—Mrs. Leroy High, and Elsie—Mrs. Raymond Good), 65 grandchildren, 38 great-grandchildren, and one brother (Harvey). He was a member of the Bowmanville Church, where funeral services were held Dec. 20, in charge of Howard Good, Moses Gehman, and Benj. Weaver.

Hofstetter, Minerva, daughter of S. H. and Martha (Hartzler) Stutzman, was born Oct. 7, 1872, near Goshen, Ind.; died at her home near Hubbard, Oregon, Dec. 17, 1960; aged 88 y. 2 m. 10 d. On Jan. 5, 1896, she was married to Enos Hofstetter. Her husband and youngest son preceded her in death. Surviving are 3 daughters (Ina—Mrs. Hugh Wolfer, Lillie—Mrs. Silas Yoder, and Bessie—Mrs. Cecil Barkell), one son (Archib), 18 grandchildren, a number of great-grandchildren, and 2 brothers (Ore. Boyer and Eugene, Kans., and Silas, Harrisonville, Mo.). She was a member of the Zion Mennonite Church, where funeral services were held Dec. 20, in charge of Daniel F. Shenk and James Bucher.

Marcus, Mary (Lumpkin), was born Sept. 10, 1869; died at Chicago, Ill., Dec. 16, 1960; aged 91 y. 3 m. 6 d. She was married to Edward Marcus, who died in 1953. She was a member of the Englewood Mennonite Church. Funeral services were held Dec. 21, at the Jordan Funeral Home, in charge of Laurence M. Horst.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Purpose and Work of the Ministry, by Gabriel J. Fackre; Christian Education Press, 1959; 141 pp.; \$2.50.

This book is a review of the purpose and work of the ministry from a mission pastor's point of view. Using the imagery of the psalmist, "There is a river, the streams whereof shall make glad the city of God" (Psalm 46:4), as a springboard, the author describes the work of the pastor in imaginative terms. He writes of the river of life in which the mission pastor works among gray alleys and green lawns rather than in the retreat of monastic life; the boat and its oarsman, describing the congregational fellowship as the locus of his work and the relationship between the pastor and the con-

gregation ("companioning with"); the strokes, the specific tasks of administration, pastoring, teaching, leading in worship and preaching; the rapids, pointing out the "demons" which threaten to detract from the pastor's ministry; and the riverbank, the imaginative answer to need for retreat and recreation which includes not only the pastor but the congregation as well.

While the book is written in popular style, making for enjoyable reading, the author gives full attention to the current efforts to recast the work of the pastor in the current cultural milieu. He is aware of the temptations of a "task-oriented" ministry, of overdependence on techniques, of the call of "statistics," and other attractions which detract from the development of vital church life. Keeping in focus the task of the minister as one who is called to proclaim the Good News, the author is nevertheless of the persuasion that God works not only through the transcendent dimension of life but in the everyday tasks of the minister, now including administration, counseling, organizing, and educating. He keeps in good balance on one hand the emphasis on divine calling and purpose and on the other hand "professional" perspective in the ministry, professional



ITEMS AND COMMENTS

BY THE EDITOR

A survey of older Iowans indicates that religion is on the decline "as an important source of meaning and security in later life." The report based on the interviews with 835 persons, all more than 60 years of age, indicates "that most of the women interviewed were at least fairly devout and more than 50 per cent said religion was the most important thing in life. But among men, a very different picture was shown; although only a small number seemed to actually have rejected their religious faith, nearly half did not specify churchgoing as a preferred activity and more than one out of three did not characterize religion as a major source of comfort. A much larger number seemed to be more interested in television than in going to church."

Removal of "widespread helplessness and insecurity" on the part of many Christians toward the "Jewish question" and "the problems posed to the Christian Church by the existence of the people of Israel and its painful history," is one of the key objectives of an institute recently established in Berlin by the Evangelical Church of Berlin and Brandenburg. The new institute is directed by a long-time advocate of Christian-Jewish understanding. Among the institute's tasks will be to provide information on current Jewish questions, to spread a more profound knowledge among Christians of Jewish life, of the history of Judaism's greatness and its sufferings, and to promote the theological encounter with the religious and spiritual ideas and concepts of Judaism. The institute operates under the auspices of the German Evangelical Committee for Service on

being understood here as the proficiency which is developed from training and disciplined study. Careful and sound theology written in interesting and incisive manner undergirds the book throughout.

While the book is written for pastors, it will be found helpful for any church member who wonders what the pastor does "the rest of the week." It will help these, as well as young people who have not yet chosen a vocation, in their thinking about the purpose and work of the ministry.—Myron Ebersole.

The Churches and the Kingdom, by J. Harold Stephens; Broadman, 1959; 119 pp.; \$1.95, paper.

This is a Biblical study of the relation of churches to the kingdom of God. It is oriented in the Baptist concept of the church as a local assembly and is the view of eschatology that rejects completely the earthly reign of Christ for the future. The author has made a contribution to New Testament studies in his sharp distinction between the kingdom and the church. His readers will not all agree with his thesis, but they will be driven to careful study of the Scriptures for the debate.—J. R. Mumaw.

Israel, an agency aimed at eliminating anti-Semitism and encouraging Christian-Jewish dialogue. Many Protestant leaders have in the past hailed the committee's work as "part of the necessary penitential reflection of German Christianity regarding the heavy guilt toward the Jews with which the German people has burdened itself."

Three women from the Golden Gate Baptist Theological Seminary have been in and out of Alcatraz—but not for the reason that most persons go there. The three—one a faculty member's wife, another a student's wife, and the third the daughter of a staff member of the seminary—went to the federal prison in San Francisco Bay to conduct a vacation Bible school for children of federal employees operating the prison. Together they hold Sunday school and morning worship services for prison employees and their families and are planning a young people's meeting on Sunday evening.

Christianity's greatest handicap in the East is the incomparably patronizing attitude of Westerners to the people in those lands, declared Bishop Michael Hollis, who served as the Church of South India's first moderator in 1947-54. Western mission boards are sometimes the last refuge of colonialism, and thus Christianity is largely equated with everything Western, he told the annual meeting of the Anglican Church of Canada's Executive Council. Too often in the West, the former Anglican bishop of Madras said, there is the unconscious assumption that "God speaks in India only through London, New York, or Toronto."

Too early to think about summer Bible school?

I should say not!



THIS MONTH—

appoint your SBS superintendent and secretary
develop your budgets
set the date for your summer Bible school
recruit your teachers
order teachers' manuals and pupils' books for each teacher

EARLY PLANNING WILL—

allow prospective teachers to plan for summer Bible school
permit parents to plan vacations that do not interfere with summer Bible school
give your superintendent a fighting chance to have a successful summer Bible school
enable your church to conduct a summer Bible school which reaches your whole community effectively

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GOSPEL HERALD, JANUARY 10, 1961

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HERALD PRESS
ELSTOWALL, PA.

A leading publisher of religious tracts in Minneapolis, Minn., said that the demand for anti-Catholic literature increased 400 per cent in months just before the election. Pamphlets that can be described as anti-Catholic made up only 2 per cent of his list, he said, but they did make up the bulk of his business. He said there had been no unusually large orders and as nearly as he could determine, the literature was distributed by private individuals rather than by politicians or an organized group.

A Billy Graham evangelistic crusade is scheduled for Buenos Aires, Argentina, early in 1962. Martin Duerksen, Mennonite minister of Buenos Aires, is a member of the Arrangements Committee.

Congressman Byron L. Johnson, Colorado, a Congregationalist and a pacifist, told a meeting of Methodist leaders that Christians should not practice withdrawal from politics. He claimed that this doctrine of withdrawal has been made obsolete by the kind of personal accountability needed to make democracy work. To do good, he said, "Christians must join in government and politics with the aim of making them good." Johnson thinks that churches should work for the recognition of Red China. He thinks of the United Nations not as a peace-loving group of nations, but as "a family of nations open for the prodigal son to return."

Of the Christian denominations having churches in Korea, the Methodists rank first in size, the Presbyterians second, and the Roman Catholics third.

Abolition of capital punishment and substitution of a life term with treatment and "the possibility of remission and parole" for murderers and for others convicted of now-capital crimes, was urged by the United Church of Canada in its biennial meeting. Said the statement, "The present method of meting out punishment is no longer compatible with enlightened Christian and sociological thinking."

Among the cases before the current session of the United States Supreme Court is an appeal from the Hutterites of Montana to be excused from a Montana corporation tax law, which they claim discriminates against them. Religious News Service says that the Hutterites, averaging 10 children per family, are one of America's fastest growing religious sects. Because they are buying vast tracts of land for new colonies, they are running into increasing opposition from farmers who have trouble competing with them.

New Zealand has its first special Christmas postage stamp this year, a two-penny denomination used for greeting cards, bearing a reproduction of Rembrandt's famous *The Adoration of the Shepherds*.

An editorial division with seven departments has been organized by the Augsburg Publishing House of the American Lutheran Church at Minneapolis. The expansion coincided with the consolidation of the publishing houses of the three Lutheran denominations which last spring merged to form the American Lutheran Church, with a

membership of 2,258,000. The division's seven departments are: education periodicals, education curriculum, books, music, manuscript, special writers, and the *Lutheran Standard*, official publication of the American Lutheran Church.

Special signposts along West German highways and superhighways will indicate the time and place of nearby worship services for the benefit of passing tourists under a new administrative ruling of the West German government. Local Roman Catholic and Protestant parishes will be allowed to erect the signs at the beginning of hamlets, villages, and towns. No administrative fees will be charged. Protestant signs will be violet and the Catholic ones yellow.

Many Protestant and Catholic youth groups in West Germany have scheduled special local and regional workshops and seminars for adults and young people to point out the disastrous effects of Nazi rule in Germany and to emphasize the need for the abolition of all forms of segregation and discrimination.

One of America's top scientists, Dr. Robert M. Page, Director of Research, United States Naval Research Laboratory, Washington, D.C., declared to the American Scientific Affiliation that world peace will come "only when all mankind turns wholeheartedly to God in complete humility and voluntary unconditional surrender." Scientists and scientific research will never bring peace, he said, because they can't change human nature, "and until human nature is changed, we'll have war."

According to the Jewish Newsletter, more than 12,000 have been converted to Christianity in Israel since the establishment of the state. This is a disproportionately large figure as compared with other Jewish communities, and orthodox organizations are making special efforts to counteract these conversions.

A new public elementary school at Levittown, Pa., has been named for Dr. Albert Schweitzer, famed Protestant medical missionary in Africa. It contains two murals depicting Dr. Schweitzer and his work.

Radio Moscow hinted that the Soviet Union may adopt a new calendar that could possibly start with the Bolshevik Revolution, 1917. The broadcast said many communists object to the present world calendar because of its close connections with Christianity and its origins, particularly the fact that it begins with the birth of Christ. "Com-

munism was born in the October Revolution, which makes that date more suitable as marking the beginning of a new era in the world."—Selected.

Restoration of freedom to Africans "should help to open the hearts and minds of multitudes of Africans to the Gospel more than ever before," said an Ethiopian Cabinet official to the All-Africa Lutheran Conference. He said the new factor in the situation would be the removal of "the prejudices and hatreds created by the master-and-servant relationships engendered by colonialism." He said that the preaching of the Gospel among African peoples with apostolic zeal is the only way of offsetting the false ideologies which the average African takes in as he procures a scientific and technological know-how of the West.

Otto Dibelius, veteran German churchman, says that he is decidedly pessimistic as to the immediate future for Christianity in the world. But he stressed that his long-range view is one of optimism and confidence. "Around us and ahead of us," he said, "we face an increasing deterioration of organized Christianity," but the world will return to the Saviour.

The United States has 193,467 bartenders and only 167,471 clergymen, according to the annual edition of the Statistical Abstract of the United States published by the Census Bureau. Another fact disclosed that is of concern to churches is that nearly 3,000,000 mothers with children under 12 years of age now hold full-time jobs (35 hours a week or more) outside the home to help supplement the family income. This is the largest number of working mothers ever reported.

What is believed to be the world's first chapel built exclusively for alcoholics has been dedicated at Brighton, Michigan. Newest addition to the Brighton Hospital for Alcoholism, the chapel was a gift of the Ford Motor Company. Under the "Brighton Method" of combating alcoholism, medical treatment is combined with mental and spiritual rehabilitation. The patient is then channeled into Alcoholics Anonymous for group therapy.

The Lutheran World Federation Commission on World Mission meeting in Tanganyika adopted a resolution which branded racial discrimination as "sin and evil which cannot be countenanced by either our Creator or man himself and must be replaced by an attitude and practice of love and equality among men."

Gospel Herald

TUESDAY, JANUARY 17, 1961
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*A dynamic missionary movement
in our Jerusalem
will come through Spirit-filled churches.*

Renewal in Missions

Part I: The Gospel in Power

By Virgil Vogt

"But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8, RSV).

The world-wide mission begins in Jerusalem. What unsearchable wisdom Christ displays as He designates this approach to world mission! And how weak have we often been just because we ignored this vital point!

Having gained this insight, we immediately face the question: How can this begin in Jerusalem? How can an old, established Mennonite community be transformed and set on fire with missionary passion? Our answer, taken from the New Testament, is: Through the power of the Holy Spirit.

This brings us to yet another question: How then can we be filled with the Spirit? How can this happen to us? How can we be clothed with power from on high? I do not mean to imply that the Holy Spirit has been absent. I do not mean to suggest that He has not been at work. But it is obvious, is it not, that His work has been limited? His full power has not been manifest, for we are lacking in that first and most obvious sign of His power—the power to be witnesses, beginning right where we are, even in Jerusalem.

How, then, can we be filled with the Spirit? How can His full power be released among us?

For an answer to this question let us notice how the Holy Spirit was at work after Pentecost. We are interested in what happened after Pentecost because never again did the Spirit simply fall from above upon a group of waiting believers. After Pentecost we observe that the Spirit's coming upon groups and individuals is always associated with the ministry of Spirit-filled men. To borrow a figure from Leslie Newbigin—the Spirit never comes through the skylight, but always through the door. The Spirit came upon individuals and groups as they encountered apostolic Christians already filled with the Spirit, men who had been sent out by the Spirit (Acts 13:4) and who were for that reason consumed with a sense of urgency and mission. Through personal encounter with these Spirit-filled witnesses, others became partakers of the Holy Spirit and tasted this heavenly gift.

The Work of the Spirit

As we look at the record more closely, we see that there are certain people, certain actions and situations, which are frequently associated with Holy Spirit filling. We can, of course, in no way limit the Spirit to these occasions or these instruments. Yet it is useful to see what they are, for they seem to be choice tools in this spiritual warfare.

The Spring

By GRACE V. WATKINS

Because so many other wells were dry
That rainless summer, neighbors came
for clear,
Refreshing water from my deep supply.
I shared with gladness, yet I knew a fear
Until I learned a cool, abundant spring,
That I had never known before was there,
Was flowing through my humble well,
to bring
A rich sufficiency for all to share.
Then we rejoiced and offered thanks to God
And spoke about the Living Water He
Provides, a holy, cleansing plenteitude
More sweet and glorious whenever we
Who know salvation, share in any hour
With those who seek His love and peace
and power.

Fargo, N. Dak.

First there is baptism. In various passages there is a close association between baptism and the receiving of the Spirit. This we might say is the most common and most normal way for the Spirit to reach out and take over in the lives of other people. As Spirit-filled men and Spirit-filled churches baptize new believers in the name of the Lord Jesus, the Holy Spirit often finds an unusual opportunity for a fresh manifestation and testimony.

However, this observation is of no immediate help to us, for we are concerned with the fact that many have been baptized and yet they do not manifest the presence of the Spirit in power, at least in the power to be His witnesses.

We go on then to notice some of the other occasions when the Spirit seems to have had unusual opportunity. Of more help to us is the fact that apostolic preaching sometimes provided the occasion for a new spiritual break-through. We are told, for example, that while Peter was preaching to Cornelius and his household, the Spirit fell on all who heard him.

Besides this, we see the Spirit coming in fullness of power upon groups and individuals as these same apostolic, Spirit-filled men exercised other forms of service or ministry. Sometimes it was as they laid their hands upon believers that they were filled with the Spirit. Acts 8. Saul, for example, was filled with

the Spirit as Ananias laid hands on him. Acts 9. At other times, intercessory prayer seems to have provided an open door for the Spirit. Eph. 1.

Now we must, above all, guard against any kind of mechanical view in all of this. The coming and filling of the Holy Spirit do not take place automatically whenever we go through the form of baptism, of prayer, of preaching, or of laying on of hands. Rather, in all of these situations the significant thing is a personal encounter with Spirit-filled churches and Spirit-filled men. The actions in themselves are not important; rather, they become important only because of the men who perform them and because of the Lord who transforms them.

Take preaching for an example. Not just any kind of preaching provides the occasion for a new manifestation of spiritual power. This is obvious as we look at our own record. And Paul is at pains to make a distinction here. In I Corinthians he reminds the brethren that his message came to them, not in "impressive words of wisdom," but how? In *demonstrations of the Spirit and power*. These are the distinguishing marks of true "apostolic" preaching. Again in I Thessalonians he says that the Gospel came to them, *not in word only*, but also in *power* and in the *Holy Spirit* and with *full conviction*.

Thus when we speak of that preaching which gives the Holy Spirit an opportunity, we do not mean mere words, not even words of wisdom, nor yet the counsels of experience. What we mean is words of power, inspired, dynamic, *living words*. That is what the Spirit can use.

The same point needs to be kept in mind regarding baptism, prayer, and the laying on of hands. The acts themselves do not furnish the divine opportunity. Rather, it is when men full of the Holy Spirit and power exercise these ministries that the living Christ confronts men afresh.

The Way to Renewal

Now what can we learn from all of this? It is very simple. If we are to experience renewal in our churches, if we are to have the Spirit break through in full power so that there is a dynamic missionary movement even in Jerusalem—then it will come to us through the ministry of such Spirit-filled men and Spirit-filled churches. If this fire is to burn in

Our Readers Say—

Bro. Shenk's comments (Dec. 13) re using space for an extended breakdown of vital statistics are a worthy observation. Someone should also point out the value (or otherwise) of the contest, apparently, displayed in the birth column re the choice of names. . . . Ordinarily a name accompanies a person through life. . . . How interesting some of these names will be twenty-five years hence!

The full name of parents is very appropriate because of personal interest. Perhaps it would suffice to announce: Born (date) to Mr. and Mrs. Black, a son. . . . Whether a child is the fourth or the fourteenth in a family, though also appear to be nonessential for the general public. . . .
—S. C. Brubacher, Ayr, Ont.

I want to say that I enjoy the GOSPEL HERALD. I appreciated "What Is Christmas" (Dec. 13), and also "Yuletide Meditation" (Dec. 20). The poetry is also good and I enjoy it very much.—
Martha Byler, New Holland, Pa.

our hearts, it will be kindled through contact with other men whose hearts are already aflame. If a revival is to sweep our brotherhood, it will happen through contact with those who are already revived. If there is to be renewal and missions, these will be realized through the agency of God working in men already caught up in renewal and mission.

Stated negatively, if we haven't been the kind of witnesses God wants us to be, if we haven't shown that measure of the Spirit's power which is reasonable to expect, then we cannot experience these things simply by adding a few more activities and committees. We cannot find this new experience simply by reorganizing and rearranging the things we already have. No, there must be added some new manifestation of the Spirit, something from outside ourselves, something above and beyond us.

Let us learn the lesson of Ezek. 37, where the prophet saw a valley of dry bones, which represented to him the state of God's people. "Can these bones live?" asked God. "Thou knowest," Ezekiel replied. And then God answered His own question by telling Ezekiel to prophesy to the dry bones about new life. After the first prophesy, something marvelous happened. The bones started coming together. They even assembled themselves in the right order. After this they were covered—with sinew, with flesh, and finally with skin. What a

(Continued on page 68)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

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EDITORIAL

By This Shall All Men Know

Guest Editorial

Jesus said to His disciples, i.e., to us, "By this shall all men know that ye are my disciples, if ye have love one to another."

Love is the basis of the Christian experience. Through the *agape*, divine love, given by Christ, the disciple is able to love in all situations. Through the years the church has marched triumphantly. But much of the history of the visible church has been marked by hate, greed, and force. Love was put on the shelf while the church conquered empires. But this was not the church.

Jesus said, "... if ye have love one to another." In the past, where love was not present, neither was the church. This love is a love for redeemed as well as unredeemed sinners. When I have not loved the brother whose feet I washed, I did not belong to the church. When I have not loved the brother who wronged me, I did not belong to the church. When I have looked at any Christian with a better-than-thou attitude, I did not belong to the church.

More often we settle into the rut of being happy with our Christian fellowship. We love those we see at church because they belong to the same economic level. They speak the same language we do. They went to the same schools we did. They belong and we love them.

We forget that there are many who belong who do not earn as much as we do, who speak another language, who have not gone to school. These are our potential brothers. Our Christian love must reach them before they join the fellowship of the church. When my love has excluded any of these, I did not belong to the church, for Christ said, "... if ye have love..."

Offentimes non-Christians recognized Mennonites because they lived good, quiet, honest lives.

Men said, "Yes, we know the Mennonites. They are good farmers. They go to market and give honest measure. They rear strong sons who take over their farms. They are prosperous and good for any neighborhood. Mennonites are good people."

This is a good reputation, yes, but is it good enough? Jesus said, "By this shall

all men know that ye are my disciples, if ye have love one to another."

Today I read in a new book, *Impact*, Friendship Press, a small item about a unique witness a Mennonite missionary was giving in New York City. In Hans de Boer's book, *The Bridge Is Love*, I read that Mennonite missionaries are among the few in one foreign country who are appreciated by the nationals. From other non-Mennonite sources I hear that the Mennonites are becoming known for their expressions of Christian love. And I am glad.

At home, on the farm, in the office, in the schoolroom, with his fellow workers the Christian learns to express the divine love he received in his own redemption. In alternate earning as well as voluntary service young men show Christ by their lives. Christian girls who serve with the men declare Christ's love through the home life they establish and the dedicated service they give. Home and overseas missionaries proclaim Christ with the commission of the church.

Slowly but surely the reputation of Mennonites is changing. There will always be some who represent Satan and his forces. For these we must blush. But for ourselves in order to belong to Christ's kingdom we need to love. In the future men should recognize our church and its members as an expression of divine love.

Let us continue to live good, quiet, honest lives. But let us always add the fuller dimension of outgoing love.

Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another."—JAMES R. BOMBERGER, in *Missionary Messenger*.

We Can't Go Back

"What did you think during your first weeks in the Chaco?" we asked the cooperative leader at Filadelfia.

"That if we could go back, we would," was his reply.

They could not go back. There would be the sixty miles to the end of the railroad through the wildest of brushland. They had suffered enough doing

that road once. There would be the ridiculous train back to the river port. There would be the days and days on a river boat back down the Paraguay, the Parana, and the Plate. They would have to find another boat to take back across the Atlantic. They would have to struggle again to cross international borders to get back to Russia. And in Russia—still the communist threatens to life and faith. No, they could not go back.

And so they stayed. There was no way but forward. They must disregard fear and homesickness and poverty. They must dig wells and build houses. They must clear brush and plow the ground and plant seed. They must feed their families and sell some produce, who knows what and where, for the cash they need for clothes. They must start the long search for crops that will grow, for products that will sell, for industries that will succeed, for adequate communication and transportation. By this time they have come so far that, though life in the Chaco is still hard, it is more than ever impossible to think of going back.

Clocks do not run backward. Calendars do not restore the torn-off pages. The knitting of the years is not unraveled.

We may regret the passing of time, the march of events, but we cannot stop it. We may yearn for the yesterdays, but we cannot restore them. We may deplore the changes that come, but we cannot prevent them.

This is not to be fatalistic. It does not mean that we are swept along without any direction. Reformation and restitution are possible. Lost virtues may be recovered. But whatever good out of the past is recovered, it is held in a new context. The total situation is never an exact duplicate. Old truth has new meanings; old values have new appraisals.

Therefore it is a counsel of folly simply to hold what has been, to go back to what was. Jesus said that a man who puts his hand to the plow and then looks back is not fit for the kingdom. Paul counted himself not to have attained, but was determined to press forward to the mark set for him.

We do well to preserve those elements in the past of individual or community or congregation or denomination that have permanent relevance. There are many such elements, and we lose them to our peril. But we also do well to study every situation to see what new facts are involved, what new needs are to be served, what new resources we have to use, what new ends are to be served. Our God is the God, not only of yesterday, or today, but also of tomorrow. The unchangeable God wants to preside over all our changes, to make them serve His purposes.—E.

Traveling with the Editor

X

My letters may give the impression that we are constantly on the go. You may think that we must be about worn out; perhaps you are exhausted trying to keep up with us.

We did, indeed, cover a lot of ground in our first six weeks away from home. There was the first flight to Sao Paulo, and the visit to our missionaries there. Then back north again a thousand miles for the round trip to Araguacema. Then we flew down to Buenos Aires for almost a week of restful renewal with Delbert and his family. Another long trip took us to the Mennonite Colony in Paraguay which is as far north as Sao Paulo.

Since we have returned to the quiet of Bragado, we have been away only the one weekend—a little to the west to Villegas and America. Now over Christmas and New Year we are not going anywhere; this is the family fellowship for which chiefly we came to this far land. We will have additional short trips to other churches and to the Campground, but no more far travels until we start again toward North America.

But still I would like to share with you the sights and the sounds of Argentina. Every day there is something new to enjoy, or—er—to endure. I had in all honesty to add that word, for just as I am writing a dust storm has struck us. The eucalyptus trees are bowing and tossing in the gale. Clouds of fine dust fill the air. We have shut all the doors and windows as tightly as we can. But still everything we touch is grimy. It will soon blow over, no doubt, and tomorrow we will again have gentle breezes and soft, blue skies. Perhaps a shower will come again, as it did last week, to wash the air.

You should have seen the sky last night. A first quarter moon marched down the west hand in hand with Venus. The Southern Cross lay prone just above the treetops. Overhead was the belt of Orion, which I remembered seeing one beautiful night like this from the plains of central India. The air was crystal clear, and I felt like apologizing to the stars because I am so little acquainted with them that I cannot name their groupings.

With the birds I can do a little better. I found a good book on Argentine birds when I was in Buenos Aires. It is in Spanish, but the color plates are quite good, and with some help I have now identified about fifty species. The bird life is abundant, especially up in the Chaco, where I saw such an interesting specimen as the Big John, a kind of stork with a black head and a red collar. Very common around here is the ovenbird, which builds a large mud house in trees,

on fence posts, or on the crosspieces of telephone poles. From the train one day the Sieber children counted one hundred such houses on the poles from one town to the next, probably ten miles or less. I was amazed to see in one pond near the railroad a flock of flamingos.

The vehicles one sees on the road here are quite a contrast to ours. There are very few foreign cars, as the tariff is prohibitive. And of the Argentine cars, the models are very conservative and do not keep changing every year. Because cars are so expensive, mechanics keep the old ones running. One of our neighbors here has a Model T Ford, without fenders. Most people, of course, do not have cars at all. Many ride bicycles or motorcycles. Farmers who do not have cars use one-horse carts with high wheels, or perhaps two-horse wagons. Heavy hauling is done by truck or by six-horse teams pulling big-wheeled wagons. At this time of the year one sees lines of these wagons waiting to unload sacks of wheat at the big warehouses along the railroads. Then, of course, there are the horseback riders, with big square saddles and sheepskin saddle blankets, and dressed in various degrees of the Gaucho costume. They ride good horses.

Because of a lack of love we have held the true light from a lost world.—David Z. Miller.

We are not making much progress in understanding what people say. I can get the sense of newspaper stories, and have not too much trouble with familiar Bible passages. I can see meaning in the Spanish, but I can't hear it. Everybody talks too fast; even our little granddaughter, who understands our English but answers in Spanish, we are unable to understand.

What a joy was the Christmas season! Again it was thrust upon our minds that Christ came to the whole world—not just to Judea, or Asia, or Europe, or North America, or South America. The Christmas story is just as sweet, we perceived, in Spanish as it is in English. It is just as real in summer as it is in the setting of ice and snow. The cultural accompaniments may be different, as in the absence of carol street singing here, but the truth is the same—that Emmanuel has come.

All week long we helped in the Christmas preparations at La Esperanza: washing, cleaning, decorating, buying and wrapping gifts, ordering the roasting ears at a cent and one-half an ear (first we ever ate on Christmas), and reading the greetings and letters which came. (Those which came to us at Scottdale we will appreciate just as much when we see them in March—they'll make good Easter reading.)

The programs began Friday night at Mechita, the little church where Delbert is part-time pastor. It was a well-man-

aged program that showed careful preparation by the people at Mechita. Since our understanding of most of the program was through our eyes rather than our ears, the high point of the program was Delbert's singing of "O Holy Night." Sunday morning I preached the Christmas sermon at Bragado. It was the record morning attendance of the year—eighty-two—at Bragado. In the evening we attended the Christmas program here. After a sermon by Mario Snyder to a crowded church, we all went to the Sunday-school rooms for the program by the children and young people. It was in typical Argentine manner—dramatically given and lasting well toward midnight.

Mario Snyders, who live in Buenos Aires, spent the weekend with us at Bragado. They stayed at Byler's in town, but were with us at La Esperanza Saturday, to help make the ice cream and to share the distribution of gifts on Christmas Eve. For the Christmas dinner they were with us again, and also the Frank Byler family. What wonderful fellowship we had—in English, of course, for our sake, and as a welcome change to some of the Snyders who are not yet at home in Spanish. (Their little girl said Christmas morning that she liked my sermon better than Frank's, who was translating for me.)

The chicken, *asado* style (broiled on an outside fire), was delicious, and so was everything else, up to the homemade ice cream. We sat at the table chatting, with lots of laughter, for a long time. Then, while the children played outside, I read the Christmas Carol, with not enough deletions to hurt it seriously. Its deathless message fit perfectly into the mood of our afternoon. I had not read this classic for a long time, and never felt more deeply in my heart Tiny Tim's "God bless us, every one." While I read, Alta and some others worked on the difficult jigsaw puzzle of that wide street in Buenos Aires, which is becoming traditional at Delbert's house since we put it together at Christmas time when they were on furlough. There is something fine about symbolizing the solution of family problems by putting together a jigsaw puzzle, even though I had a feeling sometimes during the hours that we worked on this one, that if they wanted this together, they shouldn't have saved it up in the first place.

It was an inexpressible happiness to be with Delbert and his family on Christmas Day, a privilege that cannot be ours again at least for a few years. And we enjoyed the day with other good friends with whom we had not spent Christmas before. We felt that since they could not be with their loved ones in North America we supplied something of a substitute home connection.

To all our loved ones and good friends at home we echo Tiny Tim's prayer, "God bless you, every one."



"All talk is profound. . . . Talk is great, even noble."

Talk

By Fran Stieglitz

Some say talk is cheap.

I say, no.

All talk is profound;

For the human soul

Desperately aware of its entity,

Seeks by some means to share—

To identify itself with another

No matter how great the cost.

Talk is strange, terrible, wonderful.

I have heard such things in talk:

A tiny child with breathless wonder

Asked, "Who makes the butterfly's wings?"

(consider the lilies . . . Solomon in all his glory

was not arrayed like one of these. . . .)

A young Japanese girl who made her home here

Said with a gentle sadness,

"Love is always more exciting before you get married."

(love is of God. . . .)

The shouts of acclamation and victory

Still vivid in his mind,

A football star said to me,

"All I care about in life is football."

(for . . . what shall a man give in exchange for his soul?)

A wealthy socialite, in a rare moment

Of intimacy with her maid, said,

"How I envy your faith! I never think of tomorrow—"

(take therefore no thought for the morrow. . . .)

And a young Jewish grad student,

In telling me his thesis plans, said,

"I have a spiritual affinity for Lawrence.

He epitomizes my own ideas on love and morality—

I have quite strong feelings about sin."

(sin lieth at the door. . . .)

I have heard

A prominent, practical banker snort,

"What do you mean—sin? Do you really think

You sin every day?"

(if we say that we have no sin. . . .)

Two youths in the street—one, confronting the other

In disbelief and shock, choked,

"You did this? You? My friend?

Can I believe it? You?

(it was not an enemy that reproached me; then I
could have borne it. . . .)

As we gazed at Sputnik one August evening,

A social studies department head gasped,

"Heavens, that just terrifies me!"

(what is man, that thou art mindful of him?)

A man drunk with the horrible realization

That his life's a fiasco anguished,

"My God, my God, there's nothing! Nothing . . .

My God—nothing!"

(for without me ye can do nothing. . . .)

"If I had my life to live over," a mental patient
confided,

"Oh," slapping her hands grotesquely,

"It might have been a beautiful life. . . ."

(I am come that . . . [ye] might have life. . . .)

I have heard a Nazi youth say,

"We gave up everything for our country—

Do you understand?

Sold out completely, body and soul!"

(nevertheless not my will, but thine. . . .)

And I have heard the song of a soul set free:

"Redeemed!"

(I am crucified with Christ: nevertheless I live. . . .)

Talk is great, even noble;

It made me wiser.

Goshen, Ind.

Our Mennonite Churches: Milan Valley



The Milan Valley Church near Jet, Okla., was built in 1908. Gradually the members moved away until only the minister, Simon Hershberger, was left. Materials salvaged from the demolition of the building in 1941 were used in constructing the Pershing Street Church in Hutchinson, Kans.

Break Our Bands

By C. WARREN LONG

"And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword" (Ex. 17:11-13).

It is difficult to say what significance there is in Moses' holding up his hands, unless it is an expression and attitude of prayer. "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (1 Tim. 2:8). The holding up of Moses' holy hands and the success attending challenges us with the importance of prayers to God for His aid in all the conflicts of life with the enemies of God. The cooperation of Aaron and Hur illustrates how Christian laymen can sustain and assist their minister in his work of giving the Gospel. May every Christian layman help to break the bands that tie the hands of his minister.

It would seem strange for the United States to select a man to be the general for her expeditionary forces and give to him the best scientific military equipment and then let him go out single-handed to fight the enemy while the troops are comfortably encamped in the

safer hinterland. This is precisely what is going on in many churches today. The minister is out alone in the thick of the fight denouncing injustice, greed, lust, unrighteousness, and other sins while the Christian laymen are quietly going about their daily routine on their farms, in the kitchens, shops, offices, school-rooms, and sanctuaries without ever consciously attempting to testify for the Lord. They want the minister to lead, but his hands are tied by the untestifying Christian laymen. The Bible-living laymen need to identify themselves with their minister and get under his hands, thus untying them so they can be lifted as holy hands that will be effective and successful in the church community.

The counteracting influence of Christian laymen that will not work is more powerful than infidelity. There is no possibility of occupying neutral ground in regard to the giving of a Christian testimony for our Lord. Middle ground is the very ground that the devil wants us to take, for he can destroy our influence more easily than by open opposition. By leaving the neutral ground and openly testifying for the Lord we back up the messages and programs of our minister and thus untie his hands and get under them and hold them up against the assaulting enemy of the soul.

It seems to me a very cruel and abominable thing for citizens to complain that the president of the United States is not making this nation a more comfortable place in which to live when we as citizens are not lending assistance and fortifying him in his efforts. Then

general whispering is heard that this nation can never be a major nation in the world with this president and his administration. Christian laymen who are guilty of this type of conduct toward their minister and church certainly do not realize that the church is composed of individuals. By such conduct they are holding down and tying the holy hands of their minister. Instead of such conduct let us humble ourselves before God and repent and turn from such behavior that as laymen we may have pure and holy hands. When we do our duty in helping to save sinners and are pure from the blood of all men, then it is that our life and testimony will unloose the hands of our minister and hold them up.

If you wish to stand under your minister's hands, then do not tie them down by living a life that will contradict his preaching. When he preaches that sinners will go to hell, do not destroy that message before sinners by your levity and unconcern. It is not uncommon to hear sinners speak of the effect produced on their minds by levity in Christians after a solemn and searching sermon. They feel tender and alarmed at their condition. They see the Christian in small talk and frivolous behavior instead of showing great concern for them. This interprets the minister's message to them as, "Do not be afraid, sinner friend; it is not so bad after all. Keep calm and you will be okay. Do you think we would laugh and joke if we felt you were going to hell so fast?"

Many a time the minister's hands have been tied down at the close of the worship service. Instead of quietly leaving the sanctuary and going home meditating on the message and the worship we had in the presence of God, we mill about in the sanctuary and talk and laugh and discuss machinery, factories, management, labor, weather, crops, livestock, and what have you. Such conduct shackles the minister quickly and firmly.

The Bible-preaching minister is continually proclaiming that God demands truth, justice, righteousness, and holiness in the lives of the peoples of the earth. He condemns greed and injustice between man and man, labor and management, citizens and government, nation and nation. Then we as laymen tie his hands by saying, "It takes all kinds of people to make a world." It seems to me that when such remarks are made we have forgotten that when God created the world and put man here He designed it for only one kind of people, and that is righteous, holy people. By our flippant remarks we make God a nitwit who did not know when He peopled the earth that it takes all kinds of people to make a world. This is not only sacrilegious toward God, but it destroys the successes attending the holding up of hands against the enemies of God.

It is the command of God that "they which preach the gospel should live of the gospel." God knew very well that the man He calls into the ministry who will be true to his consecration vows and give himself wholly to the work cannot be engaged in worldly employment. This makes the minister entirely dependent on the Christian layman for the support of himself and his family. When the layman does not attend to his minister's temporal needs, those holy hands are quickly lowered and tied to the beggarly elements of the earth. Let us be honest with our minister and not count the radishes and stalks of celery and grains of salt and the fat globules that his dear wife can manage to get along on. Freely does our beloved minister give to us from Holy Writ. In turn let us free his hands from the things of the earth and lift them up with "cheerful" giving, for God has a love He wishes to bestow on such.

It is important that Christian laymen work side by side with their minister "until the going down of the sun" and the message of salvation is given and sinners are won to our Lord. The laymen who hold up those holy hands are included with the minister in the Lord's words, "Well done, thou good and faithful servant." Beloved, it is refreshing to see the Lord smile upon us and hear His voice saying, "Well done, . . . enter thou into the joy of thy lord."

Tiskilwa, Ill.

What Reviewers Say About—

The Alpha and the Omega

A BOOK BY PAUL ERB

"In the reviewer's opinion the chapter 'Christ Must Return' is the heart and the keystone of the volume. It supplies the anchorage of the rest of the book. Contrary to his general emphasis Erb takes a quite literal approach to chapter 20 of Revelation, on a millennial reign. Yet he also utters a caveat against unwarranted surmises, since other interpretations might be as valid. He deprecates the divisions in the church springing from this source. At the same time he warns against date-setting in their realm as 'foolish business.' He sees eschatology as an inevitable ingredient of the total Christ concept. It expresses the Christian hope. . . . Laymen especially who are worried about theological problems will find in this little volume a well-balanced, sane, and intelligent introduction to eschatology."

—*The Christian Century.*

"The most significant contribution of the book is its thoroughly Christ-centered approach to this great vital issue

of eschatology. . . . The value of the book is greatly enhanced by its irenic spirit. The author is not fighting anybody and he is not battling to establish his own point of view. He is interested primarily in presenting clearly, fairly, and convincingly the teaching of Scripture in the light of Christ, the Saviour and Lord."

—*The Mennonite.*

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"There has been a revival of interest in prophecy and in the subject of the Lord's coming during recent years, but unfortunately it has resulted in a great deal of profitless argument over details. The arguments between different schools of thought have tended to divert the average man from a study of prophecy. In this book Professor Erb lifts the discussion of unfulfilled prophecy out of the arena of argument and tries to concentrate on points which are common and to show the significance of the coming to the present time. His outline of the history of eschatology will be of particular value to students. A fresh and thoughtful book."—*The Advent Witness.*

This \$2.50 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

Did You Know That—

—Boys and girls are drinking liquor and smoking at an earlier age than ever before? It is not at all unusual to see "no smoking" signs in junior high schools.

—More than seventy million people in the United States drink alcoholic beverages to some degree?

—There are about five million confirmed alcoholics in the United States at the present time and out of every fourteen persons who drink liquor approximately one becomes an alcoholic?

—Around thirty-six thousand people are killed annually in America's automobile accidents and a high proportion of such accidents are attributable to drunken driving?

—The alcoholic who wants to be cured must never under any circumstances touch a single drop of intoxicating beverage, because he cannot stop with one drink? For him there is no such thing as moderation.

—A drinker is difficult if not impossible to cure if his bottle means more to him than the welfare of his family? The road back is never an easy one to travel.

—Henry H. Graham.

•

An unusual experiment in race relations began in Cleveland, Ohio, on Nov. 27, when groups of white citizens began a series of casual Sunday afternoon visits to homes of Negroes. These visits are sponsored by Caritas, a Catholic interracial group.

A Prayer

FOR THIS WEEK

Our God and Father, we know it is through Thy great love that Christ came to redeem sinful man. We thank Thee for the multitudes who have responded to Thy divine love; and we pray that many more may hear the Gospel message and be converted unto Thee.

Give to us, Thy children, a greater concern for the lost and a deeper devotion to our Lord. Guide us in the great task of making Christ known to all men. Prosper the work of our congregations in giving a consistent witness to the truth of Thy Word. Increase our concern for the salvation of our neighbors and friends. Help us to know that Thy great love extends beyond the barriers of race and creed, of language and nationality, of social standing and want of moral integrity.

Help us as Thy servants to be gracious unto those in need: the sad and lonely, the sick and afflicted, the oppressed and weak, the tempted and tried. Be a refuge and strength to all who have trouble in this life. Grant us the abiding presence and power of Thy Holy Spirit, through Christ our Saviour. Amen.

—Paul M. Roth.

Prayer Requests

(Requests for this column must be signed)

Pray that the universal church may continue to grow in its Christian walk and in unity of the brethren.

Pray that hearts may be prepared by the Spirit to receive Christ among the people of Taiki in Japan as earnest efforts in evangelism will be made during the next year.

Pray for the blessings of God on Billy Graham's Florida crusade in ten cities, Jan. 14 to March 26.

Pray for victory in the life of a man contacted at the Hope Rescue Mission, who is striving to make good, but has many difficulties before him.

Pray for Antonio Oliveira, Sertaozinho, Brazil, that he may see the error of spiritualism and come back into church fellowship.

Pray for Antonio and Rosa Inacio, Brazil, that they may be reunited in strong family ties and may once again have a happy Christian home.

Pray that Peter and Alice Sawatsky may be given the needed wisdom, strength, and patience to direct the work in the Sertaozinho congregation.

God Guided Me into Hospital Work

By ALLEN H. ERB

I was reared in a missionary home and a missionary church. Here I learned the basic principles of working for God. I was indoctrinated in the thinking that a Christian was to be a worker; a church was to be a herald of the good news.

In this influence I learned three basic laws in finding God's place in His work and vineyard: (1) the Lord calls for the response of love in full surrender, in obedient and loving service to Him; (2) the Lord works through the church, the body of believers with which one is associated; (3) the Lord expects us to work where we are. We begin where our opportunities lie.

Immediately when I was converted at the age of seventeen, I dedicated myself wholly to the Lord. I remember how earnestly and sincerely I prayed and presented my body to Him as a living sacrifice to be used in any way that He would choose.

I became a member of the church by baptism. I at once yielded myself to the church in all of her ministry of grace. I attended regularly every time the church door was open, including the midweek prayer service. I yielded myself to the local church congregation to be used as they would choose. It is a sacred memory to me when I was first assigned the responsibility of Sunday-school superintendent.

I began where I was. I had a firm conviction that the believer should be active in the work of the church. I remember approaching the church one prayer meeting evening. Outside the church on the north side, I prayed, "O God, help me and I will offer a prayer tonight." I remember that first public prayer. This, however, was after the first prayer experience in family worship when I was called upon by my father. Soon afterward I also gave my first public testimony. It was a voluntary, personal testimony. I also had a strong conviction through the teaching of the home, the teaching of the church, and the teaching of the Bible that every person was to be a personal soul winner. This conviction lay heavily upon my heart. I finally succeeded in overcoming the obstacle of timidity and approached one soul about his Christian experience.

After marriage I moved to the McPherson West Liberty Mennonite Church, the home church of my wife. I again put in practice these three laws. I will illustrate them beginning with the last first.

We set up our home and tried to live a Christian life and build a Christian home. We had opportunity to bring

homeless children into our home and give them Christian teaching. We attended church and Sunday school regularly. We were called upon to act in the Sunday school and church in various capacities. I remember distinctly while plowing one day in the field I bowed myself and almost in agony prayed, "O God, what wilt Thou have me do?" I was surrendering and yielding to the Lord. There was a deep unction of the Spirit in my soul that He wanted me to work for Him. Just where I did not know.

Presently the church at West Liberty by common consent asked for my ordination to the ministry. Here I presented myself to the Lord and to the church in preaching the Gospel for four years. I tried to put into practice the law that God calls and works through the church.

Presently the Mennonite Board of Missions and Charities presented a call to me to administer the Mennonite Sanitarium at La Junta, Colo. This at that time was an unpopular and little-known institution. But because of a surrender to the Lord and the principle that a call from the church is a call from God, I accepted.

During the succeeding 48 years I have tried to put into practice these three laws of guidance. I can testify they bring a rest that assures me of being in the will of God. Again they are:

1. Surrender to God.
2. Surrender to the church.
3. Surrender to the opportunity at hand.

Hesston, Kans.

We Don't Want Euthanasia

By HENRY H. GRAHAM

For some time there has been a movement in this country that would permit people to decree death for themselves by signing a paper, giving others the right to kill them. This is known as euthanasia, and it is one of the most wickedly vicious proposals imaginable. Of course, at present it has no legality, but if its advocates had their way a law would be passed to make it legal. What a monster such a law would be!

Under this unthinkable statute a person suffering from an incurable illness, or one that doctors had pronounced incurable, would be allowed to decree his own demise, which, according to the proponents of euthanasia, would be painless and quick. Any very old man or woman, whether sick or not, could sign away his right to live. Such an individual might think he was tired of living, but this would not give him the moral right to have his life snuffed out. Not at all! God would most assuredly disapprove.

There are several sound reasons why

such a law must never be passed. For one thing, God does not give us the right to say when we are to die. That is up to Him. Only God can create life and it is not for us mortals to say when it shall be terminated.

Proponents of euthanasia even go so far as to advocate that in the case of mentally deranged or incompetent people their relatives be permitted to sign a death certificate for them. It is easy to see what a frightening thing this would be. It would enable surviving relatives to get their hands on legacies sooner than would otherwise be the case. Euthanasia is nothing short of outright murder. Legalized euthanasia would make it easy to get rid of old people whom relatives considered a bother and expense, even though they had no disease at all. Some unscrupulous doctors might even co-operate with greedy relatives in decreeing the demise of aged or infirm persons, even declaring them mentally incompetent to decide for themselves. Thus, others would be allowed to speak for them. Reputable physicians, of course, would have no part in any such deal, no matter how much money was offered them to testify that a person's condition was hopeless and he would be better off dead.

No one knows the hour or moment when a cure for some non-fatal disease will be discovered. It may come tomorrow, enabling patients to recover and enjoy many more years of life. But even if no cure were found, euthanasia is still completely wrong in every way. It violates God's laws.

Everyone deserves the right to live out his complete life no matter how he or his relatives feel about the matter. Whether that life span is short or long is up to God and Him alone. Ethical doctors do all within their power to preserve life just as long as possible even when the patient suffers keenly. Never do they do anything to hasten the end. How often we see hopeless cases linger for weeks, months, or even years because of expert medical attention and good nursing care! This is right and proper.

We Christians do not want the advocates of euthanasia to win out—ever—and we must do everything possible to see that they do not. But they will keep on trying to get their vicious recommendations enacted into law. It is up to thinking people to stop them cold.

Euthanasians try to justify their creed by calling it "mercy killing," their idea being that sufferers from physical or mental conditions are a burden to others as well as themselves and should, therefore, be done away with—that the merciful course is to administer something to bring death. Such a philosophy is never justified and must not be permitted to become legal. It is all wrong!

Twin Falls, Idaho.



PEACE AND WAR

"The American Dream"

By MELVIN GINGERICH

An Armistice Day address given in the Goshen College chapel on November 11, 1960.

Forty-two years ago today, on November 11, 1918, World War I ended. It was a day of great rejoicing throughout America. I can well remember the shrieking of the nearby town whistles on that forenoon of the first Armistice Day. Rejoicing was in order that day, for the world's worst human slaughter had been ended. Eight and a half million men, the most physically fit of the young manhood of the West, had died in the war, while the total number of casualties was over 37 million men, or 57 per cent of the total mobilized forces. It has been asserted that more men were killed in this military struggle than lost their lives in the total of all the wars of previous history.

Although the first Armistice Day was a time of great rejoicing, it was also a day of mixed emotions. Many families were too stunned by the loss of loved ones to enter into a spirit of hilarity. There were many of us who had lost dear friends during those years of conflict. My most admired and respected teacher was among the casualties. Why did Charley Poulton, a talented, promising, idealistic young man, have to die, I often asked myself.

Then came the years of disillusionment. The brave new world our high school teachers had pictured for us did not become a reality, but the war to make democracy safe spawned a series of dictatorships across the map of Europe. This war to end all wars, it now appeared, had sown the seed for an even greater war. We discovered that the truth had not been told us concerning Germany and that the terrible Hun as he had been pictured for us by our high school teachers and by propaganda literature was after all very similar to the rest of us, worshipping the same God and claiming forgiveness of sins through the same Christ.

Because of the teachings I had received in my home and in my church, war had never seemed right to me. I reacted deeply against the concept that good could be brought about by evil means and against the attempts of the American churches to make the conflict a holy war. Certain events that I witnessed and the true stories I heard of American mob action against those who did not share the concept of the holy war caused me to distrust deeply the ability of many Americans to comprehend the meaning of religious freedom.

I learned that not all that calls itself patriotism is based upon an acceptance of the fundamental liberties guaranteed by our Constitution.

Yet, at the same time, I was deeply grateful for America and was convinced that I was loyal to her. Three of my great-grandfathers and my fourth great-grandfather's father had come to America to escape the almost endless wars and the militarism of Europe. In the New World they enjoyed religious freedom, the opportunity of being true to their consciences, and the privileges of economic freedom as they carved out their homes on the American frontier. The American Dream had become a reality to them and they appreciated their adopted country.

Thus from youth I faced a dilemma. How could I be loyal to the America which I deeply appreciated and yet withhold from her my highest loyalty which must be reserved for God alone? Through the years I have been trying to give answers to this problem. This led me to write the book *Youth and Christian Citizenship*, in which I attempted to show in what positive ways we can make our contribution to our

Thought for the Week

The Author of the world's story will not lay His pen aside till the last page is written, with the villain defeated and truth vindicated.—E.

society while at same time remaining true to our convictions that war is a violation of the spirit and commands of Christ. This morning I wish once more to answer in part the question of what is involved in Christian citizenship.

Let us then first examine the foundation upon which our free society rests. Dr. R. H. Gabriel of Yale University states that the primary doctrine of the democratic faith is "that beneath society, its customs and institutions, a law exists that man did not make. This law outlines the patterns of both individual and social life." The idea was based on Plato's concept of a natural law and the Judeo-Christian concept of a moral law. From these was evolved the belief in natural rights which was expressed so forcibly in the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

Throughout the colonial and nineteenth-century periods of American history, constantly this basis of freedom was stressed, this basis of God-given laws and liberties which no government dared challenge. John Adams in 1811 expressed his devotion to religion as one of the true foundations "not only of republicanism and of all free government, but of social felicity under the governments and in all combinations of human society." James Madison referred to belief in God as "essential to the moral order of the world and to the happiness of man." Nor are these views limited to the Founding Fathers.

Walter Lippmann in his great book, *The Public Philosophy*, argues effectively that when this view held by the Fathers of the Constitution is dropped by a secular, materialistic society, and the concept of objective moral truth and law is lost, then the will of the people alone determines right. The result is always tyranny by the majority. A dictatorship that knows no real freedom is always the result when a people decides that the majority vote determines right and that there are no supernatural God-given freedoms and laws.

If, then, the belief in a moral law that "is not someone's fancy, someone's prejudice, someone's wish or rationalization," in the words of Lippmann, is the basic foundation of freedom, one can confidently deduce that the greatest contribution one can make as a citizen of America is to help keep alive a deep trust in God, faith that He is the supreme Lawgiver, and that one's first patriotic duty is to discover Him and His laws for society. The degree of understanding and acceptance of this concept on the part of Americans determines the ultimate strength of America, and those who promulgate this truth are American patriots in the best sense of the term.

There was a second doctrine that characterized the democratic faith of America. It was the concept of the free and responsible individual. This doctrine of freedom led to the enfranchising first of America's white males, then to the emancipation of the Negro, and to woman suffrage. It forbade the creation of a titled nobility and sought for equality of opportunity for all men.

But when this doctrine is examined it is seen as an outgrowth of number one. It rests ultimately upon the concept that the individual has worth and his personality is to be respected because he is more than a tree or a rock, but is rather a being created in the image of God Himself and capable of communion and fellowship with Him. Man is responsible to a God of law and justice in all of his social relations. This is a moral universe. Again if we are interested in mak-

(Continued on page 69)



BY GLADYS ROPP

The Lighthouse

By J. PAUL SAUDER

Dear Lord, hear Thou our prayer and make
Our home a lighthouse be
For mariners in life's rough night,
Adrift on life's rough sea.

For men would see a point of light
A-burning, day and night,
The storms of life are very real,
The night of sin so dark.

Thou art the Lord of our dear home;
We come, we go with Thee.
For weary sinners, far adrift,
Make us their lighthouse be.

Lord, help us keep love's glowing flame
A-burning, day and night,
That men, adrift in lovelessness,
May steer their course aright.

And may we steer our course as well
By heaven's beckoning light,
So all who shelter in Thy home
Be pleasing in Thy sight.
Elkridge 27, Md.

Reproved

By ALTHEA DETWILER

I was settled in that sweet repose that comes so infrequently to a busy wife and mother. It was two hours before my bedtime. Student-husband was studying in the library, and Chatterer, the four-year-old, was settled (I hoped) in bed for the night. I was engrossed with Thomas à Kempis in his *Imitation of Christ*, silently amazed at the great content each sentence held, wondering at the power of it, when Chatterer shouted a question for the second time. Desiring not at all to be disturbed, I firmly said, "Go sleep," and continued reading.

Not one to give up easily, the question, unimportant to me, came again. This time I signed disgustedly, answered her in a noticeably perturbed tone of voice, and turned back to Kempis. I read:

"Ofentimes there seems to be love, and it is rather a fleshly mind; because natural inclination, self-will, hope of reward, and desire of our own interest will seldom be absent.

"He who has true and perfect love seeks himself in nothing (Phil. 2:21; I Cor. 13:5), but only desires in all things the glory of God."

The words were to me! I reread them

and realized how selfish I had just been, seeking myself and my own interests. So I bowed my head and prayed:

"Gracious God, whose love is perfect, cleanse me from the desire of seeking after my own interests and comfort. Help me to refrain from speaking with a tone of irritation in my voice. May my emotions ever spring from a heart of love. Mold me and shape me into a vessel fit for Thy use. Thank you, Father, for listening to me again. Amen."

Souderton, Pa.

Wanted: A Father

Wanted, by boys everywhere whose hearts crave and yearn and need a father.

Wanted, a father who is interested in the things the boy is interested in.

Wanted, a father who is fair in his dealings with his boy, whose word can be depended on.

Wanted, a father who is clean in life, heart, and speech; a fit example for a boy to follow.

Wanted, a father who is a Christian, who has a burden for his boy and his boy's chums, and who lives at home so that the boys have confidence in his Christianity.

Give us that kind of father.

—Zion, Hubbard, Oreg., Church Bulletin.

Dear heavenly Father,

You know, for you have seen, the anxieties of this day.

You know how hard I tried, yet how little I seemed to accomplish.

You know how impatient I felt at my small children's blunders.

You know how insignificant my home-making duties seemed in comparison to the accomplishments of others.

You know how easy it has been to give materials things, clean floors, dustless furniture, and starched clothes priority rights over fellowship with you.

Forgive me, my Lord, for the unloving attitude within me;

Forgive me for my harsh words, and impatient touches.

Cleanse me, fill me with your spirit of love; help me exemplify your love in my serving and giving and loving.

Teach me the value of my children's soul.

Teach me to worship as I mother my children, clean the floors, wash the dishes, care for my garden, and launder the clothes.

Dear Father, take this day with all its blunders, failures, and mistakes. Through it may I be drawn nearer to you, my heavenly parent.

In Jesus' name,
Amen.

Wellman, Iowa.

God of Our Life

*God of our life, through all the circling years,
We trust in Thee;*

*In all the past, through all our hopes and fears,
Thy hand we see.*

*With each new day, when morning lifts the veil,
We own Thy mercies, Lord, which never fail.*

*God of the past, our times are in Thy hand;
With us abide.*

*Lead us by faith to Hope's true Promised Land;
Be Thou our Guide.*

*With Thee to bless, the darkness shines as light,
And Faith's fair vision changes into sight.*

*God of the coming years, through paths unknown,
We follow Thee;*

*When we are strong, Lord, leave us not alone;
Our refuge be.*

*Be Thou for us in life our Daily Bread,
Our heart's true home when all our years have sped.*



TO BE NEAR TO GOD

In the Days of Daniel

By J. PAUL SAUDER

Sunday, January 22

Prayer Matures People. Dan. 6:1-8.

Daniel's lifetime habit of prayer may well have been the factor which molded the man in such fashion that he became "first president" of the realm. Then the other two presidents and the princes, lacking his spiritual powers, were jealous. They lied to Darius, saying, "All the presidents. . . . All but one, ye men of Persia, all but the first president. All but the one man with direct communication with the God of heaven and earth. God made lions, incidentally; so proceed at your peril, all you political-minded jealous officials of Persia, you who would destroy one of God's familiars. Doubtless he was trumped up by a few, but their bones were also broken who merely agreed to play along with the lie.

Sing—O Where Are Kings and Empires Now?

Monday, January 23

The Habit. Dan. 6:10.

He gave thanks—for what? Doubtless that he could kneel three times; thanks for the open window; for God's promises, centered as they were on Jerusalem which should yet be restored; thanks for a lifetime of testimony now perhaps drawing to a sudden and violent close; for the constancy of God and the deliverance of his fellows from the fiery furnace so many years ago; for sparing his life when Belshazzar was killed and the former kingdom overthrown; for the testimony of Nebuchadnezzar and the reception accorded the word of prophecy at that long-ago time; for goods sufficient to sustain life and to maintain a home where he could retire from the palace duties and daily open his windows toward beloved Jerusalem and thus pray. Oh, there were many things which called for praise, thanks, and the bending of his knees in adoration.

Sing—I Thank The Lord My Maker.

Tuesday, January 24

Doubting King. Dan. 6:13-17.

They who do not pray, fear, as did Darius. "Thy God . . . will deliver thee"—but he labors till sundown to prevent the test of God's ability to deliver. "Thy God . . . will deliver thee"—but he shouts next morning. "Is thy God . . . able to deliver thee?" He who prays is calm.

Sing—Peace, Perfect Peace.

Wednesday, January 25

No Hurt, Because. . . . Dan. 6:22, 23.

"No manner of hurt was found upon him, because he believed in his God." And the spiritual lions which war against the soul leave the modern praying believer similarly unmarked.

Sing—Faith Is the Victory.

Thursday, January 26

Seeking Prayer. Dan. 6:3-6.

Seeking prayer—

1. Empties and thus humbles the one praying.
2. Confesses one's faults and the faults of the people.
3. Confesses the greatness of God.
4. Confesses failures and gives causes for them.
5. Desires forgiveness.

Sing—There's a Witness in God's Mercy.

Sunday School Lesson for January 29

God's Gift of Love

John 5

John tells the Greeks the story of the healing of the lame man in order to present Jesus as the One who has authority.

Again and again Jesus disregarded the Jewish laws pertaining to the Sabbath. He healed the impotent man on the Sabbath. This was forbidden. He also told the man to carry his bed. This too was forbidden on the Sabbath. The man, however, recognized his Healer's authority and obeyed.

Why should Jesus irritate the Jews by this act? Did not the law of Moses say that man should not work on the Sabbath?

The Jews had prepared a large volume of many chapters on the application of Moses' laws. It was called the Mishna. These laws were considered equal in authority with the law God gave Moses. Regulations concerning the Sabbath constituted twenty-four chapters of the Mishna. It was just such traditional authority that Jesus had to defy to show His authority. According to verse 14, the Jews may have heard of Jesus' authority to forgive sin.

Let your pupils find in the rest of the chapter what Jesus says about His relationship to God.

1. Verses 17, 18. "My Father worketh." Jesus identified Himself as the Son of God, also equal with God. If the Jews believed in God, then they must believe in His Son.

2. Verse 19. The Son acts like the Father. The act they have seen was like unto the many miraculous things God did in their past history. This history they knew. Recall a few of these things.

3. Verses 20, 21. "The Father loveth the Son." Therefore He shows all things unto

Friday, January 27

Sin Condemns. Isa. 57:13.

The Israelites were scattered for disciplinary reasons. Sin made that disciplining necessary. Can't you hear Daniel say, "O America, before it is too late, listen, listen, listen. Turn while yet there is time, perhaps only a little time."

Sing—Christian, Walk Carefully.

Saturday, January 28

For Thy Great Mercies.

Daniel had lived righteously; yet he assumed the burden of prayer and says, "because of our sins." And he pleads that God shall smile upon Jerusalem, desolate though sin had made it, and on God's people, even though their sins had caused their exile.

And don't wait, Lord; speed Thy redemption for Thy name's sake and for the people called "God's people." And the basis of it all? Our righteous performances? No, no; the basis of redemption is "thy great mercies."

Sing—Though Your Sins Be as Scarlet.

the Son. The Son will be given power to do even greater works for their benefit.

4. Verses 22-30. "The Father . . . hath committed all judgment unto the Son." He who believes on the Son can pass from death to life and not come under condemnation. The Son has power to judge those who rise from the dead to the resurrection of life or the resurrection of condemnation. The judgment which Jesus gives is just, because it is the Father's will also. The Jewish leaders must have trembled before this great Judge. Surely they felt condemned!

5. Verses 31-37a. Jesus did not declare that He was the Son of God only by His own words. John had witnessed to Him. The Jews had believed John's words. Jesus' works were what witnessed to His power. Because God the Father had all authority and power, Jesus the Son had the same authority and power. This was proof of Jesus' relation to God.

6. Verses 37b-47. Now Jesus does condemn the Jews and all unbelievers. Why can Jesus say that these Jews have not God's Word abiding in them? They would not accept the Scriptures which spoke of Him. They would not believe in Him in order to receive life. They did not love God because they would not receive Him who came in His Father's name. Jesus said that He did not have to accuse them before God. Moses had done that because they did not believe in what God had told Moses about a Saviour.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1959 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

The Story of the Lebanon Community Hospital

By Gene Kanagy, *Administrator*

Before 1948 the hospital needs of Lebanon, Oreg., were met by two nurse sisters and their small hospital housed in two buildings. That was before the days of

rapid expansion of the logging and plywood industries, which multiplied to meet the nation's need for lumber.

On July 19, 1948, the mission board of

the Pacific Coast Conference of the Mennonite Church accepted operation of the hospital with the promise of new and larger facilities to care for the growing population. Bishop Allen H. Erb served as administrator of the hospital from 1948 to 1959. Charity Kropf, R.N., came to Lebanon as director of nursing. She has served through a number of transitions and continues today in this important position.

A red-letter date for the hospital was Aug. 15, 1952. On this day the new Lebanon Community Hospital was opened for occupancy under the administration of the Mennonite Board of Missions and Charities. At that time it was a 53-bed hospital with adequate service facilities for future expansion.

The next expansion came in the spring of 1958 when a new wing was completed. It provided an additional four beds in the general hospital and 24 beds in a convalescent wing. The convalescent wing, conceived and promoted by Bro. Erb, has been a valuable service to the community in providing good care for patients suffering from chronic disease or requiring long-term care. Also included in this wing was a physical therapy department. This is



Chaplain Millard Osborne ministers to a patient in the convalescent wing.



Aerial view of the Lebanon Community Hospital as it is today. The convalescent wing is in upper right corner of photo.



The first addition (above) to the Lebanon Community Hospital was built in 1937. Adjacent to this building is the frame structure (right) which housed the original hospital at Lebanon.



now staffed by a registered physical therapist and an assistant.

In 1959 the chaplaincy, which had been carried by Bro. Erb along with his administrative duties, was established as a separate service. Bro. Millard Osborne accepted a half-time position as chaplain along with pastoral leadership of the three-year-old Lebanon Mennonite Church, which was an outgrowth of the hospital work. This step has been important in preserving and expanding the spiritual ministry within the hospital. Bro. Osborne visits most of the patients soon after admission, welcoming them and assuring them of the hospital's desire for their prompt recovery. He also points out the spiritual resources available through Christ Jesus and offers his assistance in this time of spiritual need.

Bro. Osborne also works closely with the local ministerial association by notifying the patient's minister and arranging for Sunday afternoon services in the convalescent lounge.

Patients in the convalescent wing, who remain longer than those in the hospital, look forward to his daily visits. It is the hope of the hospital staff that the spiritual ministry will never be separated from patient care.

It has always been a practice to employ persons from the community whenever possible. The hospital now employs 115 persons full- and part-time. At this time the writer is looking for a qualified executive housekeeper. This person could be either a man or a woman who has had some supervisory experience in a motel, laundry, or like work.

The volume of services has shown a gradual but continuing increase over the past few years in all areas but the maternity

department. The 1959-60 year has been one of steady growth in services by the Lebanon Community Hospital. A total of 2,756 patients were admitted to the general hospital and 36 patients were admitted to the convalescent wing. A daily average of 33 patients occupied the 57 beds of the general hospital while a daily average of 23 patients occupied the 24 beds of the convalescent wing. Several times during the year all medical, surgical, and convalescent beds were occupied. The following statistics are significant: The average patient stayed in the hospital 4.3 days. More than 600 babies were born during this year. Eight hundred surgical operations were performed. Over 1,000 patients were treated in the emergency room. More than 4,000 patients received laboratory services; 3,182 inpatients and outpatients were X-rayed.

Currently, many problems are under study. The applications of progressive patient care to the hospital are being studied. Preliminary work with the hospital's architect has begun on a postanesthesia recovery room. The intensive care unit is currently being considered by the medical staff. There is a waiting list for admission to the convalescent wing; so this too warrants concern.

The attitude of the hospital staff is, "In all of these efforts it is imperative that we have the direction of God and the co-operation of many in the Lebanon community."

Lebanon, Oreg.

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This year's convention of the National Sunday School Association will be held in Detroit.

"At Evening Time It Shall Be Light"

BY MARY MILLER

The late J. A. Schowalter of Newton, Kans., left an estate with the Mennonite churches. The income of this estate was to be disbursed in various church programs. Among the stipulated objectives was the care of retired church workers. Initial promotion funds were thus allotted to the beginning of this retirement home—Ed.

Right across the hedgerow south of the Hesston College campus an extended building job is going on. All summer long huge spidery machines were heaving, scraping, thundering about. Long trucks and other unwieldy vehicles were hauling in cement, sand, steel pipes.

Now foundations are in—two long extended ones in a T shape and around the corner farther back and along the west side a row of six smaller ones. Farther back is another plot of ground. Curbed roads wind in and around and through the grounds.

A curious campus visitor stopped by. "What's going on here? What's this layout supposed to be—another college extension?" he asked one of the workers.

"Hardly," grinned Curt, one of the VS boys on duty. "It's to be a home for older people, for people who have been missionaries or other kinds of church workers and are now ready to retire."

"Oh," said the passer-by with a slight lift of the eyebrow. "So only important people can come?"

"Everybody is important," Curt replied. "We can be church workers in our home churches, on the farm, in business. Every Christian is a church worker."

The passer-by looked at Curt with new interest. "I see," he said. "You have conciev-



Bro. and Sister P. A. Friesen enjoying their home near Schowalter Villa. They have reservations in the Villa.

tions about this, haven't you? I'm glad I stopped. Does this place have a name yet?"

"It's to be called Schowalter Villa. A man named Schowalter left some money to be used for such a home."

"Those smaller foundations toward the west, what are they for?"

"They're to be duplexes for retired people who can still take care of themselves, who want to live in their own private homes. On the ground back farther, people who want to can build their own cottages. When they pass on, their homes will become a part of the Villa. Those who are bed patients have rooms in this part of the T-shaped construction near the kitchen and offices. Those who do not require much care have private living rooms and baths in the other extension of the T. There'll be a large dining room, a greenhouse, a library, an open lounge for games and hobbies, for visiting and meetings."

"Do you know anybody nearby who's planning to come here?"

"The P. A. Friesens have reservations to come. They live right up the street in that little house with the long flower box right by the front door."

"These Friesens, you know anything about them?"

"A little," Curt replied. "I've talked with P. A. now and then. He knows some real stories! He was a missionary in India for 34 years; he's 81 now, but jolly—and deeply spiritual. He's one of those older ministers who retired gracefully without pressure—and yet he goes right on serving. He teaches a Sunday-school class, is always at teachers' meeting and in prayer meeting. He finds other older people and lonely ones and helps them discover interesting things to do. The older people of the town and community—regardless of the church they belong to—seems to draw into a friendly, natural fellowship."

"Mrs. Friesen is a medical doctor, was with P. A. in India for 25 years, and is 73. They both drive their car, raise a garden and fruit, and do lots of canning. And Dr. Friesen, I don't know how she does it. She doesn't practice any more officially, but she visits the sick, takes them little gifts, helps them find things to do. She often washes, irons for her college grandsons, takes over

duties in her professor son's home with four small children while the mother and a new baby are at the hospital, goes to Idaho in the summer to visit her daughter with five small children and helps her finish putting up the autumn fruits and vegetables. She's certainly not one of those grandmothers who can't stand work and confusion."

"I've heard of these Friesens," nodded the visitor. "Thanks! Thanks! I think I'll drive up and see them."

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To the campus visitor's question about why they had decided to go to Schowalter Villa, P. A. replied, "Well, there'll be a nice group of old people there. We'll have good fellowship." He began naming people who had made reservations. "Why there'll be at least seven missionaries from India there—and some from South America and from the home missions. There'll be workers from our home churches, from our hospitals and schools. I know at least six preachers who are coming."

With a chuckle P. A. continued, "We can talk about our experiences, learn from one another, and keep each other cheered up. Why, a neighbor of mine right now needs cheering up—something to do. He and I are going to re-can a whole set of chairs."

Dr. Friesen interrupted. "We can have a garden—maybe a general garden for all of us. Hoeing several rows of beans will be good for us. I'm already saving rose cuttings to take along down. We can have them around our cottages, and along the drive near the entrance. We can maybe have a nice garden plot."

P. A. had more ideas too. "We can play games in the big open lounge, checkers, chess. Outdoors we can play croquet and shuffleboard. We old fellows have lots of fun playing shuffleboard," he chuckled again. "We can watch the college games, too."

"I'm going to read too," Mrs. Friesen began again. "I've always wanted to do more reading. Maybe I'll have time now. I want to read the Bible more and some of the new books like *The Bridge Is Love and Through Gates of Splendor*. And I do want to get lots of knitting done and help the other women learn how to knit. One 80-year-old lady here knits dozens of these bright-colored bandages for lepers, and we can knit children's sweaters and caps for lepers."

"And," P. A. added, "we mustn't forget the serious part. We'll have prayer meetings; we'll meet together for regular prayer and Bible study. Our cottages and the lounge will be connected with the church and college chapel by a loud-speaker system and we can hear the daily chapel services and the visiting speakers. We'll have time to pray for those out on the front."

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The visitor took with him a great deal of literature. After scanning it, he almost began to be convinced that putting extra pains and time and money into making the

(Continued on next page)

Missions Today The Divine Call

By FLOYD ZEHR

(Conclusion)

Thirdly, God makes His will known through the Word. We accept the Word as an authoritative rule of faith and life. The Bible teaches holiness of life, sharing with the poor, man must be born again, the unsaved are lost, the Gospel is to be proclaimed to all, and the Great Commission teaches that we are to go taking the Gospel. These teachings are direct, definite, and specific in their demands. Why, however, do we many times make exception for the Great Commission, making its demands conditional to a "special call"? Possibly we are looking for a call when we already have one. We receive a call to bear the Gospel at the time we become a Christian. Probably we should ask ourselves the question, "Why not go?" rather than, "Why go?" However, God's call to many is that of "torchbearers" while engaged in the common pursuits of life.

The loss of men moved such men as Brainerd, Judson, and Williams to go as missionaries. The Great Commission moved such men as Livingstone and Nevius to do likewise. These demonstrate the power of the Word in revealing God's will. The Holy Spirit at times speaks to someone by some specific passage in regard to a specific concern. C. T. Studd was moved to be a missionary. His family opposed. Under a flickering light on a railroad platform, with deep concern, he opened his Bible and his eyes fell upon "And a man's foes shall be they of his own household." This constituted the go signal for Studd.

Fourthly, the Holy Spirit leads us to understand God's specific will for you or me. The work of the Holy Spirit includes leading the believer into fullness of truth, guiding him on the earthly "journey," and indwelling his heart. The Holy Spirit never speaks in contradiction to the Word. The Spirit can guide only those who are open-minded and committed to serve God. This guidance is revealed during prayer, during meditation on the Word, and through the use of sanctified common sense. The account of the missionary activity of the early church vividly portrays the great work of the Spirit.

Excuses—mental blocks which often keep us from becoming missionaries—include money, health, age, home responsibility, lack of training, giving up too easily, not feeling the call, rejection by mission board, and lack of love for the heathen.

Let us avoid the pitfalls, "blocks," and excuses for not becoming a missionary. Shall we say that the "general" will of God calls all? Although God's specific will is not learned by some ouija board method,

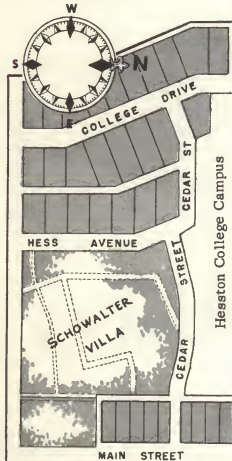
it becomes known through circumstances, through the church, through the Word, and by the Holy Spirit to the earnest and sincere seeker. Let us respond to the divine call to be a missionary. Let us bear the torch of the Gospel which is able to light the hearts of those in heathen darkness. Let our commitment be such that our will is to do the will of God.—*Missionary Bulletin*, reprinted with permission.

AT EVENING TIME

(Continued from page 62)

grounds and buildings commodious and attractive was sound principle. "Artistic, tasteful furnishings help older people live more tastefully," one brochure said. In publications put out by the Presbyterian Homes of Central Pennsylvania he read, "Attractive interior decorating will stimulate careful attention to personal grooming and to household cleanliness"; "Quality purchases are economical"; "Colors inspire personalities to be bright, cheerful"; and "Residents will live up to their environment."

He found another line of argument. "The happiness of residents is largely dependent upon the number of ways and the extent to which individuals can express themselves." "Ah," he thought, "I see why the Friesens wanted to make flower gardens, re-can chairs, and have Bible study groups."



The general layout of Hesston College campus in relation to Schowalter Villa at Hesston, Kans.

"These homes," he read, "should be located near busy centers to keep residents in the stream of life." Close to the college—not bad! Right next to the athletic field, to the new dormitory with the Student Center, connected by loud-speaker to daily chapels, near Main Street, and right close to the church! It's a good plan!

"You will have a home you can call your own for the rest of your life with independence and freedom . . . in comfortable surroundings among congenial people . . . with a registered nurse on duty at all times." He remembered P. A. saying, "And maybe sometime we won't be able to take care of ourselves any more."

"Uh-huh! Here comes the catch! It's going to cost—and is it! Whew! I think Mom and I would have to sell our farm!"

While he did his chores a week later, his mind was in a daze. "Well, why not?" he finally said out loud. "Why shouldn't we sell it? With that and our social security we could swing it." He remembered how his rather visionary neighbor kept saying, "Old age is an orientation period into heaven."

"I'll talk to Minnie tonight," he thought as he moved with his bucket and stool to the cow in the next stall. A Christian community of friends—friends who have time to live. He remembered the story he had read of the old man praying, "Dear Lord, keep me alive while I'm living." If activities, meeting and talking with people, keeping interests alive and moving, living in attractive well-cared-for surroundings—if all these keep us in close, constant touch with God and keep our minds and hearts clear and devout and wholesome—it's worth it.

As he drifted off to sleep hours later, a song he had heard the college choir sing years ago sent a warm glow through his frame:

"It shall come to pass,
That at evening time it shall be light."

Hesston, Kans.

Increased efforts to strengthen Christian missionary work and deepen the influence of the church on Nigerian life and development were urged at a Thanksgiving service in Lagos, Nigeria, following the proclamation of that country's independence from Great Britain. The chairman of the Nigerian Broadcasting Corporation said, "We must be more than African Christians—we must be Christian Africans." The Nigerian press devoted considerable space to the achievements of the Christian church. Christian literature and displays highlighted missionary achievements in a display at the three-week Nigeria Exhibition which was opened on Oct. 1. Among exhibitors were the Sudan Interior Mission, international and interdenominational organization with a record of over 60 years' work in Nigeria and in other African lands. This mission had copies of its mass-circulation Christian monthly, *African Challenge*, on sale at its booth. Independence was preceded by weeks of prayer in many churches.

WMSA Weekly Notes

We Repeat

You have the programs for the World Day of Prayer, but neither of them listed the projects toward which our offerings will go. As usual, one half will be given to the American (and Canadian) Bible Society—well-known and worthy friends of ours. The second half will go toward the expenses of translating and adapting summer Bible school materials in India. This is an urgent need and from the beginning has been a concern which WMSA has shared. Marie Moyer writes that they have launched the program of translating the balance of the materials, even before they knew where the money would come from, simply because the work had to be done. Let us reward such faith with generous gifts. Send all offerings from World Day of Prayer services through the regular WMSA channels.

Do You Remember How?

MCC announces that they are no longer processing used fat for soap. They have not been able to locate anyone to make soap for them; so they are asking that instead of collecting fat, our groups dig out the old recipes and make soap! Orphanages and other institutions continue to ask for soap, and any amount could be distributed directly to refugees, if the MCC workers had it. So please, don't send fat. Send soap.

Oregon Activity

Fall harvest was a busy time for women in Oregon. They write that they packed over 6,000 quarts of fruit for shipment to Hong Kong for relief distribution. These are the women who annually send dried fruit to India, too.

Good News

We are happy to hear of two more districts which have added a district secretary of home and special interests to their organization. Pacific Coast delegates elected their first such secretary in their December meeting. South Pacific, in their November meeting, added this work to the job of being vice-president. However it is done, it makes it possible for the general secretary of home and special interests, Mrs. Roman Stutzman, to be of more help to every local group.

Broadcasting

Judgment Series Begins

The Mennonite Hour sermon titles in a new series by B. Charles Hostetler are:

- Jan. 8—"How Will God Judge Us?"
- Jan. 15—"Payday Will Come"
- Jan. 22—"Does God Have Any Favorites?"
- Jan. 29—"You're Responsible"
- Feb. 5—"Knowledge Is Not Enough"
- Feb. 12—"The Day of Reckoning"



RELIEF AND SERVICE

VOLUNTARY SERVICE

The second annual community Christmas gathering was held at the New York City VS Center on Dec. 20. About 75 persons gathered to hear the Christmas story read from Luke, special singing, and recitations by club children. Expressions of appreciation by parents as they left were: "It is amazing what a variety of people are here this evening" [from illiterate Spanish-speaking people to university professors]. "... This is a morally uplifting atmosphere." ... "You can't know what an informal evening of relaxation such as this means to those of us who are driven relentlessly by the press of responsibility." VS-ers continue to pray that the light of Christ will dawn fully on these friends they have learned to know in New York City.

The Christmas season in VS units is as exciting as Christmas at home. For a sample of Christmas in VS, the activities of the Mathis unit are shared. Kindergarten classes, taught by Rachel Liechty, Wayland, Iowa, gave public programs on Dec. 19 and 20. The girls' clubs, led by Katherine Seitz, Telford, Pa., and Romaine Stoltzfus, Elverston, Pa., baked cookies and distributed them to needy Spanish families. A Christmas tree, donated by the manager of the local chain supermarket, was decorated by the unit members. A few days before Christmas, the student council of the Mathis High School brought several big boxes of children's toys and asked the unit to distribute them to children who regularly would not get Christmas gifts. Joining the MYF, the unit went Christmas caroling—singing in Spanish. On Christmas Day the unit entertained the Frances Rodriguez family. (Mrs. Rodriguez is a widow.) Also meaningful were the unit devotional periods in which the VS-ers sang Christmas carols and meditated on the Christmas and New Year's themes.

Calling Lake VS-ers recently sponsored a used clothing sale which was held at the youth center. The VS-ers contributed to this gala occasion by sorting and pricing clothing, and helping the girls' clubs in arranging a table with cookies, candy, pies, and popcorn balls which were also sold at the clothing sale. The community folks were able to obtain real bargains and the girls' club was able to raise money to buy materials for their projects.

According to Don McCammon, Assistant Director of VS, the Camp Rehoboth VS unit is making its greatest contribution in its direct contact with community folk. Recently Vernon Long, Sterling, Ill., with several other unit members, helped lay cement blocks in a locally sponsored building. Other unit members have been spending as much time as possible in visitation and in assisting local families as much as possible.

In Tom Sawyer's home town, Hannibal, Mo., two fellows—Leonard Hartman, Co-shen, Ind., and Daniel Nisley, Salem, Oreg.—have found employment in the Beth Haven Nursing Home. In leisure time they join other staff members in giving programs at the local jail.

Although the work project at Schowalter Villa has been delayed because of late ship-

ment of material and bad weather, the contribution of VS-ers has been praised by the contractor and other leaders of the program. Schowalter Villa is expected to be completed by this fall. Personnel are still needed for this work project.

I-W SERVICES

The Portland, Maine, I-W unit gave fruit baskets to three or four needy families in the city. The unit also went caroling on Christmas Eve in the hospital where the fellows work. Christmas supper with turkey and all the trimmings was enjoyed by all those unit members who did not go home for Christmas. Gifts were exchanged and the Christmas spirit was shared, just as it was at home before the fellows entered I-W.

The Norristown, Pa., I-W unit invited Ralph Jones, the pastor of Hatfield Church of the Brethren, to speak to the unit meeting. Following the meeting the men organized a male chorus. Newly elected officers of the I-W unit are: Lester Yoder, president; John Howard, vice-president; Marge Brandeberry, secretary, and John Forry, chorister.

John R. Martin, Director of I-W Services, met with the service counselors of the Iowa-Nebraska Conference on Friday, Jan. 6, at the Des Moines Mennonite Church. This meeting, designed to better inform service counselors of their responsibility in counseling young men on I-W assignments, was similar to sharing sessions which John has had with service counselors of other district conferences. Thus far he has met with the service counselors of the South Central, Pacific Coast, and Indiana-Michigan conferences, as well as representatives from several other conferences.

OVERSEAS SERVICES

Program Changes in Jordan

In Jordan, where MCC has been working with refugees in the Jericho area, aid will also be extended to the Bedouin tribes in Southeast Jordan as a result of recommendations brought back by William T. Snyder, executive secretary, after a recent visit to Europe, the Middle East, and North Africa. Because of a four-year drought, these tribes are in greater need than the refugees. The government of Jordan is concerned about them, but few relief agencies are interested.

A three-year project will be opened in the Maan area of Southeast Jordan to provide relief and medical aid, with the possibility of a rehabilitation program when the drought ends. This program will require a medical doctor and a nurse, in addition to relief personnel.

In evaluating the present Jordan program, William Snyder said, "Our people are constantly wrestling with the possibilities of communicating to the Moslems the convictions that motivate us as Christian people in coming to help them in the name of Christ, but I came from Jordan feeling that our witness is appreciated. Wherever we went, there was the warmest attitude toward our workers."

Peter J. Dyck, European director, accom-

panied William Snyder on his visit to Morocco and Algeria. In Morocco MCC works through International Christian Service for Peace (EIRENE), a program of voluntary service designed particularly for European Christian pacifists. Most of the Moroccan team members are assisting earthquake victims in the Agadir area at present. The men are repairing cisterns cracked by the earthquake, so that people of mountain villages will have a water supply at hand rather than having to carry it from a distance. Villagers provide half of the cement and assist in the work. The girls on the team give first aid and other community services to Agadir earthquake victims.

In Algeria, MCC is currently working with Comite Inter - Mouvements Aupres des Evacues (CIMADE), an organization created at the outbreak of World War II by representatives of various Protestant youth movements in France. During World War II it served people in concentration camps in France and then moved into postwar reconstruction, centering particularly on refugees.

Concerning the possibilities for Christian witness in Algeria, William Snyder said, "Christians should serve these people in their great need with the hope that, when independence is realized, Algerians will be open to hearing the message of the church."

Visiting with Mountaineers of Vietnam

By DONALD E. VOTH

Donald Voth, Omaha, Okla., is a Pax man stationed at Saigon, Vietnam.

Not long ago we received an invitation to attend the dedication of two churches up in the hills near Djiring, Vietnam. Both Mr. and Mrs. Jackson, the veteran missionary couple of that area, and Pastor and Mrs. Loc, the Vietnamese couple assisting them, are good friends of ours and over the years we have been able to be helpful to each other.

The traditional pattern of life of these mountain people is unfortunate. They are in bondage to the spirits and to taboos connected with spirit worship. More recently the Vietnamese government, in its desperate conflict with communist terrorist bands, has started to move them from their old mountain habitats. Now in strange surroundings, they are even poorer and more miserable than they were before.

Mr. Jackson and Pastor Loc had appealed to us for help and we were able to supply them with some U.S. government surplus food and some MCC clothing, which they distributed to the tribesmen of various villages. Upon our arrival, it was apparent that before the relief clothes were sent they must have had very little to wear. Everyone was wearing MCC clothes! They hadn't raised a decent crop since they had been relocated and were living on whatever roots they could grub out of the jungle. I noticed that their rice crop this year looked quite poor (although it will produce a little), and that they had almost no vegetable gardens.

(Continued on page 68)



MISSION NEWS

Nigeria Hospital Begins Operation

Since last fall John Grasse, M.D., and Cyril and Ruth Gingerich have been serving at a hospital just beginning operation in Nigeria. It is called the Akahaba Abiriba Joint Hospital. The first word reflects the name of the community group which sponsored the hospital. The second word is the name of the town. The third word denotes both local and governmental participation in line with Nigerian practice. The Mission Board and church will be satisfied if Christ can be glorified in the life and work of staff and missionaries.

Orders for most of the equipment were placed early in December. Up until Dec. 10, Dr. Grasse had been conducting three clinics weekly with a minimum of equipment, lacking even an examination table. All the personnel have now presented their credentials to the government of the Eastern Region of Nigeria at Enugu. Sister Gingerich, a nurse, has received her Nigerian registration and will be director of nursing service. Plans called for the open-

ing of a ten-bed ward by Jan. 2. Since the operating theater is still under construction, only minor surgery can be performed.

Operation of the project was scheduled to be turned over to the Mission Board on Jan. 9. The charter of the hospital has been approved in its main provisions, and a temporary board of governors has been appointed by the Executive Committee of the Mission Board, pending final completion of the charter. Membership includes some of our own and other missionary personnel, some local persons, plus Nigerians outside the immediate area.

The month of January is a month of celebration. Everyone in Nigeria belongs to an "age grade" for four years. At the end of that time, they move on to the next age grade. During the four years they undertake some project which they attempt to complete during that time. It was the Akahaba Age Grade which initiated the hospital and which gave its name to the hospital.

HOME MISSIONS

Arizona—Christians at Black Mountain Mission, Chinle, had their usual community Christmas observance Saturday, Dec. 17. Just prior to this time, Dec. 9, the Naswood Burbanks lost their first child at birth. Bro. Burbank is the pastor whose ordination was approved at the South Pacific Conference in late November. Stanley Weaver and Melvin Ruth have been asked to arrange for the ordination.

Illinois—Laurence Horst, pastor of Englewood Mennonite Church, Chicago, preached at the noonday service of the Pacific Garden Mission on Jan. 3 and on the Bread of Life broadcast on radio station WMBI Jan. 3 through 6.

Lela Mann, former staff member at Union Avenue Mennonite Church, Chicago, visited friends there Dec. 30 to Jan. 1.

The Community Chapel, Chicago, had its Christmas parties for children and youth afternoon and evening Dec. 17, and its annual Christmas program Sunday, Dec. 18, with a full house. Youth and adults of Second Mennonite (Spanish) and Evanston and Englewood congregations met with Community Chapel for the Christmas evening singspiration. There were 45 present on an icy cold evening. Four persons—three from Hopewell congregation at Kouts, Ind., and Sadie Oswald—teach released time Bible classes for 60 community youngsters from the neighborhood grade school.

Ohio—The Lee Heights congregation, Cleveland, moved onto a straight subsidy from the Mission Board on Jan. 1 as it moved in the direction of self-support. Board subsidy will be reduced from year to year as the congregation achieves its goal.

Missouri—The Bethesda Mennonite

Church, St. Louis, began a winter Bible school on Tuesday, Dec. 27, and continued for the rest of the week. Sessions were held at 1:00 and 8:00 p.m. each day. Daniel Kauffman, Hannibal, Mo., led the study on Philipians.

New York—Workers at the Mennonite House of Friendship, Bronx, participated in a Laymen's Evangelism Institute sponsored by the Evangelism Committee of the Bronx Division of the Protestant Council of New York City on Jan. 5.

Florida—Jim and Jean McBride were baptized and received into membership in the church family of the Immokalee Mennonite Church, Nov. 27. They came to the Lord through the interest and concern of Archie and Pirlie Wilson, members of the church.

FOREIGN MISSIONS

Israel—Paul Swarrs have written requesting prayer for a Christian couple with two children who share their two-room home with the grandmother. She despises the

Christian faith. A number of persons manifest spiritual interest. These include many kinds of persons—those afraid of neighbors' reactions, those who have come through concentration camps, a gardener, a former army officer whose attitude has changed from hostility to questioning, a sailor who comes for weekly Bible study, and a young believer from Egypt.

One afternoon in December 23 children were in the Swarrs' home for Bible story hour. The Swarrs speak of these contacts as "laying bricks," basic lessons in language and thought, tools God uses in sharpening instruments for His service.

In addition to praising God for health and strength, they request prayer for the recurring visa problem since Kreiders have again applied for a visa. The Swarrs' visa was also due for renewal by Christmas time.

Japan—Lee Kanaga writes from Nakashibetsu of Christmas and New Year's in the Japanese culture. "The little snow that fell is all gone. The ground is bare. Farmers are making charcoal in the mountains, cutting wood for winter fuel, and laying up food and strong drink.

"In the village, everyone is busy cleaning up the house, doing some remodeling in preparing for the big event to come. But it is not Christmas for them. Our neighbors and friends are all getting ready for the great new year.

"Before New Year's, one must by all means be free from old debts. Respect must be paid to the living and dead ancestors. The last day of the year is spent in making pounded rice dough, in drinking parties, and (for children) in visiting parents or grandparents. One must get rid of the filth and obligations of the old year in order to step into the new year with a bright and shiny face—to make a fresh start."

Costa Rica—A cable received on Dec. 29 informed the Elkhart office that Earl Schwartzentrubers arrived safely for their language study on Dec. 28.

Honduras—Dorothy Showalter, after three years in missionary service in Honduras, was scheduled to arrive home Dec. 22. She plans to attend Eastern Mennonite College second semester.

Brazil—Eight missionaries met in Valinhos Dec. 7 for preliminary thinking on missionary placement and field strategy. Four of the persons were the Martins and Ashleys, currently in language study. The council was to meet again on Dec. 27 and 28. Strengthening current program, relations with German Mennonites, arrangements for J. D. Graber's visit, and planning for attendance at the All-South America Conference in late January were on the agenda.

Vietnam—Everett Metzlers are opening new English classes in Saigon this month. Some students have had to wait quite a while, since there has been a long waiting list. The Metzlers hope to do more teaching in private schools soon. They also plan to open a small reading-bookroom in their living room. Several students have expressed interest in the project. Vietnamese Christian literature and easy-to-read English material, both Christian and good secular titles, will be provided.

Your Treasurer Reports

Missions Week returns as of Jan. 6:

1960—	\$95,103.33
1961—	\$118,435.83

—H. Ernest Bennett.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Western Mennonite School's a cappella chorus, chosen to sing in radio station WBZY's annual caroling program on Dec. 23, caroled for 90 minutes while riding through West Salem, Oreg., on the station's truck.

Muscada Conservative Mennonite Church was established at Muscada, Wis., on Nov. 1, 1960. There are four families there at present, with Noah H. Hege, formerly from York Springs, Pa., as minister. Bro. Hege's address is R. 3, Muscada, Wis. Phone 5-F-22.

Bro. Nelson Waybill, personnel manager at the Publishing House, visited Goshen College on Jan. 9, during their annual Literature Emphasis Day. He spoke in chapel and to some classes and interviewed a number of students who were interested in religious journalism.

The Weaver Book Store, Lancaster, Pa., has been granted the franchise for selling Shaw-Walker office equipment and supplies in the Lancaster area. This will increase considerably the income of the store and enable it to carry the financial burden of renting the entire store building. The additional income will also help to provide for a more effective Christian literature distribution by making it possible to promote materials and provide services that may not be financially profitable.

What Price Christian Communities in A.D. 2000? appearing in the February issue of Christian Living, is the second in a special series on the problems and possibilities of Mennonite community building.

Bro. Marvin Yoder was ordained to the ministry at the West Union Church, Parnell, Iowa, on Sunday evening, Jan. 1. Bishop Herman Ropp was in charge of the ordination, assisted by Bishops John H. Mosemann, Goshen, Ind., who brought the message, and Vernon Gerig, Wayland, Iowa. Bro. Yoder, with his wife and three children, will be sailing for Tokyo, Japan, in February.

Bro. Kenneth G. Good, Morton, Ill., served on the staff of the Leadership Training Institute at Peoria Christian School for six weeks. The Institute continued for 12 weeks.

Bro. Milo Kauffman, Hesston, Kans., was guest speaker in a Christian Fellowship Week at Bellwood, Milford, Neb., Jan. 8-15. Messages on stewardship and on the church were given each evening, and special meetings for various groups were held during the day.

Bro. Don Heiser and wife, Puerto Rico, spoke at Bellwood, Milford, Neb., both morning and evening, Jan. 1.

Guest speaker at Smithville, Ohio, on the morning of Jan. 15 was Gerald Foster, Wilmington, Del., who was chairman of the Augsburg Crusade held in Wilmington some months ago.

Bro. John Beachy, Bihar, India, spoke at

Bon Air, Kokomo, Ind., the evening of Jan. 8.

Bro. I. Mark Ross, Kidron, Ohio, conducted a two-week music conference at the Arthur (Ill.) Conservative Church, beginning Jan. 5.

Sister Orpha Zimmerly, Orrville, Ohio, was guest speaker at Wooster, Ohio, Dec. 18. She showed slides and told of her experiences in relief work in Europe.

Bro. Roy S. Koch, West Liberty, Ohio, spoke on Morning Devotions for the Logan County Ministerial Association over station WOPH each day of the week of Jan. 1.

Bro. Don R. Jacobs, Tanganyika, and Noah L. Hershey, Parkersburg, Pa., were guest speakers at Elizabethtown, Pa., on Jan. 1.

Bro. Paul Mast, Lansing, N.C., brought the sermon at Wesley Chapel, Newark, Del., on Jan. 1.

Bro. Eli Miller, Middlebury, Ind., was speaker at Casselman, Grantsville, Md., on Jan. 8.

Bro. Willard E. Roth, Akron, Pa., is concluding his duties as MCC Secretary of Information Service on Jan. 20. He will assume responsibilities as editor of youth publications at the Publishing House in June, following a semester of study at Goshen College Biblical Seminary.

Bro. Lloyd Gingerich, Route 2, Mercersburg, Pa., was ordained to the ministry on Jan. 4 to serve the congregation at Williamson, Pa., under the Washington Co., Md., and Franklin Co., Pa., Conference. Bro. Harvey E. Shank officiated, assisted by Bro. Mahlon Eshleman; sermon by Bro. William Strong. Bro. Gingerich's telephone number is Mercersburg, 329-R-11.

Bro. William T. Snyder and Bro. Willis F. Detweiler, MCC Akron, Pa., met with Publishing House personnel at Scottdale on Jan. 9, to discuss the European Mennonite publishing work at Basel, Switzerland, and other MCC and MPH work of common interest.

Bro. E. C. Bender, Martinsburg, Pa., and Bro. Richard Detweiler, Perkasie, Pa., were at the Publishing House on Jan. 6 for further study of Publishing House and Commission for Christian Education relationship and work.

About 100 people attended the Saturday evening meeting of the Sunday-school workshop held at Chestnut Street, Lancaster, Pa., on Jan. 7, and more than 175 were present at the Sunday afternoon and evening meetings, Jan. 8, representing the Lancaster, Berks, and Chester County Mennonite Sunday schools.

The Robert Byler family, Brethren missionaries to South America, shared their experiences with the Beech congregation, Louisville, Ohio, the evening of Jan. 15.

Bro. Peter Wiebe, Hesston, Kans., conducted Sunday morning worship services at Prairie View Hospital each Sunday in January.

The Edward Stoltzfus family, West

Liberty, Ohio, is spending six weeks or more in the Pacific Coast area in Bible and music conferences and evangelistic meetings. Bro. Loren King is acting as pastor at Bethel in the absence of Bro. Stoltzfus.

The Carl Wesselhoef, Somalia, shared with the South Union, West Liberty, Ohio, congregation by testimony, pictures, children's meetings, and sermons on Jan. 8.

Representatives of Central Christian High School, Kidron, Ohio, and Goshen College met at Bethel, West Liberty, Ohio, on Jan. 13, to discuss ways to integrate their programs.

Recent speakers at Evanston, Ill., were Marvin Dirks, Elkhart, Ind., Dec. 4; J. Lawrence Burkholder, Goshen, Ind., Dec. 18; and R. R. Smucker, Goshen, Jan. 1. The Evanston Fellowship is currently meeting at the Ecumenical Institute with an average attendance of 55.

Sister Marietta Detweiler, wife of Minister Alfred A. Detweiler, Sassafrasville, Pa., passed away on Dec. 24, after an illness of several months.

Bro. L. S. Weber, who has worked at the Mennonite Publishing House since April, 1950, retired from full-time service the first of the year. During these years he served in the tract department, as editor of El Heraldo, and in translating our summer Bible school materials into Spanish. Before coming to the Publishing House, he and Mrs. Weber served for eighteen years as missionaries in Argentina. He will continue as editor of El Heraldo on a part-time basis.

Sister Dorothy Shwalter, Honduras, spoke at Springdale, Waynesboro, Va., on Jan. 15.

Bro. Urie Gingerich, Middlefield, Ohio, was ordained to the office of bishop at Middlefield C.M. Church on the evening of Dec. 18. The brethren Valentine Nafziger, Roman Miller, and Fred Hostetler were in charge.

Bro. Henry J. Tregle, Jr., Mountain Home, Ark., preached at Allemands, La., on Christmas night. He has preached there every Christmas night since he was ordained in 1941.

New members: four by baptism at Martindale, Ephrata, Pa., on Dec. 11; twenty-three by baptism at Burton, Ohio, on Dec. 25.

Calendar

E.M.C. Ministers' Week, Jan. 30 to Feb. 3.
Association of Mennonite Hospitals and Homes, annual meeting, Kansas City, Mo., Jan. 31 to Feb. 5.
Christian Life Conference, Hesston, Kans., Feb. 5-12.
Ministers' Week, Hesston, Kans., Feb. 7-10.
Conservative Conference Minister's Fellowship, Arthur, Ill., Feb. 15-22.
World Day of Prayer, Feb. 17.
Weekend evangelistic conference, sponsored by Augsburg Crusades, Cosneog Valley High School, Lancaster, Pa., March 5-6.
Eastern Mennonite Board of Missions and Charities, annual meeting, Weaverland, East Earl, Pa., March 7-9.
Puerto Rico Conference, March 10-12.
Publication Board Meeting, Doylestown, Pa., March 24.
Mennonite Board of Missions and Charities, Monticello, N.Y., March 25-26.
Ohio MTC Convention, Beech Church, Louisville, Ohio, June 23-25.
South Central Conference, Aug. 1-3.
Illinois Conference, Flanagan, Ill., Aug. 9-11.
Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 13-15.
MTC Convention, Lebanon, Oreg., Aug. 17-20.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.

Proceeds from the sale of U.S. postage stamps processed from September to December, 1960, by Sister Minnie Winey, Goshen, Ind., amounted to forty dollars. This helped to support the radio mission work in Japan. Are we all sending our canceled commemorative stamps where they can be used for mission purposes?

A Bible school was conducted at Salem, Tofield, Alta., Dec. 26-31, by Bro. Stanley Shantz, Gurnsey, Sask.; Gordon Buschert, Carstairs, Alta.; and Isaac Glick, Edmonton, Alta. The school closed with an MYF banquet with Paul Landis, Sandy Lake, Alta., and Isaac Glick as speakers.

The John Ray Miller family of near Lagrange, Ind., lost most of their possessions in a fire which destroyed their home on Jan. 2. They are now living at 113 Sherman St., Lagrange, Ind.

Bro. Luke L. Horst, Reading, Pa., brought the morning message at Herstein's Chapel, Neiffers, Pa., on Jan. 15.

Bro. D. C. Kauffman, administrator of Brook Lane Farm, spoke at Bay Shore, Sarasota, Fla., the evening of Jan. 8, concerning the work at Brook Lane Farm.

Bro. Victor Dorsch and wife, Somalia, spoke at Cedar Grove, Ont., Sunday morning, Jan. 8, and at Wideman's that evening.

Sister Alta Housner, who has been active in a number of church institutions and recently served two terms as a missionary in Formosa, is now at her home near Elkhart, Ind., on furlough.

Bro. Harold Hochstetler, Nampa, Idaho, has been appointed as I-W Placement Counsel for the Idaho area.

Bro. Wilbert Nafziger, Winton, Calif., brought the morning message at Nampa, Idaho, on Dec. 25.

A weekend Bible studies meeting sponsored by the Christian Education Board of Lancaster Conference convened at Millersville, Pa., Jan. 13, 14. Speakers were James R. Hess, William M. Weaver, Warren M. Wenger, Arnold Moshier, Paul Hartz, Norman Zimmerman, David N. Thomas, Clayton Keener, and H. Raymond Charles.

Bro. J. Robert Kreider, Goshen, Ind., brought the New Year's message at Beech, Louisville, Ohio.

Bro. Myron Augsburg, Richmond, Va., delivered a series of messages on the tabernacle, Dec. 18-21, at the Tabernacle, St. Petersburg, Fla.

Bro. James Hess and wife, Honduras, reported on their work in Central America to the Weaver congregation, Jan. 1. The 59th Harmonia Sacra sing was held there on Jan. 2.

ANNOUNCEMENTS

Change of Address: Clayton L. Keener from Strasburg, Pa., to Refton, Pa. Amos S. Horst from 1234 E. Main St., Akron, to 1010 New St., Akron, Pa. Nelson Histand, formerly from Pryor, Okla., to 1322 S. 8th St., Goshen, Ind. John T. Litwiler from Santiago, Chile, to 52 Casilla, San Fernando, Chile.

Church Music Sunday in Franconia Conference, Jan. 29. Each congregation to have a musical emphasis in the morning. A mass meeting at Blooming Glen in the afternoon, when all former members of special singing groups are invited to participate in mass men's, ladies', and mixed choruses. Congregational song rehearsals

in the evening at ten different churches, each of which will be host to a number of other congregations, so that all will be participating. Out-of-district speakers include Paul Showalter, Wooster, Ohio; Paul Brunner, Wooster, Ohio; and Earl Maust, Harrisonburg, Va.

Ecumenical Youth Service at First Mennonite, Morton, Ill., Sunday afternoon, Feb. 5. Guest speaker: Eugene Herr, Scottdale, Pa.

Spiritual life meetings at First Mennonite, Colorado Springs, Colo., Jan. 18-25. Speaker: Kenneth G. Good, Morton, Ill.

Kenneth G. Good's farewell message at First Mennonite, Morton, Ill., on Feb. 12, according to present plans. Installation services at Hyattsville, Md., on March 5.

Don Jacobs, Tanganyika, speaking in the monthly missionary service at Congregational Mennonite, Marietta, Pa., Sunday evening, Jan. 22.

Roy Koch, West Liberty, Ohio, in Spiritual Renewal services at Lebanon, Oreg., Jan. 18-22, and at Albany, Oreg., beginning Jan. 22.

J. C. Wenger, Goshen, Ind., moderator of the Indiana-Michigan Conference, will preach the dedication sermon at the church dedication, Midland, Mich., the afternoon of Jan. 29.

Augsburger Crusades will sponsor a weekend evangelistic conference in the Conestoga Valley High School, east of Lancaster, Pa., March 3-5. Programs and information are available from the Crusade Office, Atglen, Pa.

Christian Service Training Classes, sponsored by churches in the Ft. Wayne, Ind., area, are being held Mondays and Wednesdays, Jan. 9-25, from 7:00 to 9:00 p.m. Instructors include J. C. Wenger, Goshen; Boyd Nelson, Elkhart; Mary K. Nafziger, Goshen, assisted by Mrs. Donna Smucker, pastor's wife at First Mennonite; Wilbur Hostetler, Elkhart.

Men's Chorus, Kouts, Ind., at Hopedale, Ill., Sunday evening, Jan. 22.

Ella May Miller, Heart to Heart speaker, at Salem, Wooster, Ohio, in Home Conference, Feb. 18, 19.

Abner Stoltzfus, Atglen, Pa., guest speaker at weekend Bible conference, Pinto, Md., Jan. 28, 29.

Weekend Bible Studies, Millersville, Pa., sponsored by the Christian Education Board of the Lancaster Conference, Jan. 27, 28. Speakers include Luke Stoltzfus, Philadelphia, Pa.; Paul G. Landis, Salunga, Pa.; Don Augsburg, Harrisonburg, Va.; Martin E. Ressler, Lloyd M. Eby, Ronks, Pa.; Paul N. Kraybill, Salunga, Pa.; and Noah L. Hershey, Parkersburg, Pa.

Representatives of the Mennonite Brethren Publishing House, Hillsboro, Kans., and Winnipeg, Man., General Conference Publication Office, Newton, Kans., and Mennonite Publishing House, Scottsdale, Pa., plan to meet at Chicago, Ill., on Jan. 26 to discuss common interests and possible future co-operation.

EVANGELISTIC MEETINGS

Willard Mayer, Pigeon, Mich., at Paradise Valley C.M., Phoenix, Ariz., beginning Jan. 5. Roy Hostetler, Winston, Oreg., at Plainview, Sheed, Oreg., Jan. 8-15. William Miller, North Liberty, Ind., at South Lawrence, Glen Flora, Wis., Dec. 15-21,

and at Oak Terrace, Blountstown, Fla., Jan. 21-23.

Bro. Gomez at Allemands, La., Jan. 22-29, and the week following at Crossroads, Gulfport, Miss. Russell Krabill, Goshen, Ind., at Mennonite Church of Scottdale, Pa., Jan. 22-29. Richard Martin, Elida, Ohio, at Zion, Hubbard, Oreg., Feb. 12-19. Andrew Jantz, Sarasota, Fla., at Newtown Chapel, Sarasota, for one week beginning Dec. 11, followed by Joe Esh, Mount Union, Pa., for one week.

Church Camps

CAMP AMIGO

One of the most significant developments in Christian education in our time has been the rapid growth of church camping. The setting of camping is such that it provides opportunities for spiritual growth, learning through outdoor living, healthful recreation, and experience in group living which is not found elsewhere. The potentialities of camping as a means of educating for Christian living are very evident. With a dedicated Christian staff and the blessing of God, one can expect to develop in the camper proper attitudes as well as promote good habits of Christian living and responsible citizenship. The aim of every camp should be that of helping the camper to unfold his life to the fullest in all areas—spiritually, emotionally, mentally, socially, and physically.

We are not suggesting here that church camping is the answer to all our problems. But we would submit that it is definitely a step in the right direction. Just as Sunday schools and summer Bible schools have their place, so church camping plays its part. All are needed in the church program of Christian education.

This summer we are hoping more of you will use the facilities of Camp Amigo. The program will include a variety of activities. At present we have scheduled a senior high camp for the first two weeks in June (June 5-17). Those interested in this type of camp experience should write to Dan Hess, Summer Service, 1711 Prairie St., Elkhart, Ind. There will be a registration fee of five dollars and all participants must provide their own transportation. The size of the camp will be limited; so register early.

The Bible memory group will be using the camp facilities from July 9 to Aug. 4. This will be their third summer at Camp Amigo. Thus far we have not scheduled the month of August. We are keeping this month open for MYF retreats and other church group activities. There will always be room for overnight camping by families and small groups. For further information and reservations write to Dale Stutzman, 601 S. Third St., Goshen, Ind. After June 1 send mail to Camp Amigo, R. 3, Sturgis, Mich.

May we request that you continue to remember the camping program in your prayers?

—Dale Stutzman.

RENEWAL IN MISSIONS

(Continued from page 50)

wonder! From dry bones to restored bodies of bone and flesh. *But*—and this is the lesson—they were still *dead*. For there was no breath in them. The outward form was there, but there was no new spirit, no life. This is a picture of what we can do on the human level. We can bring the bones together. We can organize and arrange them, and even give them the appearance of life. But new life is more than this. It is a gift of God; it is the breath of God. And unless the Spirit of God breathes new life into the dry bones, they are as dead as ever.

We cannot, in other words, pull ourselves up by our own bootstraps. No, in all these things we are shut up to the mercy of God and the faithfulness of His Spirit-filled witnesses. The Spirit is received through faith, Paul tells us in Galatians. And faith comes by hearing, we are told in Romans. Hearing comes by the Word of God, and the Word of God comes through preachers who are *sent*, apostolic preachers, men filled with the Spirit and constrained by the love of God, men who utter the very words of God and whose meat and drink is to do the will of the heavenly Father.

Now this is just what we need. We need apostolic, Spirit-filled men like this in our midst, so that we might hear the Word of God afresh.

How can the full power of the Spirit come upon us? Through personal encounter with such Spirit-filled servants of God.

How can a missionary movement catch fire in Jerusalem? Through the witness and testimony and *power* which is manifest in the lives of those who live in vital communion with Him who is the faithful witness, the first-born from the dead, and the ruler of kings on the earth.

The Quest for Leadership

Our task then is to find such men and such churches. Where is renewal already a reality? Where is evangelism already a way of life? Where is the Spirit manifest in power and with full conviction? Yes, where are these men and these churches? Let us seek them out.

Are there churches of this kind in our own circles? If so, let us go to them and learn. Let us invite their leaders to come and witness to us. If we have in our midst any churches which truly exemplify that renewal and mission to which God is calling us, let us not hesitate to say which ones they are.

But, on the other hand, let us not be too quick to say that we do have this kind in our midst. "For the kingdom of God does not exist in talk, but in power." What we are looking for, in other words, is not people who can talk intelligently about how evangelism should be done—we want to see those

who are doing it! We want those men whose Gospel is not in word only, but in deed and in truth, in power and full conviction.

Let us not therefore be ashamed to look outside our Mennonite circles, if need be, to find those men and those churches for whom renewal and evangelism are already powerful, everyday realities.

Wherever they may be found, let us seek them out. And then what? Shall we have them come preach to us? Yes, let them come to speak. But let us also learn from the New Testament that such Spirit-filled leaders can do much more for us than merely to preach. Let us invite them rather to a more complete ministry.

When the great spiritual leaders of the early church visited a congregation they did not come only for a short speaking engagement and then hurry on again. Often they stayed for a week, or a month, or a year. Not only did they preach but they "laid hands" on the people. They ordained and ordered and organized the congregational life. They were engaged in discipline and evangelism, even in raising money.

Why shouldn't the Spirit-filled, apostolic leadership of our own time exercise a similar ministry in our congregations? Why shouldn't we, when we discover such men and such churches, find ways to engage them in a more comprehensive, more meaningful, and more demanding sort of personal relationship?

Not only do we need men of the Spirit and power to preach the Gospel anew to us. But then as we come under conviction, and cry out like Saul, "Lord, what wilt thou have me to do?"—then we like Saul should be directed to a man full of the Spirit, who can lay his hands on us and tell us what the Lord wants us to do. We need divine help, not only to stir up conviction, but to help organize the response. Should we not devote some creative thought to the way in

which this could become meaningful and effective for us in our congregations?

There is only one conditional statement in Act 1:8: "when the Holy Spirit has come upon you." When this condition is fulfilled, then there is no longer anything tentative about the *power* or about the *witness*—even in Jerusalem.

(To Be Continued)

RELIEF AND SERVICE

(Continued from page 64)

Spiritually speaking, the situation among Christians of these villages was most encouraging. The simple enthusiasm with which they expressed their new freedom was convincing. Their turning to Christ was not a mass movement; individuals came to Christ as they were convicted and as they understood the Gospel. The young Christians themselves expressed thankfulness at this—they realized the danger of insincerity in mass movements. With unusual understanding of the future for themselves as young Christians, they prayed much for strength to withstand the tests that will come to them.

A writers' conference held in India for some Nepalese has sparked a great deal of interest among some 35 potential Christian writers. One Nepalese said: "Writing and publishing is another important way of spreading the Gospel. . . . But it should be creative writing, native to our land, natural and appealing to our people. So we Nepalese must begin writing and producing our own Christian literature." Money invested in a literature program spearheaded by nationals, it is felt, "could have greater influence than 1,000 new missionaries going to the field." Pray for God's direction concerning the possibility of forming a Nepalese Christian Literature Society, which will encourage national writers, train them, and publish and distribute their articles and books.—*Missionary Mandate*.

Three Books to Help You!

Prepare for Sunday evening services for the months of January and February.

Sin, the inner life, results of sin, forgiveness, growth, maturity, and Christian victory are all dealt with. Insights into prayer, assurance of salvation, love, and love for Christ will be found.

Any one of the three books might well be the textbook for this series of studies.

<i>Called to Maturity</i>	\$2.50
<i>Jesus and Human Conflict</i>	\$3.75
<i>The Holy Spirit and the Holy Life</i>	\$3.50

All are available at your local bookstore.

Herald Press Scottdale, Pennsylvania

PEACE AND WAR (Continued from page 57)

ing a significant contribution to the Free World and to Free America, we must begin at the point of helping make effective the Spirit of Christ, who had a high enough regard for all men that He suffered and died to make them truly free.

Yet a third doctrine that early America held was that it had a mission to perform. America was granted the opportunity in the New World to build a way of life which was an improvement over the ways of the tradition-bound Old World. Here in America men would start all over again, creating new institutions and a new society which would avoid the pitfalls that had discouraged the older civilization.

Somehow life in America was to be more free, more secure, happier, and with greater opportunities than was the case elsewhere. "The American Dream" they began to call this vision of a better world. Millions responded to it. In great droves they came to our shores from poverty-stricken areas in the Old World. They came dreaming the American Dream of a better, richer, fuller, freer life than could be found elsewhere. And America, sensing her mission from the days of William Penn onward into the nineteenth century, welcomed the downtrodden, oppressed peoples of those areas where there was little freedom and economic opportunity and where wars and militarism brought their inevitable sufferings and hardships.

To make this dream a reality for those who live here has therefore always been considered a patriotic act. No one can successfully criticize our devotion to America when we engage wholeheartedly in those activities destined to make individuals thank God for what America means to them by the way of equality, opportunity, and freedom of conscience.

A moment's reflection, however, will show us that the American Dream has been only partially realized and that we still have much to do to make the Statue of Liberty represent all that it should. What of our moral responsibility to the hundreds of thousands of unfortunate individuals still living in refugee camps? What does the Statue of Liberty say to them when we allow only a trickle to enter our shores and when we refuse to pay our fair share toward the cost of the program of action set up by the World Refugee Year? What about our racial discrimination and the denial of full freedom of opportunity to millions of our citizens of black and brown skins? What of our caste system brought about by our status seekers which makes it extremely difficult for the sons of the lower classes to compete successfully with the sons of the privileged classes?

Americans still cherish the American Dream, but many pay only lip service to

various aspects of this vision. To commit ourselves to the uplift, the freeing, the salvation of our fellow men is to number ourselves with loyal Americans who are serving their country patriotically by making the American Dream a reality.

To this task we, too, can dedicate our lives not because our ultimate desire is to win status as worthy citizens, but because the love of Christ constrains us to do it. When we respond we can have the feeling of satisfaction that we are in part repaying our country in loyal service for the freedoms that our ancestors found here and which we continue to appreciate.

We will, however, not be satisfied to attain only the status of patriotic Americans. If the American Dream is a good one for us, we will want other nations to share it and we will enter sympathetically into their aspirations and help them to attain a good life for their people, so that in what are now underprivileged areas, life, too, may become rich in blessings and free from all spiritual and cultural shackles that enslave mankind.

We will enter into the spirit of the prophets, Isaiah, Joel, and Micah, as we pray that nations will learn to live together in peace and that the day of the Lord may come when "they shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Mic. 4:4). Yes, indeed, we can be patriotic Americans and at the same time world citizens as was Merrell Vorries, whose measure of devotion is so aptly expressed in his hymn, "Let There Be Light."

Goshen, Ind.

Births

"Lo, children are on heritage of the Lord" (Ps. 127:3).

Beckler, Clayton and Bernice (Roth), Milford, Neb., sixth child, third son, Carl Edward, Dec. 20, 1960.

Boshart, Omar and Merna (Stutzman), Wood River, Neb., second child, first son, Terry Lee, Aug. 27, 1960.

Brunk, Dr. S. Fred and Phyllis (Frey), Charlottesville, Va., second child, first daughter, Jill Annette, Dec. 29, 1960.

Christner, Mervin and Mary Ellen (Chupp), Goshen, Ind., first child, Sheryl Suanne, Dec. 7, 1960.

Eash, Linus Ellsworth and Susan (Yoder), Middlebury, Ind., second daughter, Alta Fern, Nov. 14, 1960.

Eberole, R. A. and Doris (Gausche), Archbold, Ohio, fourth child, third son, Jon Alan, Dec. 11, 1960.

Good, Roy and Kathryn (Lehman), Harrisonburg, Va., first child, Sandra Kay, Dec. 2, 1960. (Died Dec. 27.)

Hess, Ben and Sarah (Rudy), Marietta, Pa., sixth child, third son, Ben Buckwalter, Jr., Dec. 24, 1960.

Hostetter, Fred D. and Fannie (Beachy), Millersburg, Ohio, third son, Jason Paul, Dec. 24, 1960. (Died Dec. 27.)

Liechty, Wayne and JoAnne (Kratzer), Apple Creek, Ohio, third and fourth children, second

and third sons, Randall Edward and Ronald Dale, Dec. 16, 1960.

Marlin, Edwin and Irene (Smoker), Paradise, Pa., third son, Michael Rae, Dec. 11, 1960.

Miller, David Ray and Rosetta (Bontger), Goshen, Ind., first child, Angela Sue, Nov. 14, 1960.

Oyer, John and Ellen (Jennings), Goshen, Ind., third son, Gary Lee, Dec. 26, 1960.

Ramer, J. Ralph and Laura (Kling), Myers-town, Pa., third child, second son, Dale Clarence, Dec. 14, 1960.

Schmidt, John and Edith (Halteman), Gilbertsville, Pa., third child, second son, Paul, Dec. 19, 1960.

Shetler, Marlin and Marlene (Rychener), Davidville, Pa., second son, Steven Lee, Nov. 30, 1960.

Slabach, Monroe and Orpha (Hilty), Coschocon, Ohio, fourth living child, third son, Paul Brian, Dec. 12, 1960.

Snader, Daniel E. and Elmira (Shirk), Narvon, Pa., fifth living child, fourth daughter, Darlene Annette, Dec. 12, 1960.

Souders, Aaron H. and Mary Kathryn (Stauffer), Washington Boro, Pa., third child, second daughter, Naomi S., Dec. 26, 1960.

Springer, Elmo and Irene (Litwiler), Stanford, Ill., fourth child, third son, Paul Mitchell, Dec. 20, 1960.

Stuttman, Paul and Dorothy (Stutzman), Wood River, Neb., third child, first daughter, Lori Jean, Nov. 14, 1960.

Wagler, Earl and Edith (Gascho), Millbank, Ont., second child, first daughter, Joyce Pauline, Dec. 14, 1960.

Weaver, Chester C. and Esther (Rudolph), New Cumberland, Pa., fourth child, second daughter, Edith Irene, Dec. 12, 1960.

Weaver, Ralph and Carolyn (Leaman), Baltimore, Md., fifth child, fourth son, Kenneth Lynn, Dec. 26, 1960.

Weber, Nyle and Frances (Kinsie), Kitchener, Ont., first child, Jeffrey Ross, born Oct. 19; adopted Dec. 14, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brubaker-Shenk.-James F. Brubaker, Mt. Joy (Pa.) cong., and Joanne D. Shenk, Lititz, Pa., Erb cong., by Homer D. Bomberger at the Erb Church, Oct. 1, 1960.

Denlinger-Horst.-Raymond Denlinger, Ronks, Pa., Mellinger cong., and Marilyn Horst, Ephrata, Pa., Neffville cong., by Maurice V. Landis at Neffville, Dec. 24, 1960.

Kaufman-Cender.-Gerald W. Kaufman, Stahl cong., Johnstown, Pa., and Marlene Cender, East Bend cong., Fisher, Ill., by Alton Horst at East Bend, Dec. 22, 1960.

Mast-Zook.-Paul Mast, Elverson, Pa., Conestoga cong., and Rhoda Zook, Gap, Pa., Ebenezer cong., by Ira A. Kurtz at Conestoga, Dec. 31, 1960.

Metzler-Dombach.-J. Kenneth Metzler and Arlene S. Dombach, both of Manheim, Pa., Gantz cong., by Homer D. Bomberger at the church, Dec. 3, 1960.

Miller-Groff.-Fred W. Miller, Souderton, Pa., and Rhoda Virginia Groff, Strasburg, Pa., both of the Lincoln University cong., by Clayton L. Keener at the Strasburg Church, Dec. 28, 1960.

Peachy-Nisly.-David S. Peachy, Locust Grove cong., Belleville, Mo., and Irene Nisly, Sheridan (Ore.) cong., by Marcus Lind at Sheridan, Aug. 26, 1960.

Shaum-Weaver.-Jason L. Shaum, Columbiana, Ohio, Pleasant View cong., and Lillian B. Weaver, Stevens, Pa., Springville cong., by Joseph Hostetter at the home of the bride's sister, Nov. 17, 1960. (This was also the fifth wedding anniversary of the bride's parents.)

Shenk-Baughman—Stanley J. Shenk, Elida, Ohio, Central cong., and Norma Jean Baughman, Toto Gospel Mission, North Judson, Ind., by Jency L. Herberberger at Toto, Dec. 17, 1960.

Shenk-Brubaker—Harold A. Shenk, Manheim, Pa., Erismen cong., and Mary Grace Brubaker, Lititz, Pa., Erb cong., by Homer D. Bomberger at the Erb Church, Oct. 29, 1960.

Sonsieser-Sharp—David Sonsieser, Millsville, Pa., Masonville cong., and Lydia Sharp, Manheim, Pa., Landisville cong., by Homer D. Bomberger at Landisville, Sept. 10, 1960.

Swartz-Schrock—Ronald Leroy Swartz and Bonnie Marie Schrock, both of Glendale, Ariz., by Melvin L. Ruth at the Sunnyslope Church, Phoenix, Ariz., Dec. 2, 1960.

Swartzendruber—Miller—Gareth Swartzendruber, Sunnyside cong., Kalona, Iowa, and Sheryl Miller, Manson (Iowa) cong., by Nick Stolzfus at the Manson Church, Dec. 17, 1960.

Yoder-Beitzel—Daniel James Yoder and Anna Elizabeth Beitzel, both of Lancaster, Pa., Beth cong., by Urbane Peachey at the church, Dec. 24, 1960.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Boyer, William Henry, son of David K. and Susanna (Tyson) Boyer, was born July 1, 1887, at Wakarusa, Ind.; died of a heart attack at Phoenix, Ariz., Dec. 11, 1960; aged 73 y. 5 m. 10 d. On Aug. 7, 1907, he married Anna Honderich, who preceded him in death. Surviving from this marriage are 2 sons and 2 daughters (Clifford, Goshen, Ind.; John William, Buckeye, Ariz.; Mrs. Daniel Mast, Burr Oak, Mich.; and Mrs. Levi Burkholder, Phoenix, Ariz.). In December, 1936, he was married to Della Swartzendruber, who survives. Other survivors are 2 sisters (Bertha—Mrs. Honderich and Ida—Mrs. Albert Cripe, Middlebury, Ind.), 13 grandchildren, and 16 great-grandchildren. One son and 6 grandchildren also preceded him in death. He was a member of the Sunnyslope Church, where funeral services were held Dec. 15, in charge of Melvin L. Ruth and Calvin Kennel; burial was made the next morning at Exhaven Cemetery, Glendale, Ariz.

Chupp, Timothy Jay, son of John and Carrie Chupp, was born Nov. 23, 1960, at Elkhardt, Ind.; died at Elkhardt, Dec. 29, 1960; aged 1 m. 6 d. He had not been well since birth. Surviving are the parents, 5 brothers and 2 sisters (James, John, Richard, Kenneth, Arthur, Virginia, and Pauline). Funeral services were held at Wakarusa, Ind., Dec. 30, in charge of G. Maurice Long; interment in Olive Cemetery.

Croyle, Minnie A., daughter of Daniel and Lavina (Kauffman) Croyle, was born Dec. 25, 1887, in Somerset Co., Pa.; died at the home of her daughter at Boswell, Pa., Dec. 23, 1960; aged 72 y. 11 m. 28 d. On June 9, 1912, she was married to Levi E. Croyle, who died Sept. 21, 1957. Surviving are one daughter (Ethel—Mrs. Raymond Lehman), one grandchild, and 2 half brothers (Edgar and Clarence Croyle, both of Boswell). She was a member of the Thomas Church, where funeral services were held Dec. 26, in charge of Aldus J. Wingard and Harry Y. Shetler.

Detwiler, Harry D., son of Henry F. and Kate C. (Destiny) Detwiler, was born Jan. 15, 1888, in Franconia Twp., Pa.; died in Franconia Twp., Dec. 8, 1960; aged 72 y. 10 m. 23 d. On June 26, 1909, he was married to Stella D. Moyer, who died June 7, 1953. Surviving are one daughter (Ruth, at home), a brother (Jacob D. Harleysville), and 4 grandchildren. One son preceded him in death. He was a member of the Franconia Church, where funeral services were held Dec. 13, in charge of Curtis Bergey, Menno Souder, and Leroy Godshall.

Diffenbach, Rebecca Z., daughter of Isaac and Kathrine (Measner) Zimmerman, was born Jan. 13, 1862, near Lancaster, Pa.; died at Lancaster, Pa. (Pa.) General Hospital, Nov. 22, 1960; aged 98 y. 10 m. 12 d. She was married in 1885 to Abraham Diffenbach, who died in 1933. She had more than 100 direct descendants, including 5 children (Mrs. Fannie Rohrer, Gordonville; Martin Z. and Elizabeth—Mrs. Weaver Martin, Lancaster, with whom she resided; Mrs. Alice Denlinger, Lampeter; and Henry Z., Paradise). 24 grandchildren, 80 great-grandchildren, and 5 great-great-grandchildren. She was a member of the Mellinger Church for almost 75 years. Funeral services were held at Mellinger's, Nov. 26, with Rev. J. Landis, Harry Lefever, and Nelson Smith in charge.

Gantz, Annie L., daughter of Samuel E. and Susan (Lehman) Longenecker, was born at Chambersburg, Pa., Aug. 4, 1878; died at the home of her daughter, Mrs. Carrie Gail, Elizabethtown, Pa., Nov. 1, 1960; aged 82 y. 2 m. 23 d. On Nov. 1, 1897, she was married to Allen L. Gantz, who preceded her in death in 1947. Two sons and one grandchild also preceded her in death. Surviving are 2 daughters (Mrs. Carrie L. Gail and Elva—Mrs. Lester Lentz, both of Elizabethtown), 7 grandchildren, 19 great-grandchildren, 3 brothers (Harry L., Samuel L., and Daniel L., all of Millersburg), and 5 sisters (Mrs. Moses Ebersole, Susie—Mrs. Henry B. Hess, and Sadie—Mrs. Arthur T. Givens, all of Elizabethtown). One brother died in infancy. She was a member of the Elizabethtown Church, where funeral services were held Nov. 5, in charge of Noah Risser and Frank Zeigler; interment in Milton Grove Cemetery.

Glick, Beverly Jean, daughter of Dwight and Emma (Yoder) Glick, was born Sept. 27, 1960, at Belleville, Pa.; died, apparently of suffocation, at home Dec. 26, 1960; aged 2 m. 29 d. Besides the parents, 2 sisters and one brother (Phyllis, Joan, and Kenneth) survive. Funeral services were held at the home Dec. 28, with Rev. J. Landis officiating; interment in Locust Grove Cemetery.

Halteman, Joseph H., son of John and Catharine (Hackman) Halteman, was born June 3, 1873, near Souderton, Pa.; died at the home of his daughter, Mrs. Raymond L. Kratz, Creamery, Pa., Dec. 11, 1960; aged 87 y. 6 m. 8 d. He was married Dec. 10, 1896, to Sally G. Galt, who died Nov. 19, 1920. Surviving are 7 children (Abram, Telford; Horace, Souderton; Susan—Mrs. Allen Schantz, Barto; Katie—Mrs. Henry Geisinger, Quakertown; Edna—Mrs. James Landes, Franconia; Sara and Alice—Mrs. Raymond Kratz, both of Creamery), 23 grandchildren, 42 great-grandchildren, one brother (Milo), and 2 sisters (Mrs. Annie Kulp and Mrs. Lizzie Freed). He was a member of the Franconia Church, where funeral services were held Dec. 15, in charge of Curtis Bergey, Leroy Godshall, and Menno Souder.

Hoover, Samuel S., son of Samuel and Anna (Miller) Hochstetler, was born in Johnson Co., Iowa, Aug. 31, 1879; died Dec. 27, 1960, at Elkhardt, Iowa; aged 81 y. 3 m. 26 d. On Dec. 31, 1901, he was married to Iva Miller who died in 1929. To this union were born 5 sons (Omar, Cedar Rapids; Lewis and Raymond, Kalona; Monroe, Wellman; and Robert, Hills, Iowa). In February, 1934, he was married to Anna Gingerich, who survives. Besides his wife and 5 sons, there are also 20 grandchildren, 27 great-grandchildren, and one brother (John, Kalona) surviving. He had lived near Sharon Center, Iowa, all his life until he retired from farming some years ago and was living in a rest home in West Liberty at the time of his death. He was a member of the East Union Church, where funeral services were held Dec. 29, in charge of J. John J. Miller and A. Lloyd Swartzendruber.

Hostetler, Isaac Paul, son of Fred and Fannie Hostetler, Millersburg, Ohio, was born Dec. 24, 1960; died Dec. 27, 1960, of a liver defect. Surviving are the parents, 2 brothers (Fred Michael and Reuben Ellis), and the maternal grand-

parents. Funeral services were held at the Zion M.C. Church, in charge of Andrew D. Stutzman. Kauffman, William Kassan, son of Christian and Barbara (Hooley) Kauffman, was born Dec. 24, 1879, at Garden City, Mo.; died of a heart attack while checking irrigation operations in his son's orchard in Santa Fe, N. Mex., Oct. 5, 1960; aged 80 y. 9 m. 11 d. On April 20, 1902, he was married to Florence D. Caldwell, who survives. His surviving is one son (Earl Christian, Santa Fe, N. Mex.). Funeral services were held in Memorial Chapel, in charge of Joe H. Yoder.

Krehbiel, Manfred Herbert, son of Herman and Paula (Durrestine), Krehbiel, was born June 14, 1932, at La Feria, Texas. A brain tumor, which was operated on, had been removed. Death came as a result of pneumonia, which he contracted as a result of being hospitalized in a private home for Handicapped Children, Salem, Oreg., Dec. 21, 1960; aged 28 y. 6 m. 7 d. His mother preceded him in death. Surviving are his father, Amity, Oreg.; and 2 brothers (Hugo J. and Herman R., McMinnville, Oreg.). Funeral services were conducted Dec. 27 at the funeral home by LeRoy Cowan; interment in Sheridan Mennonite Cemetery.

Miller, Lydia, daughter of Samuel and Fanny Hoover, was born near Stouffville, Ont., Jan. 13, 1875; died Nov. 24, 1960, at the Brooks Hospital, Alberta, Canada; aged 85 y. 10 m. 11 d. On Jan. 27, 1901, she was married to Isaac Miller, who preceded her in death in 1948. In 1903 she and her husband moved to High River, Alta. The Mount View congregation had already been organized, and on April 30, 1904, her husband was ordained to the ministry to serve there. On July 5, 1928, he was ordained as bishop for the Alberta Saskatchewan Conference. She was a faithful worker in the church, and was attending the Christian Workers' Conference at Duchess when she took ill at the close of conference and died a few days later. Surviving are one son and 2 daughters (Fred and Myrtle, of High River, and Elsie, of Marjorie Dyck, Stouffville, Ont.), and one sister (Mrs. Esther, of Herman, Preston, Ont.). She was a member of the Mount View Church, where funeral services were held Nov. 28, in charge of C. J. Ramer.

Moe, Bethesda, was born in Traverse City, Mich., June 14, 1879; died at Schoolcraft Memorial Hospital, Mich., Dec. 18, 1960; aged 81 y. 6 m. 8 d. She was married to John Moe, who survives. Also surviving are 2 sons (Archibald, Gaulty; and Arthur, Jackson), 2 daughters (Ethel—Mrs. Charles Orr, Dexter; and Iola—Mrs. Clifford Boucha, Clinton, Md.), 3 brothers (Lionel, Welch, Dowagiac, Mich.; Floyd and Melvin, both of Ketchikan, Alaska), a sister (Mrs. Wm. Kaestner, Dafter, Mich.), 25 grandchildren, and 54 great-grandchildren. Two children preceded her in death. She was a member of the Maple Grove Church near Gulliver, Mich. Funeral services were held at the Gould City Township Hall, in charge of Norman Weaver. Mumma, Elsie Sue, daughter of Harold and Alpha Mae (Ramer) Mumma, was born April 29, 1939, at Elkhardt, Ind.; died Dec. 25, 1960, at Elkhardt General Hospital, after an undiagnosed illness of 15 months' duration; aged 1 y. 7 m. 26 d. Surviving are her parents, one sister (Roxanne), grandparents (Mr. and Mrs. Clifford Ramer, and Mr. and Mrs. Warren Myers), and 4 great-grandchildren. Funeral services were held at the Yellow Creek Church, Dec. 28, in charge of John D. Zehr.

Ramer, Henry Brubaker, son of J. S. and Elizabeth Ramer, was born Feb. 14, 1876, near Richmond, Pa.; died of a heart condition Nov. 23, 1960, at Duchess, Alta.; aged 84 y. 9 m. 10 d. On Dec. 8, 1901, he was ordained to the office of deacon at Martinsburg, Pa., by Bishop J. N. Durr. On Dec. 22, 1901, he was married to Mary N. Durr, who survives. To this union 4 sons and 2 daughters were born. Only 3 survive (J. D., Elida, Ohio; Clarence J. Ramer, of Martin, both of Duchess). In the fall of 1909, he moved to Altoona, Pa., and became interested in starting a mission. In February, 1910, a mission hall was dedicated. He was privileged

to attend the 50th anniversary of the work last summer. In 1917 he moved with his family to Duchess, Alta. He was ordained to the ministry on Nov. 2, 1919, by Bishops N. B. Stauffer and N. E. Roth, to serve the new congregation. He was active till a few weeks before his death, and never missed a session of the Alberta-Saskatchewan Conference since he became a member in 1918. In another month he and his wife would have celebrated their 50th wedding anniversary. Also surviving are 16 grandchildren and 16 great-grandchildren. Funeral services were held at the Duchess Church, in charge of Stanley Shantz and Dan Schlabbach.

Ringenberg, Arthur H., son of Christian and Phoebe (Klingenberg) Ringenberg, born July 26, 1887, in Waldo Twp., Ill.; died at Flanagan, Ill. Dec. 8, 1960; aged 63 y., 4 m., 12 d. On Sept. 19, 1923, he was married to Ella Stalter, who survives. Also surviving are 2 daughters and one son (Mrs. Merna Sutter and Mrs. Arlene Gundy, of Flanagan; and Vernon, El Paso, Ill.), his mother, Meadows, Ill., and one brother, Eash, Meadows, and 12 grandchildren. He was a member of the Waldo Church, where funeral services were held Dec. 10, in charge of Edwin J. Stalter and J. D. Hartzler.

Risser, Lulu, daughter of Levi and Margaret Nusholtz, was born near Elkhart, Ind., Sept. 3, 1881; died, after a long illness, at Elkhart, Ind., Harrison Twp., Ind., Dec. 25, 1960; aged 73 y., 3 m., 16 d. On Dec. 25, 1906, she was married to William Risser, who died in January, 1958. Surviving are one daughter (Treva, at home), one son (Devon, Foraker, Ind.), 3 grandchildren, one husband (Guy), and 2 sisters (Nettie Murray and Mattie Ebersole, both of Goshen, Ind.). She was a member of the Olive Church, where funeral services were held Dec. 27, in charge of C. A. Shank, D. A. Yoder, and Elno Steiner.

Schaum, Oliver H., son of Amos and Mary C. Schaum, was born Jan. 27, 1898, in Elkhart Co., Ind.; died at his home in Elkhart, Oct. 19, 1960; aged 62 y., 8 m., 22 d. On Oct. 31, 1918, he was married to Mary E. Lutz, who survives. Also surviving are one brother (Maurice C. Elkhart) and a foster sister (Mrs. Maurice Gongwer, Wakarusa). Funeral services were held at the Stiemmen Funeral Home, Oct. 21, in charge of Clarence A. Shank.

Shantz, Christina, daughter of Mr. and Mrs. Jack Frey, was born March 2, 1885, in Woolwich Twp., Ont.; died, after an illness of several weeks, at Kitchener, Ont., Dec. 24, 1960; aged 77 y., 9 m., 22 d. On May 2, 1906, she was married to Albert Shantz, who died in 1941. Surviving are one daughter (Edna Kolpean, Waterloo), one grandson, and one brother (Jack, Williamsburg, Ont.). She was a member of the Elmira Church, where funeral services were held Dec. 28, in charge of Howard S. Bauman and A. L. Conrad.

Stuckey, Peter, son of Peter C. and Anna (Short) Stuckey, was born near Stryker, Ohio, July 25, 1896; died at his home in Stryker, Dec. 22, 1960; aged 84 y., 4 m., 27 d. On March 5, 1903, he was married to Alice L. Goll, who survives. Also surviving are 2 sons (Peter, Stryker; and Earl Arthur, Archbold), 4 grandchildren, 4 great-grandchildren, 3 brothers and 4 sisters (Aaron and Mrs. Leah Stevens, Wauseon; Dan, Stryker; Elmer and Mrs. Sarah Kilgus, Archbold; Mrs. Mary King, Louisville; and Mrs. W. Linda Short, West Unity). Five brothers and 3 sisters preceded him in death. He was a member of the Methodist Church. Funeral services were held at the Lockport Church, Dec. 26, in charge of D. V. Whitenack, Walter Stuckey, and Wye Grabe.

Wenger, Luke M., son of Benjamin G. and Elizabeth (Stoner) Wenger, was born Jan. 3, 1907, in Ephrata Twp., Pa.; was killed instantly when struck by a car near his home in Ephrata, Pa., Dec. 8, 1960; aged 53 y., 11 m., 5 d. On Oct. 17, 1931, he was married to Elva Brubaker Huber, who survives. Also surviving are 2 sons and one daughter (Elizabeth, at home; Robert, State College, Pa.; and Luke, attending E.M.C., Harrisonburg, Va.), 4 brothers (Samuel, LANC-

ter, Pa.; Paul, Akron, Pa.; Lester, Lititz, Pa.; and John, Harrisonburg, Va.), and one sister (Amanda, Ephrata, Pa.). He was a member of the Metzler Church. Services were conducted Dec. 13 at Gravenor Home for Funerals, with Eli Sauder officiating, and at Metzler Church, with Mahlon Witmer and Amos Sauder in charge; interment in Metzler's Cemetery.

Yoder, Iva Grace, daughter of Samuel P. and Emma (Sutzmam) Yoder, was born July 20, 1886, at West Liberty, Ohio; died, after a long illness, Dec. 29, 1960, at Goshen, Ind.; aged 74 y., 5 m., 9 d. On Feb. 12, 1908, she was married to Jacob G. Yoder, who died Oct. 17, 1911. On Feb. 14, 1924, she was married to J. Arch Yoder, who died July 19, 1959. Surviving are one daughter and one son (Helen—Mrs. David Leichty, Goshen, Ind.; and August C. Upper Sandusky, Goshen, Ind.), one stepdaughter and one stepson (Maxine—Mrs. Clarence Laing, Columbus, Ohio; and Philip Yoder, Mt. Prospect, Ill.), 2 sisters and one brother (Gertrude—Mrs. Joe S. Yoder, Elkhart, Ind.; Thelma, Thelma, Floyd R., all of West Liberty), 13 grandchildren, and 9 great-grandchildren. She was a member of the South Union Church, West Liberty, Ohio. Funeral services were held Dec. 31, at the Hosteler Memorial Home, in charge of Roy S. Koch; interment in South Union Cemetery.

Elizabeth Lehman, was born May 23, 1876, at Kidron, Ohio; died at Virginia Mennonite Home, Harrisonburg, Dec. 30, 1960; aged 84 y., 7 m., 7 d. On May 29, 1897, she was married to Christian Zuercher, who died Nov. 1, 1938. Surviving are 4 daughters and 2 sons (Ella—Mrs. David Bainger, Bertha—Mrs. Homer Steiner, Selma—Mrs. Wilson Gerber, Lucille—Mrs. Phares Steiner, Menno, and Allen), one sister (Sarah—Mrs. Simon Sommer), 30 grandchildren, and 47 great-grandchildren. One daughter preceded her in death. She was a member of the Sonnenberg Mennonite Church, Apple Creek, Ohio, where funeral services were held Jan. 2, in charge of Louis Amstutz, Harlan Steffen, and E. Mark Ross.



ITEMS AND COMMENTS

BY THE EDITOR

Twenty-six denominational Sunday-school secretaries met Dec. 6-8, 1960, in the Palmer House in Chicago under the sponsorship of the National Sunday School Association. The purpose of the meeting was to plan the various needs of the Sunday-school calendar year. J. J. Hostetler, Secretary of Sunday Schools of the Mennonite Commission for Christian Education, attended this meeting and served as chairman of the National Family Week Planning Group.

A large Baptist church in Washington, D.C., has discovered that owing to a surveyor's error there is a three-inch strip right down the middle of the church that the congregation does not own. It may require an act of Congress to straighten the matter out.

A Baptist conference in Washington decided, with a minority disagreeing, that extending tax exemption to churches and religious institutions does not violate church-state separation. The conference held, however, that tax exemption should be confined to buildings actually used for worship and to supporting institutions that carry out the religious programs of the church and should

Anniversaries

King, Abraham King and Alice Hartzler were married at West Liberty, Ohio, on Nov. 27, 1910, by Bishop Davy Plank at his home. They set up housekeeping at the King home place where the first three of their ten children were born. They were faithful members of the South Union Church until they moved to Harrisonburg, Va., in 1941, where they are now members of the Lindale congregation. On Dec. 27, 1960, their family, now numbering forty-seven, celebrated their fiftieth wedding anniversary with a dinner served by four nieces in the Ferne Rooms of E.M.C. in the program which followed each of the nine living children and thirty grandchildren took part in a fellowship of song, prayer, sharing of appreciation, and memories. The Kings are in good health; he is 70 years old and she is 71. Their children are Harold, Waynesboro, Va.; Sanford, Stuarts Draft, Va.; Edna—Mrs. Ephraim Miller, Nappanee, Ind.; Isabelle—Mrs. J. Otis Yoder, E.M.C.; Helen, MCC, Akron, Pa.; Ruth—Mrs. Luke Horst, Reading, Pa.; Ruby—Mrs. Clarence Horst, Mohnton, Pa.; Esther, Urbana, Ohio; and Nancy, Park View.

Lehman, Levi Ernest Lehman and Catherine Brubaker were united in marriage by Bishop Abram Herr at New Danville, Pa., on Thursday, Dec. 29, 1910. Their four children and nine grandchildren helped them observe their fiftieth anniversary at home, 434 E. Chestnut St., Lancaster, Pa., on Thursday, Dec. 29, 1960. The children are Titus, Esther—Mrs. Harold L. Myer, Grace, and Richard.

Mr. and Mrs. Lehman lived all their married life in the vicinity of Lancaster. They are both 74 years of age. Mr. Lehman is semi-retired, serving as sexton of the East Chestnut Street Mennonite Meetinghouse in Lancaster.

not be given to business enterprises, even though all the income derived therefrom goes to support a church.

Billy Graham, on his return from Switzerland, said that he is less concerned with the dangers of a military attack on the United States than with the danger that "moral deterioration and inflationary tendencies" may make this nation a prey to communism. He says that two top communist leaders with whom he spoke in Switzerland say they think America will be communist by 1972.

A fund of nearly \$100,000 in memory of Mrs. Charles E. Cowman, author of *Streams in the Desert* and other books, has been set up by the Oriental Mission Society in Melbourne, Australia. Mrs. Cowman had worked for the society for 50 years until her death a few months ago. The money is to be used to help small religious communities in foreign fields build their churches.

The Mennonite Brethren Church held its centennial conference at Reedley, Calif., Nov. 13-16. There were delegates from 170 churches in Canada and the United States.

There were representatives also from the church in Paraguay, in India, and in Japan. Missionaries were present also from Mexico, Colombia, and the Congo. The Mennonite Brethren Church consists of 24,000 members in North America and a similar number in foreign countries. The church came into being in Russia on Jan. 6, 1860. Moderator J. B. Martin of the Mennonite General Conference brought the greetings of our conference to the centennial meeting in Reedley.

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The views of statesmen in the smaller lands may help us to get a proper perspective on the arms race of the great nations. The premier of Lebanon says, "Future historians may one day look back and comment on the double folly of the arms race in our time. There is, on the one hand, the folly of two competing military blocs piling up enormous quantities of terribly destructive weapons without either bloc increasing its relative security. . . . There is, on the other hand, the folly of wasting immense resources on arms when so much is needed for improving the living conditions of humanity."

A statesman of Venezuela says, "It has been calculated that \$100 billion is invested yearly by the great powers in armaments. Is it inconceivable to feel that if one part of these tremendous resources were to be invested in the program to promote better economic and social conditions throughout the world, this might substantially reduce the need for such armaments?"

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More than 800 members of the Society of Friends from all over the nation participated in a three-day peace vigil at the Pentagon in Washington, D.C., recently and presented a petition against hydrogen bomb warfare to President Eisenhower.

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"A Sower Went Forth" is the theme for the 1961 World Day of Prayer on Feb. 17, announced by the National Association of Evangelicals. A prayer booklet to be used as a guide for the services has been written by Dr. Merrill C. Tenney, dean of the graduate school at Wheaton College, Wheaton, Ill. The booklet contains devotional thoughts, responsive readings, and hymn selections. Materials for World Day of Prayer may be obtained by writing to the National Association of Evangelicals, 22 East Willow Ave., Wheaton, Ill. All orders should specify the quantity needed.

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It appears that racketeers in Nigeria and Ghana are flooding the United States with appeals for free Bibles. American Bible Society representatives in Africa report that the racketeers who obtained Bibles from Americans sell them or destroy the volumes and sell the paper. The thin paper reportedly is used for cigarette wrapping. There are responsible organizations through whom Bibles may be given to those who need them.

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With so many unresolved problems in the world, it is good to know that after years of argument, India and Pakistan have agreed on the sharing of the waters of the Indus Basin. The agreement demonstrates that rivals can settle difficult disputes if they just sit together and try to negotiate an under-

standing. The Indus River plan will bring life-giving water to the lands of millions of people in India and Pakistan. The project will be financed by the governments of Australia, Canada, Germany, New Zealand, Pakistan, India, United Kingdom, and the United States, plus the World Bank.

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An amendment to the Social Security Act extends until April 15, 1962, the time in which members of the clergy may elect voluntary coverage. The original cut-off date was Sept. 15, 1957. Clergymen are eligible for disability benefits at any age if they become totally disabled and have been under Social Security for five years or longer. Their wives and children under 18 are also covered. After April 15, 1962, this coverage can be elected only by newly ordained ministers. Your district office of the Social Security Administration will be able to supply additional information.

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Kansas Nurse of the Year is Sister Lena Mae Smith, Deaconess Mother of the sisters at the Bethel Deaconess Hospital, General Conference Mennonite institution in Newton, Kans.

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Church leaders in Western Germany are disturbed by the system called a Gliding Work Week, which permits Sunday labor by rotating workers' rest days. Church leaders are protesting any consideration of legalizing and perpetuating Sunday work, thus bringing on the danger of a nationwide desecration of the Sabbath in industries and trades.

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Five more Dead Sea Scrolls are reported to be in possession of Jordanian Bedouins. They are hanging on to the scrolls in order to raise the purchase price.

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The number of Negroes employed in upper-grade white-collar positions by Federal agencies in five large cities of the nation has nearly doubled in the past four years, according to a government study.

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The distortions of thinking which come in wartime are illustrated in a newspaper article sent to us by a reader. Published in 1918, the article calls General Foch "the gray man of Christ." It goes on to say, "This has been Christ's war—Christ on one side and all that stood opposed to Christ on the other side. And the generalissimo, in supreme command of all the armies that fought on the side of Christ, is Christ's man."

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A new emergency hospital furnished with the latest equipment from the United States

and Germany will be built in the suburb of Baghdad. The Republic of Iraq has allocated the sum of \$2,000,000 for other public health projects, including two new hospitals in Baghdad and one in Amara. Convalescent homes, maternity and child welfare centers will be built in different parts of the country.—Arab News and Views.

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The Board of Administration of the National Association of Evangelicals issued a statement of concern in which it was pointed out that the religious issue in the 1960 political campaign was not whether man has a right to approach God in a manner of his own choosing. It was rather, says the statement, the fact that an ecclesiastical system advocates the use of government to pursue its particular religious objectives. The failure of the Roman Catholic hierarchy, says the statement, to repudiate and abandon this interference, both in private conscience and in the political affairs of governments, impelled many Catholics to register their position in the campaign.

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Arrangements have been made to transfer all American Baptist mission property in Burma to a central trust association, which will hold title to properties in behalf of local Baptist groups and congregations throughout the country. The complete transfer is expected to take several years. Burma was the first mission field opened by United States Baptists. The work was begun there in 1813 by New Englanders Adoniram and Ann Judson.

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The custodian of East Germany's most prominent religious historic places has fled to West Germany, together with his family. He is Siegfried Asche, who for eight years was in charge of the Wartburg Castle near Eisenach, famous as the retreat in which Martin Luther translated the New Testament into colloquial German. Dr. Asche said he had to flee because under the communist Soviet Zone regime, unpolitical and free scientific work was no longer possible. He charged that during the past few years, the foundation for which he worked had been more and more subjected to control by the communist authorities. Before his flight, Dr. Asche wrote the communist premier that his life and work had been marked by "the atmosphere of a jail" which "destroys all right to freedom." He said all his mail was censored, his telephone calls intercepted, and even his private apartment was entered in his absence by means of master keys.

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Public schools of Houston, Texas, which had been the nation's largest segregated school system, admitted eleven Negro children into classes with whites in September.

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Putting Christ First

By Evan Riehl

In the midst of the dreadful silence of eternity a voice spoke; thunder rolled; lightnings flashed. Space unfolded itself unto infinity. Myriads of galaxies appeared. Radio and light waves, waves from all points of the spectrum, flashed through the stellar atmosphere. Motion and mass began a gigantic tug of war. A hand reached out and touched a tiny dark splotch of matter somewhere out toward the edge of things. A Spirit brooded upon the deep. Suddenly the tiny dark splotch of matter turned green. On it there appeared teeming life—amphibians, reptiles, fish, birds, and man.

Who caused all this commotion? Who dared to disturb the former peace of unconsciousness?

"In the beginning was the Word . . . the Word was God. . . All things were . . . [created] by him. . . In him was life."

• • •

Two angels returning from Pleiades to their celestial city were met by Gabriel about the distance of one universe from the golden gates. He informed them that the King was about to return from His tour of the creation. The grand orchestra was ready to burst into the Hallelujah Chorus at any moment. In fact, when the three angels passed the gates, the gatekeepers were already singing an overture to the Hallelujah Chorus. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in."

And from the opposite side of heaven came the question, "Who is the King of glory?"

At that moment a loud trumpet sounded. All heaven began to vibrate with music. From a thousand million throats rich praises swelled forth and bounced against the walls and echoed through the streets. "His name shall be called Wonderful!"

At that point the King entered the gates.

"Counselor!"

The King proceeded up the grand avenue of the city.

"The mighty God! The everlasting Father!"

Amid a flourish of palm branches the King seated Himself upon His throne. To the extremities of space all the sons of God arose and shouted for joy. "His name shall be called Wonderful, The Prince of Peace! Hallelujah! Hallelujah! Hallelujah!"

• • •

About 2,000 years ago, a man stood in Pilate's court of law. Pilate asked him, "Art thou the King of the Jews?"

A Pilgrim's Prayer

By LORIE C. GOODING

Almighty God, whose matchless love
And boundless mercy are my stay,
Look Thou upon me from above,
And light my path, and guard my way.

I wander through a darkling land,
And sometimes know not where I roam;
One thing alone I understand—
Thou art my Light, and heaven my home.

A homeless pilgrim, wearily
I wander here; but by Thy grace
I know that there awaits for me
An everlasting dwelling place.

The path is plain, tho' sometimes hard,
Which, if I follow all the way,
Will lead to those bright gates, unbarred,
Where shines eternal day.

And there the peace on earth denied,
The hopes deferred, the joys unknown,
I'll find while walking at Thy side,
And worshipping before Thy throne.

Outside a bloodthirsty sea of human
beings milled about. Pilate went out
and asked them, "Whom do you want
me to release for you?"

They demanded Barabbas.
"Then what shall I do with Jesus who
is called Christ?"

As with one voice they answered, "Let
him be crucified."

Then Pilate said, "I am innocent of
the blood of this . . . [man]."

The mob answered, "His blood be on
us, and on our children."

The mob was selling its birthright for
a mess of pottage, for a traditional, easy
way of life. The mob was selling out; it
was selling its only hope.

At a certain church college in the
eastern part of the United States a min-
ister was conducting revival meetings.
On the last night he delivered an espe-
cially stirring sermon. As the invitation
was given, the congregation sat quietly
with bowed heads. The minister waited
in prayerful expectation. The Spirit
seemed to be working in the audience.
Here and there faces showed signs of
inner conflict. Occasionally someone
coughed or a bench creaked as someone
shifted to a new position.

Toward the rear of the auditorium a

young man sat. His eyes were staring
hard at the bench in front of him. At
times he saw a neat office with a broad
mahogany desk and a swivel chair and a
large staff and a deep carpet and a pitch-
er of lemonade and an air-conditioning
unit. At other times he saw a man
trudging through the jungle with a
black box in his hand and a little black
book in his hip pocket.

Toward the front another young man
sat. Really he shouldn't have been there.
He didn't have the time. But then it
wouldn't look good to miss all the re-
vival meetings. But these high-powered
sermons were enough to upset his men-
tal happiness. And why shouldn't he be
happy? He was an "A" student, had a
late-model car, and was popular. But
then, why couldn't he sleep at night?

The minister nodded toward the bal-
cony and a quartet began to sing. "Jesus
is standing in Pilate's hall, friendless,
forsaken, betrayed by all."

Someone turned around to see who
was singing. Here and there lips were
moving. Someone uttered a faint groan.

As the invitation was drawing to a
close, the quartet sang, "What will you
do with Jesus? Neutral you cannot be."

A hand went up. At first the preacher
did not see it. Then, "Yes, yes, I see you.
God bless you! I see you back there."

After the benediction was pronounced
the young man at the front of the audi-
torium got up, went to the door, hesi-
tated a moment, almost turned back,
but then went out. His heart was heavy,
for he had great possessions.

In the heart of Africa a man lay on a
mat. His body was hot with fever. He
stirred restlessly. For two days he had
been unconscious. The medicine had
been exhausted long ago.

The natives bathed his arms and head
with water. But the man's fever became
worse. His body became hotter. And
the natives applied more water.

After a long time the man began to
moan. His eyelids fluttered. Then he
opened them. He smiled in recognition
at the man with the sponge and strug-
gled into a sitting position. The fever
seemed to have left his face. A serene
expression took its place. He opened his
mouth and began to sing.

*I'd rather have Jesus than silver or gold,
I'd rather be His than have riches untold,
I'd rather have Jesus than houses or lands,
I'd rather be led by His nail-pierced hand,*

*Than to be the king of a vast domain,
And be held in sin's dread sway.
I'd rather have Jesus than anything
This world affords today.*

The man closed his eyes and fell back
upon his mat. His fever had left him
and his spirit had left his body and had
gone to be with the Lord.

A certain farm somewhere in the east-
ern part of the United States was
handed down from father to son for six
consecutive generations. Everything was
kept in tiptop shape. The implements
were in the best of repair. The barn
was painted every few years. In fact, it
had just been remodeled. It was equip-
ped with new lightning rods. Two new
silos had been built. A new milking-
parlor had been added.

On a certain afternoon one summer a
little door leading into the hayloft had
been left hanging open. On the inside
rope was dangling from the rafters and
from the rope a man was hanging. His
mouth was open. His arms, swinging
limply at his side, were still warm.

Not far away a twelve-year-old boy
was bringing the cows home. It was a
beautiful afternoon. He was whistling.

Out of the dreadful distance of outer
space, a voice speaks; thunder rolls;
lightnings flash. Time is shattered with
one blast of the trumpet. Gravity and
momentum disappear. The sun shoots
out toward the milky way. The heavens
begin to fall. The moon, fleeing from
the wrath of the Almighty, collides with
the earth. Every bone, every stone, every-
thing crumbles into a powdery mass and
begins to burn. Space in one great swirl-
ing conflagration folds up like a leaf.
The dreadful blackness of eternity be-
gins to settle upon the ashes.

Then said He that sat upon the
throne, "Behold, I make all things new.
. . . But the fearful, and unbelieving,
and the abominable . . . shall have their
part in the lake . . . [of fire]."

Then said the King unto them on
His right, "Come, ye blessed of my Fa-
ther, inherit the kingdom prepared for
you from the foundation of the world."
Then said they, "Alleluia; Salvation,
and glory, and honour, and power, unto
the Lord our God. . . Great and mar-
vellous are . . . [his] works."

Harrisonburg, Va.

GOSPEL HERALD

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EDITORIAL

The 1960 Index

When the index of Volume LIII arrived in Argentina, the editor had time to give it rather careful examination. He wishes to pass on some of his observations for whatever interest they may have for our readers.

The contributions of 453 writers were printed in the GOSPEL HERALD during 1960. This does not include about 125 additional ones whose letters were published in "Our Readers Say." Of the 453, about two thirds were men. Of the total number, only 162 were repeaters from 1959; that is, only 162 names appear in the indexes of the last two volumes.

Most of our material is written by members of the Mennonite Church. So far as the editor knows, about 55 of our contributors are non-Mennonites. Some of them are freelance writers who contribute material to us. A few articles were syndicated; some were reprints which appealed to us or which readers asked us to use. We might note here that quite a bit of GOSPEL HERALD material later appears in other periodicals, usually with our permission.

A few names appear on our pages frequently. Next to the editor (editorials, Items and Comments, and other weekly features) and his wife (Sunday-school lesson), Lorie C. Gooding ranks first in number of contributions used. This wife and mother, who is a member of the Conservative Mennonite Church near Millersburg, Ohio, is a good steward of what seems to us to be a great literary ability. We published 28 of her poems, five articles, and four weeks of "To Be Near to God." J. D. Graber is next with three articles and his Missions Today column in a majority of the issues. Other frequent contributors were John Drescher, who did not know that his 20 articles were demonstrating editorial ability; J. Paul Sauder, preacher-painter-retired teacher whose mind spilled out in 12 articles, one editorial, two poems, and four weeks of "To Be Near to God"; G. F. Hersberger, who gave us five articles on the Christian Witness to the State, 18 on Questions of Social Concern, and three additional articles; Boyd Nelson, who as Missions Editor wrote 10 articles and three editorials; Nelson E. Kauffman,

whose name appeared with seven articles and six book reviews; Mary Ann Horst, versatile writer from Ontario from whom we used six articles and seven poems; Earl Delp and C. F. Derstine, who with 12 and 13 book reviews respectively are our most consistent producers of reviews.

This is not to put primary emphasis on volume of writing. Of our writers last year, 322 produced only one article, poem, or review. We highly value these writers. From a great variety of backgrounds and on a great variety of subjects, they give our magazine the subject-matter coverage and the changes of literary style without which we could not serve the needs of our readers. They wrote once last year, and they may not write this year, but they constitute that proved potential of authorship which makes us sure that week after week and year after year the GOSPEL HERALD will be the indispensable spokesman of Mennonite thought and activity.

The subject-index was no less interesting. There were about ten items that dealt with Catholicism, and seven or eight that reflected the political interests of an election year in the United States. There was much said about the church (12 items), especially the unity of the church (7 items). There were 10 articles on worship. In theology there was one article on the atonement, three on the Bible, eight on Christ, eight on faith, three on the Holy Spirit, and one on sanctification. Christian experience and Christian living got good emphasis with 45 items classified on this subject. I was chagrined to discover that, except for two articles on judgment, there was no treatment on eschatology during the year. Christian witness (10 items) and missions, with scores of articles covering all our mission fields, was presented more fully than any other area. Six articles on literature evangelism showed the awakening interest in this branch of witness. Giving, also, got a full treatment, with 23 articles, editorials, or poems. The work of the Mennonite Central Committee was presented in 17 articles.

There were 14 items on prayer and three on Bible study. The doctrines of our church were emphasized in two articles on divine healing, three on attire, two on nonconformity, and four on our peace testimony. The relevance of our

thinking to current problems is seen in nine articles on capital punishment, 10 on race relations, two on marriage, one on nuclear warfare, two on old age, 11 on alternative service, two on planned parenthood, and one on pornography.

These index classifications, of course, are not complete in all details. Each item is placed under one or two main subjects, according to the main emphasis. There will often be references in sentences or even in paragraphs which do not show up in the index. While Bertha Nitzsche, assistant to the editor, has done a fine job in the indexing, she would be the last to defend its adequacy. An exhaustive index would simply take too much space. There are probably some mistakes—the editor thinks he discovered one. But at least this subject-index does show the general directions of our emphasis during the year.

We can control the spread of our emphasis by requesting treatment of certain subjects. For instance, last year the emphasis on church unity was due to requested articles. In the current year, because of the agreed upon emphasis on church vocations, there will be a bulge of emphasis there. But for the most part we are dependent on our writers for a coverage of all the subjects we ought to present. We appeal to our people, if they discover blanks in the index, to send us good treatments of the neglected areas. We think just that has happened again and again, as some of these people who send only one contribution in two years, did in their one article present an emphasis that they felt was important. We obviously cannot discuss every subject every year.

It is only fair to point out that we receive more material than we have room to print. We have many articles that we intend to use, but there just has not been room for them yet. Some of these articles have been waiting for several years as more current materials crowd them back. With an abundance to choose from, the interests of the readers would demand that the best be chosen: best in subject matter, and best in effective writing. We must not burden our readers or fill our much-needed space with trivial subjects and poor literary style.

The editor welcomes the opportunity in Volume LIV to work with something like 500 writers in commenting on divine truth as applied to the situations which we are meeting in the world today. In this task we welcome your cooperation and your prayers.—E.

Traveling with the Editor

XI

I was invited to attend a meeting of the Argentine Conference Executive Committee on Dec. 27. The meeting was held in Secretary Frank Byler's office at Bragado. The members attending were Vice-president Augustin Darino, presiding officer during the furlough of President Lawrence Brunk; Treasurer J. Delbert Erb; and Pedro Lanik and Raul Garcia.

The meeting was in Spanish, of course, but Delbert kept me informed of the subjects being discussed. An agenda was prepared for discussion with Mission Board Foreign Secretary J. D. Graber when he is here in January; it includes such items as the method of North American subsidy for support of national pastors, the possibility of establishing kindergartens and a high school, the need for a student center in Buenos Aires, authority for alterations in church buildings which are still owned by the Mission Board, length of missionary furloughs.

Bro. Garcia, representative from Argentina on the Montevideo Seminary Board, reported the recent meeting of the Board, and its actions. There was discussion of how more students from Argentina could be found. Members of the North America church-wide boards, and of the General Council of General Conference, were appointed. There was discussion of evangelism plans for 1961, and of the need for promotion in the churches of the entire conference program. Full support was voted for a new Argentine pastor, Lucio Casas, at America. There was discussion of how members being won in small towns near our established churches can be more adequately taken care of. The agenda of the coming business session of the conference was agreed upon, and some details of the South-American Congress arranged.

As I watched this committee at work, everything except the language reminded me of similar meetings at home. There was a crowded agenda which had to be pushed to meet departure deadlines of trains and buses. There was free expression of opinion and conviction, with personal traits of the committeemen becoming evident in word and manner. There were serious moments when difficult questions had no immediate solution. There were light moments when anecdotes relieved the tension. Most of the decisions were by common agreement rather than by vote, so far as I could understand.

I rejoiced to see the feeling of complete brotherhood as between the missionaries and the nationals. I saw no evidence that the missionaries were

dominating or that the nationals felt they were being dominated. The missionaries are appreciated helpers in the Argentinian church. The process of indigenousization is well advanced here.

New Year's Eve seemed a bit like the Fourth of July with us. Our neighbors had a family gathering, with an outdoor supper. It had been a hot day, and we too had a wiener supper, prepared on an outdoor grill. Then there were some fireworks for the delight of the children. We did not stay up to watch the new year in, but our neighbors did, and I was awakened at midnight by the beating of pans.

I preached the New Year's sermon at Mechita, Delbert's church, while Alta gave another of her home talks at Bragado. Sunday evening, in our last meeting with the Bragado congregation, where we have come to feel very much at home, I preached a short sermon, an adaptation of my favorite Alpha and Omega theme to the New Year situation. Two persons, a young girl and an older woman who had never made a commitment to Christ, responded to the invitation which Bro. Byler gave. It was a joyous climax to our very brief ministry here.

Thought for the Week

It is essential sanity to come back to a point of departure, where we went astray on the crisscross byways of sin.
—E.

Following this service the Bragado congregation had its annual business meeting, with a big majority of the seventy-four members present. There was a season of prayer for three members who have not attended at all during the past year. A list of all the members was distributed, and it was observed that five persons had been baptized during the year, one had transferred to the Trenque Lauquen congregation, and six were under instruction. The requirements for membership, as given on this paper, include: (1) a consistent faith in Christ as Saviour, manifested in an unreserved submission to the divine will as revealed in the Bible and through the Holy Spirit; (2) a complete repentance, manifested by a renunciation of every act, practice, and attitude of the sin of the world as promoted by Satan and the sinful self; (3) fellowship with the church of God, manifested by participation in the Lord's Supper and in other services of the church, and the dedication of time, money, and abilities to the work of the church.

Pastor Frank Byler, who presided in this meeting, reported that there had

been twenty street meetings in Bragado and surrounding towns, in which 1500 people heard the Gospel. Some of the new members were contacted in this way. In a complete coverage of homes in parts of the territory served by this church, 6,000 tracts had been distributed. At various outreach points thirty-four meetings had been held. Alicia Olivera, who many of our people in North America met when she was with the Bylers on their furlough, reported the beginning of a new Sunday school last March, which is reaching a number of new children.

Sunday-school superintendent Alfredo Olivera reported an average attendance of fifty-one. One person sixty-one years of age attended every Sunday. However, twelve adult members never attended. The attendance in 1960 was a little better than in 1959, and Bro. Olivera set a goal of 70 for 1961.

The women's organization reported an active year. They bought a communion tablecloth and equipment for the church kitchen. They provided for poor families. They visited the hospital, provided packages for the maternity hospital, and gave other donations to the sick. They contributed to relief in Chile and gave 1,000 pesos to the central women's organization for equipment for the church campground. They raised their money by offerings and several auctions, outside the church budget.

Treasurer Elias Cueto gave a very encouraging report. The giving of the congregation in 1960 was well above the budget, and also above expenses. It was more than double the total giving of 1959. Bro. Cueto said the budget of the year had been frightening to some, but to reach it had not been difficult. The congregation is using planned giving. The church council presented a budget, somewhat above the past year's giving. Then, while the congregation sang, families or heads of families went into another room, one by one, and dropped into a box slips indicating what they planned to give to the Lord each month during the year. It was a joyous moment when the men who totaled these unsigned commitments reported that they totaled well above the budget. Here is a congregation, like many in North America, which is putting both consecration and good business method into their giving, and they are finding that it yields, not only sufficient funds, but also spiritual enrichment.

From nominees presented by the council the congregation elected delegates to conference and a correspondent for the district paper, *La Voz Menonita*. The vote on this last office was a tie, which was broken by drawing slips from a songbook. One of the dele-

(Continued on next page)

Renewal in Missions

Part 2: The Spirit and the Witnesses

By Virgil Vogt

"But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (RSV).

Beginning in Jerusalem

To let this world mission begin in Jerusalem is a point of strategic importance. The difference between beginning in Jerusalem and beginning in Samaria is the difference between an atomic bomb and a TNT bomb. It is the difference between an indigenous mission and a dependent mission. It is the difference between a self-propagating, chain-reaction mission and one that must constantly be nourished from the outside.

The idea of a dynamic, missionary movement, starting in Jerusalem and mushrooming out in infinite dimensions, is attractive. But you ask, How can something like this ever get started in Jerusalem? How can a missionary movement ever catch fire in our established Mennonite centers so that the entire congregation becomes actively engaged in this task? This is a weighty question; let us not underestimate its difficulties.

For example, how can a church that has survived for some 300 years by means of physical reproduction so transform its way of life as to live by evangelism, by means of spiritual reproduction? As an indication of the extent to which physical reproduction has been

the principle of our life, consider for a moment how fondly we as Mennonites speak of our family relationships. When we meet someone for the first time, we often try immediately to find some point of contact through cousins, uncles, or great-aunts. Now it is only natural that when two people meet for the first time they will seek to find something which they have in common as the foundation for their further acquaintance. The significant thing is that when we want to discover what we have in common, we as Mennonites so often begin, not with the new birth, but with the physical birth. We find our fellowship in sharing family relationships rather than in sharing in the relationships of the one, new household of God.

How can evangelism find its place in a community which has leaned so heavily on the arm of the flesh rather than on the sword of the Spirit?

There are other difficulties too. How can a church that has become so entangled in the affairs of this world—and who would say we are not entangled?—how can such a church suddenly lay aside all these distractions and run with passion this race that is set before us?

These examples are brought forward simply to show the true difficulty which we face when we begin to think seriously as to how the missionary movement can transform our established religious centers. There is much truth in the common saying, "You can't teach an old dog new tricks." And all the books on psychology and sociology say pretty much the same thing. It is one thing to go out and start a new church and build it from the very beginning on the principle of evangelism and to make discipleship the norm of its life. But it is quite another matter to have these same things come to pass in the midst of an old, established religious community which has long had a tradition of not being evangelistic. All of this seems to echo the cry of Nicodemus, "Can a man be born again when he is old?"

Yes, this is a difficult and perplexing question. How can we be witnesses in Jerusalem? How can the established centers be renewed and revived so that even here the Gospel becomes a living power?

The Example of the Early Church

Fortunately, we have a point of comparison. As we turn to the New Testament to see how the world mission started in Jerusalem, we are in for a pleasant little surprise. We find that

Jesus not only said that His world mission was to start in Jerusalem, but He also gave specific instructions as to how to get it started there.

Listen to this (from Luke), "You are witnesses of these things," He said. "... But stay in the city, until you are clothed with power from on high."

At first thought these instructions seem so simple as to be of no help. But actually, they point us in the right direction for an answer to all our questions.

First of all, the way to get a missionary movement started in Jerusalem is to stay there, to wait until we are clothed with power from on high. This in itself is a tremendous insight. Why should we try to tell our brother how to take a speck out of his eye, if we still have a log in our own? It seems rather questionable to go half way around the world to tell people how to evangelize their neighbors if we haven't learned how to evangelize our own. So our first responsibility is to stay in Jerusalem until a true witness has been given there. Enough has been said about this in our previous article; it requires no more than passing mention here.

The Power of the Holy Spirit

Let us rather concentrate on the second point—being clothed with power from on high. In Acts this "power" is identified more explicitly as the Holy Spirit.

This close association between the Spirit and the witnesses is crucial. We not only see it in Luke and Acts, but also in John. Here again the giving of the commission, "As the Father has sent me, even so I send you," is immediately followed by the announcement that Jesus breathed on them and said, "Receive the Holy Spirit." Doubtless this same connection is also reflected in Matthew's account when he records the promise of Jesus, "Lo, I am with you always."

Not only is the Holy Spirit closely associated with the commission to witness, but this relationship is stated with absolute certainty. When you receive the power of the Spirit, you shall be my witnesses. The promise does not entertain any uncertainty at this point. It does not say, you "may" be, or you "should" be, or you "ought to try to" be. It says you will be my witnesses. Thus it has been truly said, "Witness is not primarily something that we decide to do; it is something which happens when the Holy Spirit is in control."

What, then, is the answer to our question as to how a missionary movement can strike fire in Jerusalem? The answer is: Through the power of the Holy Spirit. It is as simple and as profound as that. When the Holy Spirit has come upon you, you shall receive power and

TRAVELING WITH THE EDITOR

(Continued from page 76)

gates to conference is a woman. A church council was elected on an open ballot.

Bro. Byler announced that the Friday evening prayer meeting is supported mostly by the young people. (Alta and I spoke to them in separate groups on Dec. 30.)

There was a testimony by a lady who is serving as a missionary up in the Chaco. She first heard the Gospel in the Bragado church twenty years ago.

The entire business meeting, which again lasted late, was a fine demonstration of how all the members of a church can participate in its program. There was an excellent spirit, and I get the impression that the work at Bragado is flourishing. An effective witness is being given here.

Our Mennonite Churches: National Heights



The National Heights Mennonite Church, located at Carlton and Westover Ave., Richmond, Va., was begun in 1948 as a joint effort of E.M.C.'s YPCA and the Warwick River Church. Later the Virginia Mission Board took over the work and in 1954 built the church shown here. Most of the 47 members of this congregation are students and their families, although several of the members are native to the community. Myron S. Augsburg, Herman R. Reitz, and Ralph Ziegler are the ministers.

you will be His witnesses. The question of "how" receives its unquestionable answer in the giving and receiving of the Holy Spirit.

How obscure and inadequate this seems to the wise and prudent! Yet how sufficient and how exciting this is to those of childlike faith!

The way these promises and instructions were fulfilled on the day of Pentecost is exciting to behold. The connection between witnessing and the power of the Spirit is painted for us in bold colors across those first pages in the Book of Acts.

The Urge to Speak

Our first definite report that Christians were filled with the Holy Spirit comes in Acts 2:4. And do you know what we are told in the very next breath? "They . . . all . . . began to speak." There you have it; the two go together like hand and glove. They were filled with the Spirit and they began to speak, to testify, to witness.

We too often miss the point of this by confusing it with what modern Christians think of when "speaking in tongues" is mentioned. Or again, we confuse it with that unintelligible speaking which Paul discourages in 1 Cor. 14. But surely this is of a different order. For here on the day of Pentecost, everyone who heard this speaking cried out in amazement because they understood it so perfectly well.

The believers were all filled with the Spirit; they began speaking, telling the mighty works of God. Those who heard them understood the message perfectly; and they were so gripped with conviction that many cried out in repentance and asked for baptism. This is how the

What Reviewers Say About—

The Christian Nurture of Youth

A BOOK BY ADA BRUNK AND ETHEL METZLER

"Did you ever wonder about the 'why' of human behavior? This book has the unique ability to answer this 'why.' It is equally valuable for . . . [the adolescent] youth leader, parent, grandparent, and pastor. Regardless of your age, reading *Christian Nurture of Youth* is like having a wise, close friend take time for a chat.

"Ada Brunk, the senior author, shares her years of observation and rich experience. She was for many years teacher of psychology at Eastern Mennonite College. She also served as a personnel dean. As coauthor, Ethel Metzler has added her training and experience to make this book a ready reference for all who work with youth.

"This book does not seek to answer problems of youth in a dogmatic way. The searchlight of hidden cause is brought to focus on the problems of

world mission started in Jerusalem. And the power of the Spirit is the whole explanation.

"They were all filled with the Holy Spirit and began to speak." Doesn't this bring us to the very heart of our missionary problem? We have no message. So often we have no word from the Lord, no utterance of the Spirit. How frequently have we passed by opportunities to witness because we didn't know what to say. How often do we hear this as an excuse in the work of the church, "I'm sorry, but I just can't speak."

Our problem is not in understanding the mechanics of the English language. We talk much and with great enthusiasm about the affairs of this world. But when it comes to telling the mighty works of God, often we appear to be tongue-tied.

That is why the account of Pentecost should mean much to us. Here is the answer. When they were all filled with the Spirit, they began to speak. Or as Peter points out in his quotation from Joel, when God pours out His Spirit on all flesh, what is the result? They shall prophesy! Young men and old men, male and female, master and servants: they shall all prophesy when God's Spirit is poured out upon them.

This problem of having no message is not a new one. In fact, it runs like a refrain through the Bible. Take Moses, for example. When God called him, one of his main reservations was, "I am slow of speech and of tongue." When God called Jeremiah, what did he reply? "Ah, Lord God! . . . I do not know how to speak." The same thing was in Isaiah's

youth. Young people are not condemned, but constructive suggestions are given to help youth help themselves.

"If you have a concern for the young people of today, this book will help guide your concern into constructive action."

—Conference Messenger.

• • •

"Designed for those responsible for the spiritual guidance of young people, aged twelve to twenty-five. Well written and thoroughly evangelical. Gives a good overview of youth work in the church as well as specific suggestions for meeting needs of youth mentally, emotionally, physically, socially, and spiritually."

—Moody Monthly.

This \$3.00 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

mind, when he said, "I am a man of unclean lips." And more interesting than all of these is the fact that Jesus envisions this problem as He gives His missionary instructions in Matt. 10, and He says, "Do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak, but the Spirit of your Father speaking through you."

Notice that the solution to the problem of witnessing is found in the person and work of the Spirit.

Humanly speaking it is impossible to see real evangelism get started in Jerusalem. If we were doing this in our own strength, we would of necessity need to begin somewhere else. But when God breaks through in the power of the Spirit, that changes everything. Then it is impossible to keep silence in Jerusalem. Voices break out. There is prophecy and preaching. When men are filled with the Spirit, they cannot wait to begin their witnessing until they go elsewhere—they begin right away, where they are. They begin in their own Jerusalem.

This is how it happened 1900 years ago. It will be no different with us.

The Way to Spiritual Power

We are faced with another question. How can the fullness of the Spirit's power be set loose in our midst? This question will be dealt with in more detail in a third and final installment in this series, but for the present let us observe two fundamental points.

(1) As Joel said, it is God who pours out His Spirit. The Spirit is a gift from God, pure grace. There is nothing we can do to merit Him or bring Him down. At first, this appears as a disadvantage. Do you mean there is nothing we can do? But on second thought, this is good news. It does not depend on us. If it depended upon us, the prospects would be very discouraging indeed. But it depends on God. It is His gift.

That means the prospects are very bright. For if we who are evil know how to give good gifts to our children, how much more will our heavenly Father give the Holy Spirit to those who ask Him.

(2) "To those who ask him." This promise on the lips of Jesus alerts us to another fact. Maybe there is something we can do after all. We can ask Him. The presence and power of the Spirit is a gift from God. But a gift cannot be given unless there is one to receive it. God cannot give us His gift unless we are in a position to receive it. And we take up this position by asking Him for the Spirit.

Interesting, is it not? This is exactly what we find the early disciples doing

on and before the day of Pentecost. "[They] with one accord devoted themselves to prayer." They asked for the heavenly gift. God gave it.

It will be no different with us. Jesus said, "Ask, and it will be given you; seek and you will find; knock, and it will be opened to you."

Grabill, Ind.

Control

BY MONT HURST

We are told in Prov. 15:1 that "A soft answer turneth away wrath." But many people use their God-given temperamental disposition to effect a display of temper. The example of Christ was to be angry with sin but not with the sinner. He answered sneers and insults and the cruel act of His murderers by asking God to forgive them.

John Wesley's preaching aroused great antagonism in England. He was threatened, jeered, insulted, and barred from churches. His life was in danger many times. Once, as he preached to a crowd outdoors, a man threw a stone which hit Wesley in the face and cut a gash. The great preacher turned to the perpetrator and said in an even tone: "God bless you." Several years later, while preaching in that town again, a man came to Wesley after the sermon and asked, "Do you remember a man throwing a rock which hit you in the face the last time you were here?" Mr. Wesley replied that he did. "I am the man," replied his questioner. "I want you to know I'm sorry. You didn't become angry with me. You asked God to bless me. I got under conviction and am now a Christian."

With the love of God in our hearts we can keep our emotions under control and possess the compassion of the Saviour. And we can thank God that He has given each of us the means of keeping our tempers under control through the indwelling of the Holy Spirit.

Dallas, Texas.

Friends Who Have Not Found Him

BY ELDA FAYE MILLER

These are their names.

Their lives fall on the world
Like shadows,
Unalive.

And life's in me
Like the warm glow
Of flowing light on slow, white snow.
I'm overfilled with life and joy.

How can I spill this light upon that slough
Of dark, dead souls?

A Prayer

FOR THIS WEEK.

Father in heaven, I thank you for a land of physical blessing and for a realm of spiritual freedom and abundance. Give me eyes to see spiritual hunger in those I meet and grant me wisdom to fill that need with your love.

Teach me to treasure your ever-present Spirit each hour of the day by loving the unlovely, being joyful in testing, and obedient in repentance. Make me dissatisfied with myself and grant grace to fill the hunger and thirst for more of you each day. Quicken my desire to seek what pleases you. As Christ dwells in my heart, may I so love that His presence is evident to others. May I not be cast down or fearful of life's difficulties, but accept the challenge and realize that duty is one of my greatest blessings.

—John L. Grasse.

Prayer Requests

(Requests for this column must be signed)

Pray for Holy Spirit conviction in the five Christian churches of Kushiro, Japan. It may be that Christ is calling them now to unite in a city-wide evangelistic crusade.

Pray for the Howard Charles family as they prepare to go to Japan, and for the Kushiro Church as it studies together and plans for witness outreach.

Pray that Eugene Blossers and the church in Taiki, Japan, may be conscious of the Lord's leading as plans are made for further witness.

Pray for the Chatenay (Paris, France) congregation as it plans for replacement for Robert Witmer in pastoral responsibility.

Pray for Barnabas Minj of Itke, Bihar, India, who recently decided to go back into his caste. Pray for grace for his Christian wife and children that they may bear his abuse and win him back to the Lord.



Helen Keller has been made an honorary life member of the American Bible Society to mark the 125th anniversary of the society's work with the blind. A plaque presented to Miss Keller says that "insight comes not by the eye nor wisdom by hearing; but from a heart of faith inspired by the Word of God rise truth and love to bless mankind." Miss Keller was eighty in June, 1960.



OUR SCHOOLS

Christian Service, Our Highest Priority

By TILMAN R. SMITH

Students in high school and even in college quite often have not made final vocational choices, and rightly so. A broad general education program in the high school and an emphasis upon the liberal arts in college give the broad educational experiences which permit individuals to know their own capabilities and interests and then make a choice from many areas vocationally. The instruction in Bible at Hesston both in the high school and in the college is a move toward broadening education. A person isn't truly educated without a firsthand study of the Bible. A serious study of the Word of God is truly a liberal arts experience.

It is very heartening to find out from a study of the records of those students who have indicated vocational choices that a substantial number plan to go into the work of the church either as ministers, missionaries, or in other areas of full-time Christian service. Approximately twenty young people who stated a choice for their life's work indicated that they were preparing for full-time service to the church. Approximately half of these intend to be ministers. Several are planning to be missionary doctors. Others plan to be translators of Christian literature or to move into other areas of missionary work or Christian service. However, this number is too small and it is our hope that under the constant service appeal in college, through the home and the church, a larger number may think in terms of personally helping meet the church's man-power needs.

We have to question the reasons why more young people haven't made the work of the church their first choice. This is even a more serious question for the home and for the home congregation than for our colleges because the attitude of service-mindedness is developed at an early age. Do you as individual parents encourage your children to go into the work of the church?

There are too many instances in which parents actually discourage their children from going into the service of the church. It is more comfortable to have our children nearer home or to exercise their talents in areas which give more promise of financial reward and security. If we as parents and other adult members of the church sincerely believe in the mission and the program of Christ's church, this belief will be

honestly set forth by what we tell our children either in word or in act. One of the most effective ways to short-circuit the service motive in children is for parents to destructively criticize the church program and its leaders. We don't degrade the things we love.

—This Month.

EASTERN MENNONITE COLLEGE

For the thirteenth consecutive year, school was dismissed several days early for Christmas vacation, in order to give students an opportunity to work and solicit funds for E.M.C.

This year the college students and faculty chose as their project the establishment of a fund for furnishings for the

proposed college men's dormitory. The returns from the college drive were \$15,659.

The high-school students and faculty worked and solicited funds for the proposed high-school building. They brought in a total of \$5,428. The total receipts from the combined drive were \$21,087. In the thirteen years that there have been Christmas work drives, a total of approximately \$238,000 has been brought in.

The annual home-coming is scheduled for April 7-9, with the singing of Gail's "The Holy City" on Saturday evening, April 8. In light of the good response to the reserved seat plan used for the past two years, it will be followed again this year. Admission to the auditorium for the rendition of "The Holy City" will be by ticket only. They may be secured from the business manager's office for \$1.00 each.

President Mumaw and Dean Miller attended the annual meeting of the Association of American Colleges in Denver, Colo., Jan. 9-12.

The annual Armerian-Philomathean literary contest program was presented on Friday evening, Jan. 13. The judges rendered a decision in favor of the Philomathean Society. The Adelphean Society presented an introduction to the program. The theme for the evening was a quotation from Pope, "Act well your part; there all the honor lies."

Becoming a Disciple

By J. W. SHANK

Becoming a disciple of Jesus is a voluntary matter on our part. Our Lord uses no compulsion to bring us into the role of discipleship. God wants our allegiance. He craves our co-operation in this holy relationship; He draws us by a sort of love-strategy into a comprehension of the true meaning of the divine plan for our salvation.

When this earthly mind of ours receives sufficient light so that God's eternal goodness dawns upon our sinner-darkened souls, then the glory of heaven floods our very being; then we know that we need only to open our heart's door to receive God's offered salvation. Yes, if we want that precious relationship that we call discipleship, we may have it.

In this earthly life we are always limited by certain conditions. We may live where we like so long as we do not disobey the laws of our chosen community. Otherwise we may be dealt with by legal authority and even cast into prison. We are generously given great liberties in our own community life; but beyond certain points someone else takes over; that is, a higher authority will dictate to us what we may or may not do.

We have only our will to consult if we wish to be disciples. Yet, it is true, there are conditions that we need to meet. We cannot become disciples on our own

terms. A disciple is a follower, not a master. A certain amount of cross bearing will enter the program of every would-be disciple. Some former ties have to be broken. Some friends have to be forsaken. The disciple has to learn to be a good follower. He cannot dictate to his leader what he wants to do and where and how.

We have heard of persons who present themselves as candidates for membership in a certain church; but, before completing such arrangements, they let it be known that they wish to enter on their own specific terms. They want to demand certain reservations for themselves. This, of course, is not admissible because it is the sort of thing that upsets the equilibrium of any organization.

Paul, the apostle, makes this very clear when he gives the illustration about the body of Christ and its members. No member of the body of Christ, which is the church, can dictate to Christ, the Head, nor to other members of the body. Each member serves according to the gifts with which he is endowed.

Christ's parable about the man who came to the wedding feast without accepting the special wedding garment provided for all guests is very apt. The wedding garment, as we interpret the parable, represents the robe of righteousness provided by the grace of God.

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CHURCH HISTORY

Funeral and Burial Practices, 1860-1959

At Erb Street Congregation, Waterloo, Ontario

By DONALD A. SNYDER

Adapted from a paper entered in the 1958-59 Horch History Essay Contest.

The funeral methods of the Mennonites change significantly through the years. There are few practices at our funerals today that resemble those of former years.

While speaking with various elderly members of the Erb Street Mennonite Church, several interesting funeral and burial customs of the past came to my attention.

In the olden days death was faced with stark reality. There was no make-up on the corpse, no camouflaging the sharp sting of death. The trend to smooth the sharp edges of death has become more prominent with the rise of the undertaking profession.

The Funeral Service

In years past procedures varied somewhat at the discretion of the family involved. The corpse was sometimes taken to the church ahead of the family and on arrival was placed outside the church, where people paid their respects. The coffin was then closed and taken to the cemetery for burial. Other times the body was brought into the church and placed in front of the pulpit. The service usually lasted for about an hour and a half.

There was Scripture reading from John 14, songs, and two or three sermons. These were of the "fire and damnation" type with an appeal for sinners to get right with God. There were also some appropriate comments about the deceased. The obituary was read at the close of the service just before opening the coffin for the paying of final respects. The friends would then file by the coffin while the family looked on. The practice of having special singers did not appear before 1925.

The Shroud

The shroud was a white gown-like garment used instead of clothing on the dead person. Before 1900 most of the people were buried in the shroud, but by 1910 the practice was losing out and people were being buried in their Sunday clothing. The purpose of the shroud was to show simplicity. Some conservative groups still use the shroud.

The Burial

After the coffin was closed, there was a procession to the cemetery. On arrival at the grave there was a short committal service conducted by the minister in charge. When the phrase, "From ashes to ashes, from dust to dust," was repeated, the undertaker or someone in charge of the burial would sprinkle the coffin with sand. The family and relatives stood and watched as the neighbors lowered the coffin. The grave was then covered with earth by young men with shovels. There were no blankets of imitation grass over the earth as we have now. It was quite an experience to hear the earth and stones falling on the rough box coffin of a loved one. People never thought of leaving before the grave was closed. The practice of closing the grave after the immediate family and friends left became more common after 1920.

Coffins

The coffins were obtained either from the undertaker or at a furniture store. Most of the undertakers owned furniture stores.

Before 1900 the neighborhood cabinetmaker would sometimes make the coffin, especially if the death was from cholera. Until 1900 caskets were made of rough wood covered with cloth. Polished wood coffins did not appear until 1920. The coffins were not lined as heavily as they are now. The lid was fastened down with a screwlike bolt by the undertaker or another appointed person after the viewing of the body. For several years glass-topped caskets were in vogue.

Embalming

When there was a death, the neighbors were notified at once. They would come to the house of the deceased and do the baking and cleaning. Before the Mennonites had undertakers, one of the neighbors would come and prepare the body for burial. One or two people stayed up with the body all night. The lid of the coffin was left open. Some say that this was to pay respect to the dead.

New laws brought changes in the embalming and burial customs. Beginning in 1900 it became necessary by law to obtain the services of a registered embalmer. The undertaker came to the

house and usually did the embalming right in the bedroom.

As undertaking parlors came into style in the early years of this century the bodies were taken to the funeral home for embalming and then brought back to the house. As time progressed, it became the custom to let the corpse remain at the funeral home until the funeral service. There were some cases where the family requested that the body be brought back to the home, but these were rare.

Hostlers

Fellows from the neighborhood between the ages of sixteen and twenty offered their services as hostlers. When a mourner drove up to the house, the hostlers would take his horse to the barn. The horses and buggies were marked and the driver was given a ticket with the number of his horse and buggy.

When a person was ready to leave, he would give the ticket to the hostler, who would go and get the horse and buggy and bring it to the house. This custom ceased with the advent of the automobile.

Hearses

As the cemetery was usually located beside the church, there was usually no need for hearses. If a vehicle was needed to transport the coffin, a three-seated buggy was used. The back two seats were removed and the casket was placed on the platform of the buggy. After motor vehicles came into use the Mennonites availed themselves of the undertaker's hearse service.

Meals

A large dinner for friends and relatives was usually served at the home of the deceased before the funeral. It was considered an act of respect for friends of the family to participate. There was a sermon in the afternoon for the immediate family and close relatives. Supper was served about 5:30 to the immediate family and a few close friends or those from a distance. The two-meal custom was dropped when most people acquired cars. Nowadays there is usually a meal prepared at the church.

Flowers

Flowers did not appear until about 1945, but the practice of having flowers is now an accepted custom. There are some people, however, who request that flowers be omitted.

These are some of the funeral customs that have been practiced at our church during the past century.

Kitchener, Ont.



If you have purity, you are part of the architectural structure of the church.

—Mrs. Paul M. Miller.



FAMILY CIRCLE

"What Are They Going to Be?"

BY EVELYN BAUER

Parents, more than anyone else, have the greatest opportunity to influence their children's future career. They may take one of two extremes—the "don't-care" attitude in which they are completely indifferent, or they may try to force their child into their choice of career for him. Neither of these is a satisfactory approach. Russell J. Fornwalt, a vocational counselor in New York City, writes:

Guide your child to the discovery of what he has to give. Guide him in the development of his God-given gifts. Guide him to the dedication of his talent and time for the benefit of all mankind. But let the child make his own career decision. With wise guidance he will decide wisely.¹

Today a multitude of specialized jobs are available to youth. Many of them offer unlimited opportunity in the eyes of the world. We want to see our children grow up to be successful and happy. As Christians we must not forget that real success is not measured by the size of one's salary, house, bank account, fame, or prestige. We know this is true, but often we show to our children unconsciously that we consider these things extremely important.

Too many Christians in America give a tithe from their substantial incomes and feel that they are doing their share in the Lord's work. Too few are willing to give themselves—their own bodies and lives as living sacrifices in the Lord's work. We are grateful that the church is extending itself more and more to help the needy and unsaved around the world. But the need for pastors, missionaries, teachers in our church schools, and other church workers goes unmet. As we ponder with our children what they may become when they grow up, the work of the church must hold a prominent place.

The call to the ministry or to foreign mission work often comes to individuals when they are quite young. A recent survey² on the influencing factors that lead men into the Christian ministry, made by Joe Richards, revealed that serious contemplation of a Christian vocation usually begins between the ages of 10 and 17. The average youth definitely decides on his vocation between the ages of 17 and 23. Missionary Richards found from his study evidence that the parents and the home are the most influential factors. He also found that the major thing that is keeping men out of the ministry is a lack of counseling and guidance and the absence of a challenge to Christian work.

We parents do not want to fail in our responsibility and opportunity. What can we do to encourage full-time Christian service? Should God choose to call our sons or daughters into special work for Him, we want them to be receptive and ready for His leading.

Fortunately or unfortunately, our children have ample opportunity to observe the lives of their parents. They can see what things we stress and consider important—whether we place value on the Lord's work or let secular things rate first. We cannot hide these attitudes. Do we serve gladly when asked to teach a Sunday-school class or lead a prayer meeting? Do we witness to neighbors? Do we take time for a devotional period? Can our children tell that we believe the Gospel of Jesus Christ is the answer to the world's needs?

A meaningful family altar can do much to open the mind and hearts of our children toward the Lord's work. God's Word needs to be respected, known, and obeyed. We can help our children to pray that God will give them definite guidance as to what His will for their lives might be. They need to develop the habit of looking to God for personal direction.

Resolution

BY OSIE ZIEGLER

*Someone along the way
Made a decision
To stand for truth and right
Despite derision;
Therefore a goodly heritage
Was given me.
Dare I in my convictions
Less noble be?
Pure and good it came to me;
Truth tried in fire,
And by God's grace I'll strive
To hold it higher,
That children's children after me
Might also claim
A goodly heritage and bless
God's holy name.*

—in Missionary Light.

For family reading, parents may choose biographies which show how God called special workers and missionaries. Children should become familiar with the various ways God has called people to serve Him. They need to see that He does not always call by some spectacular experience, but more often by a growing conviction.

Parents can provide opportunity for their children to become intimately acquainted with the missionaries of our church. If we cannot invite missionaries to our homes during their furloughs, we can go to hear them speak whenever possible and talk with them personally after meetings. We can write to them and follow with concern, interest, and prayer their work on the field. Elizabeth Showalter found in a study she made of 40 Mennonite missionaries that the greatest source of early missionary conviction came from returned missionaries.³

We can help our children to an intelligent understanding of the workings of our mission boards, Mennonite Central Committee, local church, and mission stations. We can encourage them to have mission projects of their own and to contribute to mission needs and learn for themselves the joy of sharing in the Lord's work.

One of the joys of parents is discovering the special talents and abilities God has given their child. How often we hear a parent exclaim something like this, "Johnny's going to be a great artist someday!" When our child displays a special ability, we can casually point out to him how God might be able to use that talent. If he has ability for drawing, we could mention the illustrations in our church papers and the fact that someone draws these and thereby makes a contribution to the church. Your child may have exceptionally good health. You could mention how valuable a strong body is to the missionary in a rugged climate. Your child may make new friends easily and be at ease with strangers. This trait is most useful to pastors and mission workers. Other examples could be drawn. The parent who makes use of the little occasions to drop a word here and there before his children can do more to develop a consciousness of the Lord's need for workers than the one who makes an occasional speech on the subject.

As children decide for themselves that they do want to consider becoming a missionary or minister, they may want to take some special lessons. Today many parents provide music lessons for their children, but do not think of other possible lessons that might prove more valuable. Perhaps a supplementary Bible study or foreign language course would be possible. These could prove

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TO BE NEAR TO GOD

Who Is a God Like unto Our God?

By Elnora Shrock

Sunday, January 29

Use hymn 518 (The Hymnary), "Lord, Who Can Be with Thee Compared?" Read Psalm 104:1-24.

For reflection: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

How is God's greatness declared? The heavens declare His glory. The near brilliance of winter stars sets the mind searching for closer relatedness to the Maker of matter and energy; for a better comprehension of His love for man in the midst of a magnificent creation.

The heavens declare His glory. The clear amber of a winter dawn or the cold white of winter dusk stirs one to spontaneous adoration of Him who has filled the earth with beauty in the unexpected times and places. The coldness and vastness of space make more profound His minute care for mankind. God Himself gives significance to the vastness of the universe.

Monday, January 30

Use hymn 512 (The Hymnary), "Sing Praise to God Who Reigns Above." Read Psalm 145:1-21.

For reflection: "What God's almighty power hath made, His gracious mercy keepeth" (Schütz-Cox).

The act of creating is a magnificent one. The act of sustaining what has been created is perhaps not as spectacular, but is equally worthy of praise, for it demands continual renewing and recreating of the original. God is not merely Creator of the universe and its minute parts; He is also the Spirit who broods over His creation, renewing and perfecting His work. He who keeps man neither slumbers nor sleeps. He opens His hand and satisfies "the desire of every living thing."

Tuesday, January 31

Use hymn 29 (Church Hymnal), "High in the Heavens, Eternal God." Read Psalm 90:1-17.

For reflection: "From everlasting to everlasting, thou art God."

Who is a god like unto our God? He is the source of all things within man's existence. Truly He is the Alpha and the Omega. He is the source of man's existence as well as the hope of man's existence. In the midst of change He is constant. He who moves among men to produce change and to make good from evil, Himself never changes. From everlasting to everlasting He is God. In the heavens and upon the earth, His goodness shines in full splendor.

Wednesday, February 1

Read Psalm 50:1-14.

For reflection: "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof."

"What can I give Him, poor as I am?" The Almighty owns the cattle upon a thousand hills; every beast of the forest is His. He made them. To Him man can offer

nothing, for all things already belong to Him. Yet paradoxically, God gives man possessions unlimited so that he may value them for what they are and in thanksgiving return them to his Maker. He gives to man so that man may give to Him, for the act of giving brings blessing. What God is this who possesses all things, yet desires most of all the spontaneous love of His creature-images?

Thursday, February 2

Use hymn 52 (Church Hymnal), "A Mighty Fortress Is Our God." Read Psalm 18:1, 2, 28-32, 46-49.

For reflection: "... Thou wilt light my

candle; the Lord my God will enlighten my darkness."

Who is a god like unto our God?

To the Christian of Reformation days God was likened to a mighty fortress. For those times a mighty fortress was a secure defense. It is difficult to produce a present-day analogy. Modern weapons are capable of penetrating almost any defenses. Yet "the Lord my God . . . [enlightens] my darkness"—the darkness of fear, anxiety, uncertainty, sorrow, bitterness, loneliness. The Lord God is a fortress against the blackness of despair, hopelessness, and sin. He is shelter from the torment of doubt and unbelief.

He lights my candle. Therefore I praise Him.

Friday, February 3

Read Psalm 40:1-8.

For reflection: "I delight to do thy will, O my God: yea, thy law is within my heart."

Many Israelites found in the law of

(Continued on page 94)

Sunday School Lesson for February 5

The True Bread

John 6

John presents Jesus to the Greeks and to all men as the Bread of Life, the Bread from heaven, the True Bread. What occasioned this teaching?

Multitudes followed Jesus to see His miracles. Let the pupils tell of the great demonstration of love and power which Jesus gave because of His love for the people and His desire to help the people have faith in Him. Be sure to get the picture clearly. See the twelve baskets of fragments. Jesus did not ignore the physical needs of man.

What was the reaction on the part of the people? Why were they so enthusiastic?

How did Jesus react to this enthusiasm? Of course Jesus knew these were only superficial followers. We can only wonder what Jesus and His Father talked about when Jesus went off alone. What if the crowds had seen Jesus walk on the water! This was planned to help the faith of the disciples. They probably never forgot the "It is I." How we like to hear Him speak thus to us!

The next day the excited crowds came to Capernaum to seek out Jesus. Why? But Jesus used this opportunity to give them the teaching on the Bread of Life, the spiritual food they needed.

Your pupils might be divided into two groups to read the questions of the crowd and the answers of Jesus as the discussion goes on.

Verses 25-27. Why didn't Jesus tell the crowd when He came to this place? Instead, what did He tell? There is meat that does not perish, to be given by the Son of God, with God's divine authority.

Verses 28, 29. These people were nurtured on works, and so they asked what to do to work the work of God. What work does God desire? Notice the centrality of belief on the Son for the work that gives everlasting life. Perhaps you have pupils in your class who are substituting works for faith.

Verses 30-33. "Show us your work. Our fathers had bread from heaven before you came." Jesus made it clear that the manna was only a sign pointing to the true Bread, Jesus, who is now come down from heaven to give life.

Marcus Dodds says that here is the "concentrated Gospel." "It is inclusive, it is generous, it is all-satisfying, it is central, and it is direct." Listen carefully to each statement Jesus gave. "I am the bread of life." In Him ye shall never hunger or thirst. But you will not come to me and believe in me. I will receive anyone who comes to me. I came from heaven to do my Father's will, which is to give everlasting life to everyone who believes in me and to raise that one up in the last day.

If in any one small or large area of life some man or woman of any race or status does not yet have satisfaction, he may find it in Christ. As bread is a necessity to physical life, so faith in Christ is a necessity for spiritual life. We are utterly helpless to satisfy the spiritual hungers of ourselves and others.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Christian Relief and Service in 1961

By Boyd Nelson

What is our Christian relief and service mission in 1961 when:

—Early in 1960 Peter Dyck, Mennonite Central Committee director for Europe, reported 10,000 victims of oil poisoning, 105,000 Algerian refugees, and more than 25,000 homeless from earthquakes—all in one small, underdeveloped country, Morocco?

—In September, 1960, the Mennonite Central Committee Executive Committee highlighted the needs of 700,000 Chinese refugees in Hong Kong and 4,000,000 Hindu refugees in Calcutta, India?

—In November, 1960, William Snyder reported large unmet needs among Bedouin tribes in Southeast Jordan as a result of a serious three-year drought and a lack of interest in their problems among other groups and persons?

—During the latter part of 1960 the situation in the Congo became more and more confused with several hundred persons starving in this tragic land each week? The Congo has the largest concentration of Mennonites of any country outside the United States and Canada.

—For more than two years more than 1,000,000 refugees in Algeria have fled from their homes in the hills to larger cities or regroupment centers where they live in squalor of the worst sort?

—I-W Service, Director John Martin reports good increasing response throughout the church to the new counseling and orientation services?

—Voluntary Service requires continued administrative strengthening to consolidate the excellent contribution of volunteers in church building?

Several years of solid achievement provide a context for these concerns.

Items:

On a Dec. 30 national radio broadcast, the U.S. Selective Service director cited Pax men as a major element in consideration being given to a national youth peace corps. General Hershey spoke of the community building programs in Germany, the Karlsschule building program in Vienna, Austria, and agricultural services, thus identifying himself with Pax, but emphasizing, however, that it is clearly administered and supported by the church.

Through the years, Voluntary Service workers have done much to strengthen the scattered or small mission efforts, in addition to developing churches on their own. Mathis, Texas; Calling Lake, Alta.; Kansas City, Mo.; and many of our institutions suggest the new and significant role of VS in our total mission at home and overseas. Meanwhile, as the church has found new ways of working with I-W's and helping them into service, I-W has begun to fulfill some of the vision which has come clearly into focus in Pax and VS.

Relief workers have helped in emergency and in rehabilitation, as well as being a Christian presence in the midst of suffering in Korea, Japan, Germany, Austria, Hungary, Italy, Jordan, and many other places, always identifying with the Christian Church as a means of strengthening its witness.

In this area, what direction should the Mennonite Church proceed in 1961? With this backlog of established concern and the impending world situation for 1961, what shall we plan for in relief and service?

Carrying this challenging responsibility for the Mennonite Church is the Relief and Service Committee of the General Mission Board. Members of the committee are:

Mark Peachey, Plain City, Ohio, chairman, also chairman of the Conservative Mission Board;

Atlee Beechy, Goshen, Ind., dean of students at Goshen College;

Harold S. Bender, Goshen, Ind., dean of the seminary and long-time member of both this committee and Mennonite Central Committee;

H. Ernest Bennett, Elkhart, Ind., executive secretary of the Mission Board;

Mahlon Blosser, Harrisonburg, Va., chairman of the Virginia Mission Board;

David R. Derstine, Blooming Glen, Pa., pastor of the congregation there;

Newton L. Gingrich, Markham, Ont., assistant moderator of Ontario Conference;

J. D. Graber, Elkhart, Ind., secretary of the General Mission Board;

Paul Landis, Salunga, Pa., Voluntary Service director of Lancaster Conference;

Robert W. Miller, Akron, Pa., director of foreign relief and services for MCC;

John H. Mosemann, Goshen, Ind., president of the General Mission Board;

Calvin Redekop, Hesston, Kans., college faculty member.



Children in Jordan refugee camps appreciate meat and flour sent from Mennonites in the United States.



Hungry Baluba children in South Kasai, Congo. They are receiving milk through Church World Service and vitamins through Congo Protestant Relief Agency. MCC and other Protestant groups work through CPRA.

Meeting Jan. 3 at Elkhart, they felt that obviously the relief and service situation at home and abroad calls for an increase in activities. Yet income from contributions has been nearly the same for three years—frozen at the \$115,000 or \$120,000 level, averaging a bit over \$4.00 per member throughout the church compared with the \$6.00 average requested. During the nine months of the current fiscal year, the general relief fund had dropped \$35,000 from \$73,000 on April 1 to \$38,000 on Dec. 16—less than two months' expenditures at the year's high income point.

Should a special appeal be made?

Should the program be cut back elsewhere to make service possible in Algeria, Congo, and Jordan? Actually, MCC plans to reduce its program in Austria, Vietnam, and Korea, but these reductions will still not make sufficient funds available.

Do deficits in broadcasting and mission accounts say anything about the future in giving?

Do our churches understand our ways of working at relief and service:

—The simplicity of one relief and service appeal with funds allocated by an informed, committed group looking at the total picture and reporting to the church, in short, the Relief and Service Committee?

—The hopeless confusion of endless individual program appeals to which churches and individuals could not respond intelligently?

—The urgent requests from many congregations for simpler ways of evaluating their responsibilities and opportunities?

—The continuing (and perhaps even heightening) world crisis during 1961?

—The need to move to a new and higher giving plateau in the face of our "having" and others "not having" in today's world?

Taking seriously their responsibilities in

(Continued on page 91)

Oaklawn Campaign Gains Momentum

By ROBERT W. HARTZLER, *Chairman*

Board of Directors, Oaklawn Psychiatric Center

Mennonite groups of Indiana, Ohio, Illinois, and Michigan are hard at work attempting to raise \$200,000 by June 1 to launch construction of the Oaklawn Psychiatric Center at Elkhart, Ind.

By that date, funds must be on hand to match an equal sum allocated by the federal government for the Oaklawn project. By Jan. 1 approximately \$50,000 had been raised for the building beyond the \$50,000 paid for the site, of which \$40,080 was the gift of one donor. C. L. Graber, of Goshen, is heading the fund-raising in the churches.

Facilities

Plans call for the beginning of construction on a 16-acre tract located inside the south city limits of Elkhart. The first stage of the building effort will include a substantial treatment and administrative center. Later construction may provide patient living quarters.

The treatment center will include 10 offices for professional people—psychiatrists, psychologists, and social workers—in addition to administrative personnel. There will be dining facilities for patients and staff, technical treatment rooms, waiting rooms, and lounges. At the heart of the structure will be a small chapel, with the chaplain's office adjacent—symbolizing, in a way, the motivation causing this center to be built.

The activities center will consist of a good-sized auditorium-type multi-purpose room for small public meetings and patient activities, two crafts centers, a library, a lounge, canteen, and an additional center for the chaplain's activity.

In the initial stages of its operation, the Oaklawn Center proposes to operate mainly as a day-care center, since it will not have bed facilities. However, the Center is developing a relationship with the Elkhart General Hospital by which Center patients who require bed treatment may be admitted to the psychiatric wing of

Elkhart General Hospital under the treatment of the professional staff of the Oaklawn Center.

Total cost of building and equipment for the treatment and the activities centers is estimated at \$600,000. This does not include the cost of the site, which was \$50,000. Of this sum, the MCC constituency will provide one third, the federal government will provide one third, and it is hoped that one third may be raised through a community campaign in northern Indiana.

The second stage of the building program—to be undertaken after completion of the first—will include living quarters for 30 persons. The plans, as developed, provide for the possible expansion of this to an ultimate total of 60 patients.

Services

The Oaklawn Center proposes to begin its operation in the spring of 1962 with a professional staff consisting of a psychologist, one or two social workers, and a chaplain; the treatment team will work under the direction of a psychiatrist. Staff members will be added as the program develops and as demands for services increase.

The Oaklawn program will aim at complete rehabilitation of the emotionally and mentally disturbed person emphasizing vocational counseling and rehabilitation.

Other aspects of the proposed program will work for the prevention of mental illness. Working through the churches and through various community agencies, the Center will attempt to make its resources available to other professional people—social workers, ministers, physicians, teachers—who work with persons with problems.

Research is another proposed emphasis of the Oaklawn program. Leaders of the project believe that several different fields can make important contributions to finding better answers to the problems of mental and emotional illness. The Oak-



Architect's sketch of Oaklawn Psychiatric Center, to be located in Elkhart, Ind. Wiley and Miller are the architects.



Executive committee of the Oaklawn Psychiatric Center. Seated, left to right: Robert W. Hartzler, chairman of the Oaklawn board of directors and executive officer; Paul Hoover, treasurer of the board; standing: M. E. Miller, secretary of the board, and E. P. Mininger, M.D., Elkhart, vice-president of the board.

lawn Center will furnish a setting in which persons trained in medicine, psychology, social work, and religion can work together, each contributing to the common objective from his own discipline.

Committees

The Board of Directors is made up of the following: Robert W. Hartzler, chairman, representing the General Conference; E. P. Mininger, M.D., vice-chairman, representing the Indiana-Michigan Conference; M. E. Miller, secretary, member-at-large; Paul Hoover, treasurer, representing the Wisler Mennonites; Edwin Stalter, of the Illinois Conference; C. R. Nissly, of the Brethren in Christ; Howard Rush, member-at-large; Erie Sauder, of the Ohio and Eastern Conference; Carl F. Smucker, rep-



Finance committee of the Oaklawn Psychiatric Center. Seated, left to right: M. E. Miller, president of Barler Metal Products Co., Goshen, Ind.; chairman; Paul Hoover, treasurer of the Oaklawn board of directors; back row: Frank King, Goshen; C. L. Graber, chairman of church fund-raising committees; C. P. Martin, president of the First Old State Bank, Elkhart, Ind.

resenting the Central district of the General Conference; William Stutzman, representing the Conservative Conference; Harry Weirich, representing a local Amish group; D. Richard Miller, and Lester Rich.

In order to facilitate the Oaklawn development the following committees are at work:

The Finance Committee has responsibility for advising the board in financial matters, and for the management of all the Oaklawn money problems. The committee consists of M. E. Miller, chairman; C. L. Graber, chairman of fund-raising in the churches; Frank King, C. P. Martin, and Paul Hoover.

The Building Committee has been assigned responsibility for managing and erecting the building, including negotiations with the architect, receiving bids, and the supervising of construction. Appointed to the committee are Menno Miller, chairman, and Anna Miller. A third member of the committee is not yet confirmed.

The Personnel Committee includes E. P. Mininger, M.D., chairman; Erland Waltner, Carl Kreider, Carl Smucker, and Boyd Nelson. This committee will recommend to the board over-all personnel policies and will negotiate with individual applicants for positions on the Oaklawn staff.

Serving the Oaklawn Board as a professional Advisory Committee are the following community physicians: Walter Compton, John Keating, J. E. Benson, L. E. Burroughs, H. Clair Amstutz, Willard Krabill, Carlos Mendez, and E. P. Mininger.

Mennonite Voluntary Service in Europe

Three hundred European and North American young people participated in the Mennonite Voluntary Service program in Europe during the past summer. Twenty countries were represented, including Greece, Lebanon, Egypt, Jordan, and the Scandinavian countries. The largest number of volunteers came from Holland, Germany, Great Britain, and the United States.

About 45 per cent of the work campers were Mennonites. Several Pax men and the students in the European Educational Tour, sponsored by the Council of Mennonite and Affiliated Colleges, participated in the 1960 program.

MVS is supported by European and American Mennonites and plans international voluntary work camps each summer. Lamar Reichert, Bremen, Ind., serves as Executive Secretary of MVS. The 1960 program provided service opportunities in Austria, France, Germany, and the Netherlands from June 12 through August 27.

Many of the projects involved construction. The Menno Simons Memorial Church in Witmarsum, Holland, was begun (Continued on page 92)

Missions Today

Independence and Freedom

By J. D. GRABER

In October, 1960, Nigeria was granted her complete independence. Fortunately there had been good preparation and the new government has gotten off to an auspicious beginning. This is in contrast to the tragic confusion and bloodshed in the Congo. The British continue to be helpful in a way that seems to be entirely acceptable to the Nigerians. Nigerians are now in all the ministerial posts, but many foreigners continue to serve as undersecretaries and as employees.

The Christian Church has a strong position in the new Nigeria. In these African states one does not find a strongly embedded national religion. Animism, or spirit worship, has its grip of fear on the hearts of the people, but the religion is not organized on a national scale nor is it identified with the national spirit. The case is quite the contrary in India, Southeast Asia, or the Moslem states. In these countries the ethnic religion has become the national religion and, fired by newly awakened national pride, stands up in direct opposition to the Christian faith.

All the peoples of Africa thirst for freedom and independence. They are determined to rise quickly from their backwardness and illiteracy. Economic, social, political, intellectual, and every other kind of advance is avidly sought. The old spirit worship with its witch doctors, its fears and superstition also does not fit into the new mold. There must also be religious advance.

Fortunately many Africans seek advancement by way of the church. These great peoples are on the march. If the church is there and if she is able to receive them, they will become Christians in vast numbers. If the church is not adequate to the challenge, they will become Moslems, communists, or mere secularists.

This poses colossal problems for the church, for it is obvious that these people come in their large numbers with sub-Christian motives. But if the church cannot receive them, they will turn elsewhere and the harvest opportunity may be past.

In Nigeria the church is highly respected. The government is headed by a Moslem, because in the North many animists have become Moslems, probably because the church was not there. In the East and South the heads of government are mostly Christian and here the church still finds herself in a position of great opportunity but with an almost frightening challenge.

Elkhart, Ind.

Broadcasting

Dedication Marks Recent Gifts

A listener to The Way to Life in Nicaragua evidences real dedication in a recent letter.

"As you may know, U.S. currency does not circulate here in Nicaragua, especially in this district where I live. A few days ago I had the privilege of obtaining a few dollars, so I decided to forward this amount to you. I listen to several other broadcasts by way of HCJB and I think it is my obligation to share the few dollars I got among you, although it may be small."

A man in Ceylon told of his interest to give in a letter. Since "financial regulations make it very difficult to send any money out of the country, I would like to send used postage stamps which can be sold. . . ."

From Oregon: "Instead of exchanging Christmas gifts this year at our family gathering, we are sending \$25.00 to help with the radio broadcasts."

From New York: "I told your group I would send \$10.00 a month as long as I lived and I made that promise before the Almighty God, Maker of heaven and earth. I can never change that contract. So, whether your New York City Broadcast exists or not, the money will come. I am getting old though." (This is from a non-Mennonite friend.)

Many times people ask, "How is the work of broadcasting financed?" We are happy to reply it is by the faithful gifts of thousands of persons.

After learning that most of the gifts coming to Mennonite Broadcasts are of the small variety one person wrote, "I have never sent any because I can't send very much and I felt that my little bit wouldn't help very much. But after reading that it would help, I decided to send you \$3.00. I'm glad I can help in this small way."

Records Played on Local Stations

That Mennonite Hour records are being played over local stations is confirmed by recent reports from those hearing them. Some wish to purchase albums for themselves while others are only reporting hearing the songs.

On a Hanover, Pa., station the "Stranger of Galilee" album was released by several local businessmen (not Mennonite). Other stations broadcasting Christmas music all day long used selections from the Christmas album, "Joy to the World."

Thanks again to the many who were instrumental in donating records to their local stations. It's an investment which will continue to yield results for years to come.

Mennonite Hour music is becoming better known through the years. One announcer on Christmas Eve said, "This chorus is one of the most renowned in the world." While this is an amusing overstatement, it does represent a growing awareness of The Mennonite Hour ministry through song.

Radio Influences Decisions

What influences helped you to become a Christian? You could undoubtedly list many. Radio would probably be among these influences.

Listeners who write may not initially indicate "a decision." However, many times further correspondence reveals a commitment to Christ, such as—

Ohio: "I read as many of your sermon booklets as time allows. They have brought me to Christ. . . ."

A prisoner enrolled in the Bible course: "I want you to know I am living for Christ, and it is with your help that I have done this."

Italy: "I many times listen about Jesus and I have resolved to give Him my heart."

Japan: "Last spring I was suddenly introduced to this Christ. . . . Today I accept Christ's salvation. I desire baptism."

Note to Stamp Collectors

Earlier it was reported that any U.S. canceled stamps can be saved for resale. However, this is incorrect. All stamps can be used "except 3¢, 4¢ and 7¢ (airmail) ordinary stamps."

Commemorative and foreign stamps can be sent to Mrs. John H. Yoder, Elverson, Pa., to help with the Spanish broadcast and to Mrs. Minnie Winey, 1701 South Main St., Goshen, Ind., if you want proceeds to go to the Japanese broadcast.

If you want to help in this way, cut stamps from envelope about 1/8 inch from perforated edge of stamps and send them to either of the above addresses. Thank you.

Stations Discontinued

To help bring broadcasting costs in line with the gifts the following stations have been discontinued:

1. WAFC, Staunton, Va.
2. Radio Demerara, British Guiana, S.A.
3. HOXO, Panama
4. WVIL, Virgin Islands

Hostetter at Butler, Pa.

Bro. Hostetter reported evidences of the Spirit's work at a recent city-wide series at Butler, Pa., held Jan. 1-6. He was invited to speak by the local ministerium representing 80 per cent of Butler's church population. In addition to the evening services Bro. Hostetter also addressed a high-school assembly and various other groups.

Heart to Heart Time Change

WBVR, Boonville, is now releasing Heart to Heart at 9:15 a.m., Saturday, at 900 on the dial.

Joins Office Staff

Ava Eberly joined the office staff at Harrisonburg on Jan. 9. She is a recent high-school graduate of Turner Ashby High School and is the daughter of Mr. and Mrs. Marion Eberly of Dayton, Va.

A 28-year-old Amish schoolteacher was sentenced to ten days in the Medina County, Ohio, jail for violating a court order that forbade him to teach because he did not have a state certificate. A special council for the Medina school board charged that the Amish teach their children reading, writing, arithmetic, and spelling in English and German, but will not teach history, geography, science, or other subjects.

WMSA Weekly Notes

WMSA Around the World

Mail at the WMSA office comes from many parts of the world. Here are some bits of news which were sent to be shared with you:

From Bihar, India: "Oct. 20 the Bihar WMSA had its annual all-day women's meeting. 'God's Love' was the theme. . . . Eighty-eight women were present. . . . Among the guests present were Mrs. Atlee Beechy and daughters, Karen and Judy, from Goshen, Ind. The Indian women were interested in hearing Mrs. Beechy tell of WMSA at home preparing their lunch and getting together for a day of fellowship. . . ."—Esther M. Kniss.

From Sapporo, Japan: "Will you convey my personal thanks as well as that of our school board to the WMSA for their generous gift of \$100 (Free Literature Fund) for books for our American School in Hokkaido? To supply the demand of the students for reading material, the children have been sharing their personal books with each other. However, since the new books we've ordered are beginning to arrive, the children are delighted to have a 'library at school.' We have also set up a traveling library system so that any of the Hokkaido missionary families can check out six books for a month at a time. The mothers who are teaching their children at home and trying to help them enjoy reading English as much as Japanese really appreciate having a place to come to for good children's books. . . ."—Arleta Seltzer.

From Araguacema, Brazil: "Our women are meeting twice a month. . . . and are making stuffed animals and purses for their children. . . . They also exchanged names and are making aprons for each other. We purchased the materials with money sent from a WMSA group in Ohio. Without this gift they couldn't have done these things, as they don't have money for extras. . . ."—Awilda Rohrer.

From Kingston, Jamaica: "We are getting the WMSA Monthly and appreciate all the ideas printed there. . . . The recent project by the WMSA of getting books for our own personal library (Free Literature Fund) was a rich blessing. . . ."—Erma Metzler.

Montevideo to Get Evangelical Radio Station

Montevideo, Uruguay (MNS)—A contract for acquiring the facilities of a radio transmitter has been signed here. According to the terms of the contract the station will be used for the propagation of the Gospel beginning in May, 1961.

The acquisition was implemented by Eugene Jordan of Radio Station HCJB in co-operation with evangelical leaders in Montevideo. The evangelical community of Uruguay is backing the project with lively enthusiasm, according to the report.

—EFMA Missionary News Service.



RELIEF AND SERVICE

OVERSEAS SERVICES

Mennonite Central Committee held its annual meeting on Jan. 20, 21 at the Atlantic Hotel, Chicago. One of the major problems faced at the meeting was the extent to which MCC should respond to widening areas of tension arising in today's world.

Under a new membership arrangement, C. A. DeFehr represents the Mennonite Brethren. New members are David Neufeld and Esko Loewen (General Conference Mennonite Church), Amos Horst (Lancaster Conference of the Mennonite Church), and E. J. Swalm (Brethren in Christ Church).

Reports from Congo missionaries and relief workers as well as from general news sources indicate that the Baluba refugee situation has now reached a very critical stage, necessitating a definite increase in food distribution to save the lives of starving Congolese.

In government hospitals as well as in remote villages throughout the Bakwanga region, thousands of persons in various stages of starvation face death unless more aid is immediately forthcoming. Two thirds of an estimated 250,000 refugees are described as being in very serious need from lack of food.

"At a state hospital in the refugee village of Miami, representatives of CPRA (Congo Protestant Relief Agency) report seeing nearly 50 babies who could live no more than a few days. Only a medical assistant was in charge of the hospital and practically no medicines were available. It was as pitiful a sight of human misery and suffering from lack of food and medical care as I have ever seen," said Orie O. Miller, Akron, Pa., now in the Congo in the interest of MCC and CPRA.

The Balubas (refugees from political and tribal warfare) are living in a 400-square mile area in Kasai province. They are gathered in 11 village complexes around Bakwanga and along the roads radiating from the city. The refugees come from all parts of the Congo and many are from the Congo Inland Mission area.

Only about 80,000 of the estimated 250,000 refugees arrived in the Bakwanga area in time to plant crops this season. The majority are newcomers without any chance of harvesting crops.

The only real relief effort thus far has been that of a four-man team from CPRA. The team, composed of two missionaries of Congo Inland Mission and two Mennonite Pax men, is distributing about 30 tons of food (rice, beans, milk, and so on) a week. They are also distributing seeds and manioc roots for planting.

United Nations is now planning for the distribution of 30 tons of food a day plus a year's relief and rehabilitation program. The secessionist mining province of Kasai, under President Albert Kalonji, is not recognized by the UN, but the two have begun to co-operate in helping the refugees. In order to save as many lives as possible, CPRA may join forces with the proposed United Nations crash relief program.

Food distribution is a major part of the total CPRA program which also includes the "Operation Doctor" project, designed to provide 100 additional missionary doctors for overflowing mission hospitals.

CPRA is directed by Congo Protestant Council, a council of the Congo churches with the missions in associate membership. For many years this council has been the organization for fellowship, co-operation, and co-ordination of the efforts of more than 40 missions. North American contributions to CPRA are co-ordinated by a New York committee.

MCC is one of the seven groups co-operating in CPRA and is channeling its Congo relief interests through this agency. The extent of MCC participation in the Congo relief program was a major item for consideration at the MCC Annual Meeting in Chicago, Jan. 20 and 21.

I-W SERVICES

Young men wishing to accept a I-W assignment where they can assist a local mission are encouraged to consider Des Moines, Iowa. The Mennonite Fellowship needs fellows who will teach Sunday-school classes, lead music, and help with visitation. There are two general hospitals that usually need I-W men. Persons interested should write to Clarence Sutter, Pastor, 4001 West 56th St., Des Moines, Iowa.

VOLUNTARY SERVICES

Kansas City VS unit members invited persons who came to the Kansas City Mennonite Fellowship to participate in weekly craft activities. In addition to being an educational experience, this co-operative adventure provided valuable fellowship.

Several of the Kansas City VS-ers joined the young adult class of the Kansas City Fellowship in helping to clean up the debris after a home in the community burned.

The future administration of the Mathis Maternity Hospital will be discussed with the Secretary for Health and Welfare, E. C. Bender. The maternity hospital grew out of the nursing service which was provided by VS-ers in 1953. The original agreement held that the community would build the hospital if VS-ers would perform the services. However, this agreement never was put into practice. Now that the maternity hospital has liquidated all of the original investments, the Voluntary Service office is interested in turning the project over to a group that can give more permanent guidance.

Helping men of the street to find a meaningful place in society has been challenging work for Denver VS-er James Duncan, Stuarts Draft, Va. He comments about his work at the Denver rescue mission: "There are a lot of duties to be done here at the mission, pleasant and unpleasant. When I see a man come from the gutter to a decent place in society, from the depth of sin to joy in the Lord, I rejoice in the fact that the Lord led me to this type of work."

The Phoenix unit has begun a visitation program in the 43rd Avenue Migrant

Camp. The VS-ers use radio tapes produced by Luz y Verdad (Spanish) broadcast. Unit leader Leon Stutzman, Goshen, Ind., says that the migrants show a very good response to this type of contact.

When La Junta VS-ers noticed that a number of Catholic children loitered outside the Spanish Mennonite Church when they were conducting a club program, they invited the children to participate. But the children could only reply that the priest told them it would be a sin if they would enter another church.

Recently twelve members of the Portland, Ore., VS unit gave Gospel programs to four churches in Idaho. Other activities of this unit include a fellowship meal provided for the I-W's in the city.

Recently the Stanfield, Ariz., unit, after sponsoring a family night program in one of the migrant camps, discovered that a lady who recently gave birth to a baby was quite ill. She had a high fever and was partially paralyzed. After contacting the health department they transported her to a hospital as quickly as possible. At the present time she is improving satisfactorily.

Because local migrant teen-agers are interested in evening activities and fellowship, the Stanfield VS unit has installed lights in the back yard so that the VS-ers can provide a wholesome type of activity for the group. Recently thirty teen-agers came together for recreation. The unit always introduces a type of devotional period. Volunteers have also begun Sunday school in one of the camps.

Denver VS-ers are attempting to structure the girls' club similarly to MYF organization. Most of the responsibility now rests with the club members while the VS-ers serve as sponsors. Unit leader Daniel Kurtz, Greentown, Ohio, mentions that they are going to try to urge young fellows of the community to also participate in this type of wholesome youth activity.

The January orientation school consists of 17 young people. Their names and the places to which they have been assigned are: Dorothy Atkinson, Quakertown, Pa., to Stanfield, Ariz.; Ruth Balmer, Worton, Md., to Portland, Ore.; Ruth Clemmer, Franconia, Pa., to Kansas City, Mo.; Lewis Gingerich, Bayfield, Ont., to Froh Brothers in Sturgis, Mich.; Mary Ellen Hersherberger, Nappanee, Ind., to Denver, Colo.; Lorraine Horst, Ephrata, Pa., to Albuquerque, N. Mex.; Daniel Lapp, Lansdale, Pa., to Albuquerque, N. Mex.; Russel Leichty, Wayland, Iowa, to Denver, Colo.; Samuel Miller, Mio, Mich., to Hesston, Kans.; Viola Ramer, Nappanee, Ind., to Hannibal, Mo.; Harold and Sandra Shantz, Paris, Ont., to India; Clayton Steiner, Apple Creek, Ohio, to Hesston, Kans., for a few months, then on to Algeria; David Summer, Elsie, Mich., to Hesston, Kans.; Melvin Troyer, Mio, Mich., to La Junta, Colo.; Jerry Yoder, La Junta, Colo., to Froh Brothers in Sturgis, Mich.; Fran Zimmerly, Orrville, Ohio, to Albuquerque, N. Mex.; Elvin Zurcher, Orrville, Ohio, to Kansas City, Mo.

How many childless couples have adopted old folks when no children were available?—Dr. H. Clair Amstutz.



MISSION NEWS

Foreign Student Opportunity

On Oct. 2, 1960, eight Pakistani students attended the services at Englewood Mennonite Church in Chicago and remained for a fellowship dinner. They expressed deep appreciation for the fellowship of the congregation and the opportunity to worship with them.

The International Student, December, 1960, reports the work of their organization in a program called "Friendship for Overseas College and University Students." It tells of the wedding of a Nigerian couple on Oct. 28. The groom is a student at Howard University and his bride had just arrived in this country a few days before. Friends helped them make arrangements for their wedding and acted as their American parents.

"Mr. and Mrs. Leslie Hoover," the account goes on to say, "a Mennonite family from Soudersburg, Pa., turned over a new wing of their home to the bride and groom for their honeymoon.

"Now back in Washington, Mr. and Mrs. Ajagbe are still trying to figure out a way to say 'thank you' to all the American friends."

The International Student reports that the 200 African physicians now training in America are equal to the number now practicing in Africa. The number of Africans now in college abroad exceeds the total number of college graduates at home.

Laurence Horst, pastor of the Englewood congregation, Chicago, reports that more than half the people of the world live in countries closed to missionaries. Students



A Pakistan student shares concerns with a member of the Englewood Mennonite Church, Chicago, during his Oct. 2, 1960, fellowship visit.

from many of those lands are coming to North America to attend college or university. Says Bro. Horst, "This is an open door to foreign missions. Students tend to have open minds and are interested in new ideas and will investigate the Christian faith more freely than they would in their own countries. Every Christian can be a foreign missionary at home." Persons wishing more information may write to R. R. Smucker, 414 River Vista Drive, Goshen, Ind.

J. W. Davis has been preaching at the South Pekin, Ill., Mennonite Church.

Chinle, Ariz.—Stanley Weaver reports that Black Mountain Mission School is now responsible for released time Bible classes for children coming from the Black Mountain community who consider themselves Mennonite. This was brought about through administrative policy changes at the Chinle government boarding school.

Bro. Weaver says this adds work to their schedule, but they are happy to have influence in young lives. Under the new policy they will teach students up to high-school age; previously they stopped at third grade. Lita Rose Tosie and Naswood Burbank will be sharing in this new responsibility. Arlie Weaver and Berntha Burbank will assist.

Mission workers will also hold Sunday morning services at the school for the new students.

Corpus Christi, Texas—In the morning service Jan. 1 three people were baptized into the Corpus Christi Spanish Church. Another man came forward for baptism but cannot be received until certain family matters are straightened out.

Kansas City, Mo.—Freeman Mast, leader of the VS unit in Kansas City, preached the morning message at Kansas City Mennonite Fellowship Jan. 1.

Rocky Ford, Colo.—David Castillo spoke on "The Story of Our Church" in a program given by the Spanish Mennonite Church on Jan. 8 at which the Rocky Ford and La Junta congregations met in La Junta in a joint service.

South Bend, Ind.—Fourteen confessions were made at Hope Rescue Mission in December. Tobe E. Schmucker, superintendent, had three outside speaking appointments: Hopewell Mennonite Church at Kouts, Ind., on Dec. 4; Olive Mennonite Church at Elkhart, Ind., on Dec. 11; and Community Congregational Christian Church at South Bend, Ind., on Dec. 18.

FOREIGN MISSIONS

Argentina—The Executive Committee of the Argentine Conference met Dec. 27. Items on the agenda included matter for review with J. D. Graber during his visit: proportional support arrangements for Argentine workers, expansion into educational programs, promotion of Latin-American missions and closer relationship with North American churches, need for expanding facilities, and length of missionary furloughs.

Among other items of concern were ministerial student aid, the Montevideo Seminary report, representation for the Argentine conference on North American church organizations, the calling of Montevideo Seminary graduate Lucio Casas to the pastorate at America during Floyd Sieber's furlough, approval of Mennonite Broadcast's appointment of Eduardo and Marta Alvarez as representatives of the Luz y Verdad broadcast in lower South America, and discussion of ways to find meeting places in Villa Ballester and El Talar where Mario Snyder is opening services.

Tokyo, Japan—Eugene Blosser's address will change Feb. 1 from 285, 1-chome, Horinouchi, Suginami-Ku, Tokyo, Japan, to Taiki-cho, Hiroo-Gun, Hokkaido, Japan.

(Continued on page 91)

Your Treasurer Reports

Missions Week Contributions as of
January 13

1959	1960
\$125,445.80	\$181,956.20

Although the 1960 figure is noticeably higher, in 1959 sizable district mission board forwardings had not yet arrived. The 1960 figure does include all districts reports for December, however. The difference between the two figures above is smaller by perhaps \$10,000.

The fiscal year ends March 31. Although contributions are somewhat below hoped-for levels, they are still arriving and response has been encouraging. Bro. J. C. Wenger's GOSPEL HERALD editorial of Dec. 6 has stimulated giving, for which we thank God and His church.

Fraternally yours,
H. Ernest Bennett, Treasurer.

DISTRICT BOARDS

London, Ont.—The January, 1961, newsletter of the London Rescue Mission, a project of the Ontario Amish Mennonite Mission Board, reports that 48,040 meals were served in 1960 at the mission, and 19,570 lodgings were given. In December 3,792 meals were served, and 1,683 lodgings were given. Six Mennonite churches were scheduled to hold meetings at the mission in January.

HEALTH AND WELFARE

Kansas City, Mo.—On Jan. 30 and 31 the Executive Committee of the General Board will meet here (conjointly with the Health and Welfare Committee on Jan. 31). On Feb. 1 and 2 the Association of Mennonite Hospitals and Homes will meet at Municipal Auditorium in the same city. The public is invited to the latter meeting.

HOME MISSIONS

Chicago, Ill.—Kermit Derstine, Secretary for VS Personnel of the General Board, will be guest speaker at the Englewood Church annual MYF rally scheduled for Saturday evening, Feb. 4.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The Lawrence Brunk family, Argentina, worshipped with the Martinsburg, Pa., congregation on Jan. 22. A fellowship dinner was planned for the Sunday noon meal.

Bro. Ellis Gerber and wife, Congo missionaries, gave a program at Pleasant View, North Lawrence, Ohio, on Jan. 8.

Bro. Harvey Barkman, missionary and Director of Education for the Congo Inland Mission, spoke concerning the work there at Forks, Middlebury, Ind., on Jan. 8.

Sister Amelia Charles, widow of J. D. Charles, teacher at Hesston College from 1909 until his death in 1923, died of cancer on Jan. 7, at the Norristown, Pa., State Hospital, where she had been a patient since 1955.

The work which began at Headrick, Johnstown, Pa., in 1935, took on congregational status on Jan. 8. This was an outpost of the Thomas congregation.

Bro. J. Robert Kreider, Goshen, Ind., brought the morning message at Beech, Louisville, Ohio, on Jan. 1.

The South Colon Church, Colon, Mich., has purchased the school building across the road from the old church building and is planning to use it for a place of worship in the future. They hope to continue to rent the old building, which has a larger auditorium, for summer Bible school and other special meetings.

Bro. Luke L. Horst, Reading, Pa., was guest speaker at Herstein's Chapel, Neifers, Pa., on Jan. 15.

Speakers at Friendship, Bedford, Ohio, on Jan. 8 were Bro. D. A. Yoder, Elkhart, Ind., and Bro. Dean Wyse, who spoke on his experiences as Pax man in Nepal recently.

Guest speaker at First Mennonite, Morton, Ill., on Jan. 22 was William Stauffer, Sugar Creek, Ohio.

Puzzled about prayer? "Nine Things Prayer Isn't" in the February issue of Christian Living clears away some of the smoke so that we can begin to think clearly about prayer.

The tenth printing of Mennonite Community Cookbook, by Mary Emma Shwalter, has been ordered. Second printings of Group Dynamics in Evangelism, by Paul M. Miller, and Through Sunlight and Shadow, by Evelyn Bauer, are scheduled to appear shortly. The fourth printing of How

to Live a Dynamic Christian Life, by John C. Wenger, is now off the press.

Bro. N. A. Lind, Route 1, Sweet Home, Oreg., will be celebrating his 80th birthday on Feb. 15.

Bro. and Sister Elmer J. Meyer observed their fortieth wedding anniversary on Dec. 25. Bro. Meyer has served as deacon since 1936, first at the Oak Grove Pleasant Hill congregations near Smithville, Ohio, and later at Pleasant Hill.

The Church Bulletin, Vol. 1, No. 1, from the Chappell, Neb., and the Glen Allan, Ont., congregations came to the GOSPEL HERALD office this week. Bro. Cletus Miller is pastor at Chappell and Bro. Amsey Martin at Glen Allan. We appreciate receiving bulletins from the different congregations. They are a chief source of "Field Notes" news.

Bro. S. S. Miller, and the Men's Chorus from Kouts, Ind., gave a program at Hopevale, Ill., on Jan. 22.

The Community Mennonite Church Bulletin, Kansas City, Mo., announced a recent prayer meeting as follows: "The church prays: Theme—Following the Editor in South America. As we travel with the Erbs . . . in South America, there emerges for us many items for which we ought to pray and give God thanks." The Erbs will appreciate your prayers as they serve in South America.

Bro. Moses Slabaugh, Harrisonburg, Va., preached at Zion, Birdsboro, Pa., the morning and evening of Jan. 8.

Bro. Dan Bench from the Mt. Zion congregation, Versailles, Mo., celebrated his 93rd birthday on Jan. 3; Bro. A. L. Buzard, of the Belmont congregation, Elkhart, Ind., his 90th on Jan. 9, and Bro. Jesse C. Snively, Paradise, Pa., 'congregation, will be 90 on Jan. 28.

Bro. Peter Dyck, MCC European Area director, spoke at St. Jacobs, Ont., on Jan. 14.

Bro. Leo Ulrich, recently returned from service in Haiti, spoke at the Bloomington, Ill., church on Jan. 15.

Bro. Clifford King, Secretary of Music in the South Central Conference, spoke in a vesper service at First Mennonite, Colorado Springs, Colo., on Jan. 8.

New members: two by baptism and two by confession of faith at Logsdon, Oreg., Jan. 8; twelve by baptism at Mattawana, Pa., on Jan. 15.

Bro. Willard Mayer closed a series of meetings at Paradise Valley C.M. Church, Phoenix, Ariz., on Jan. 13. At this time Bro. Noah Yoder was ordained to the ministry by lot. His address is 2451 West Alice, Phoenix, Ariz. Telephone: XI 3-1555, Phoenix.

Bro. David Mann, Albany, Oreg., spoke on Christian courtship at Sweet Home, Oreg., on Jan. 8.

Bro. Daniel Stoltzfus, of the Lancaster community, began work at the Weaver Bookstore, Lancaster, Pa., on Jan. 6. He is supervisor in the shipping and receiving department.

The Herald Summer Bible School Leader's Guide for 1961, a supplement to the summer Bible school materials, and other promotional materials, will be mailed out within a few weeks to all summer Bible school superintendents, by Bro. Paul R. Clemens, Secretary of Summer Bible Schools, Lansdale, Pa.

Bro. Edward Stoltzfus, West Liberty, Ohio, taught a class in church music and one on service opportunities for church members at the winter Bible school in Phoenix, Ariz., Jan. 15-27.

Bro. Maynard Headings and wife, missionaries in Mexico, gave the evening program at Sunnyslope, Phoenix, Ariz., on Jan. 8.

Bro. Don Jacobs, Tanganyika, was missionary hour speaker at Congregational Mennonite, Marietta, Pa., on Jan. 22.

Newly elected members of the Pacific Coast Mission Board are David Mann, president; David Hostetter, vice-president; and Daniel Gingerich, fifth member. Re-elected were Norman Lind, Jr., secretary, and Albert Snyder, treasurer.

Farewell and consecration services for Harold and Sandra Shantz were held at Erb Street, Waterloo, Ont., on Jan. 22. Bro. and Sister Shantz plan to serve in Landour, India, in VS.

ANNOUNCEMENTS

Bro. Don Jacobs, Tanganyika, at Barrville, Belleville, Pa., Feb. 5.

Winter Bible School, Conestoga, Morgantown, Pa., Monday through Friday, Feb. 20 to March 3. Instructors: Omar Kurtz, William Weaver, Jr., Kurtz, John Glick, and Chester Kurtz.

Change of address: Ross Goldfus from New Holland, Pa., to Route 3, Lititz, Pa. James H. Lark from Los Angeles, Calif., to 2345 S. Eunice Ave., Fresno 6, Calif. Nelson Hilstad from 1322 S. 8th St., to Route 4, Box 46, Goshen, Ind.

Music Conference, Mennonite Church of Scottsdale, Pa., Feb. 18, 19. Guest speaker: Gerald C. Studer, Smithville, Ohio.

Prophecy Conference at Lindale, Linville, Va., Jan. 28, 29. Guest speaker: Truman Brunk, Newport News, Va.

Calendar

E.M.C. Ministers' Week, Jan. 30 to Feb. 3.
Assoc. of Mennonite Hospitals and Homes, annual meeting, Kansas City, Mo., Jan. 31 to Feb. 3.
Christian Life Conference, Hesston, Kans., Feb. 5-12.
Ministers' Week, Hesston, Kans., Feb. 7-10.
Conservative Conference Minister's Fellowship, Arthur, Ill., Feb. 13-15.
World Day of Prayer, Feb. 17.
Weekend evangelistic conference, sponsored by Augsburg Crusades, Conestoga Valley High School, Lancaster, Pa., March 3-5.
Eastern Mennonite Board of Missions and Charities, annual meeting, Weaverland, East Earl, Pa., March 7-9.
Puerto Rico Conference, March 10-12.
Publications Board Meeting, Doylestown, Pa., March 24-26.
Illinois Mennonite Mission Board, Science Ridge, Sterling, Ill., April 21, 22.
Mennonite Board of Missions and Charities, Morton, Ill., June 20-25.
Ohio MYF Convention, Beech Church, Louisville, Ohio, June 23-25.
All-English Conference, Springs, Pa., July 28, 29.
South Central Conference, Aug. 1-3.
Iowa-Nebraska Conference, Beemer, Neb., Aug. 8-11.
Illinois Conference, Platteville, Ill., Aug. 8-11.
Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 13-15.
MYF Convention, Lebanon, Oreg., Aug. 17-20.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.

Coming Next Week—

A special issue in honor of the 400th anniversary of the death of Menno Simons. Featured will be excerpts from Menno's writings, a historical sketch by Harold S. Bender, pictures of Menno, and a suggested anniversary program for local congregations by Melvin Gingerich. Don't miss next week's GOSPEL HERALD.

New telephone number of Curtis Godshall, Centerach, L.I., is Juniper 8-3151.

David Burkholder, Northern Light Gospel Mission, showing pictures and telling about the work among the Canadian Indians, at the Blue Ball, Pa., Fire Hall, on Saturday evening, Jan. 28.

The School for Ministers at Goshen College begins on Tuesday morning February 7 and ends Friday afternoon, February 24. Twelve college and seminary professors will be serving as teachers and special lecturers along with several guest teachers. Reservations for housing or for additional information should be sent to Paul M. Miller, Goshen College Biblical Seminary. Ministers are cordially invited to attend this school.

EVANGELISTIC MEETINGS

E. J. Swalm at Blenheim, New Dundee, Ont., Jan. 24-29. John Garber, Burton, Ohio, at Pleasant View C.M., Berlin, Ohio, Jan. 13-15. Elno Steiner, Elkhart, Ind., at Imlay City, Mich., Jan. 15-22. Milo Kauffman, Hesston, Kans., at Forks, Middlebury, Ind., Jan. 29 to Feb. 5. Clarence J. Ramer, Duchess, Alta., at Sweet Home, Oreg., Feb. 5-12.

Mission News

CONTINUED

Brazil-Araguacema was favored this year by good weather for Christmas. An outstanding response to Christmas services resulted. Sunday-school attendance was 100 more than any previous record, or 226 in all. The Sunday evening service drew 250 persons inside and many more outside who couldn't get in. Sunny weather the days before gave everyone an opportunity to wash and have dry clothes, not always possible with small wardrobes in the December rainy season.

The Gospel is having good acceptance at Araguacema. Four persons accepted Christ through the work of a young Christian mother who works away from home all day to feed her three small children. She herself has not yet been baptized! In all, 38 persons accepted Christ here in 1960.

Ghana-Carson Moyer writes, "This has been a year of new experiences—of sorrow and joy. The Hostetters went on furlough in May and Erma Grove in July. Suddenly we found ourselves alone with the infant church. At times we have felt sorry for our baby brothers in the Lord as they tried to stand and fell. Many times we have had the privilege of seeing them stand up and walk. Four new churches have been added to the Mennonite Fellowship in Ghana during 1960, making nine in all. According to requests, that number could be doubled during 1961. Pray that we may have wisdom to discern the Lord's guidance."

India-Bihar workers report that Jitwa and his wife have been believers for over a year. On Dec. 18 they were radiant with joy as they were baptized and received into the Kusumtoli Church here. They publicly dedicated their two children to God.

Throughout the Bihar churches a number

of sisters have begun Muthi-dan, taking out a handful of rice as the Lord's portion every time they cook a meal. Two of the evangelists recently committed themselves to give one tenth of their earnings to the Lord. These are responses to the workers' retreat on stewardship in September.

On Dec. 7, Milton Vogt's aunt, Emma Ruth, a teacher at Landour, Mussoorie, came to spend a week with the Vogts. One evening the boarding girls and boys came in to sing Christmas songs with Aunt Emma and Myra Jean Vogt at the piano. After some games, Bro. Vogt led a devotional service to close the happy fellowship.

India-Florence Nafziger, R.N., writes from Dhamtari of her reactions to her assignment following her return from furlough this fall. "Things are beginning to settle down into a normal groove again. Betty (Elizabeth Erb) left just one week after my arrival, which left very little time to take over her work. It is a good thing that she had so well organized the work that whether I do much or understand what is going on or not, the work still goes on fairly smoothly. There have been many changes.

"The ones which seem to me to be the best concern giving a great deal of responsibility to our two assistants. Here they are called Sister Tutors—although one of them is a 'Brother.' Suniti Masih makes out the monthly duty schedules and attends to their smooth running day by day, thus relieving us of the little details which take up so much time. Samuel Sagun takes the responsibility of keeping up the student's records, keeping up the book supply, and many other duties in the education department.

"It has been nice to see all my old friends. We have had unusual opportunities of visiting in Hindu homes, too. We were invited into some Mohammedan homes and were taken where we could see out over the city. It begins to look like a modern city, all lit up by electricity.

"We have been met with more friendliness than ever before. We are glad to be able to meet with the influential members of the Hindu and Jain (and Muslim) communities. We have never been able to reach them before. Now they seem glad to talk with us, seem anxious to read our books, and invite us freely into their homes. Pray that we may be windows for Christ's life to shine through."

Elkhart, Ind.—On Jan. 12 J. D. Graber arrived in New York from South America to be with his family during the critical illness of his son-in-law, Richard Nase. Bro. Nase, a graduate student at University of Michigan, entered University Hospital, Ann Arbor, Mich., on Nov. 24 when his illness was diagnosed as leukemia. With the uncertainty of Bro. Nase's condition at the time of Bro. Graber's departure Dec. 9, the Executive Committee arranged for Bro. Graber to be called home on short notice. Bro. Nase was put on the critical list Jan. 9, and Board officers decided to call Bro. Graber home immediately. He was in the Argentine Chaco at the time, however, and could not be reached immediately.

Brussels, Belgium—The annual report of the work in east Brussels, under the direc-

tion of Pastor-evangelist Jules Lambotte, shows that three services are held on Sunday and weekly meetings are scheduled on both Wednesday and Thursday. In addition, Parents' Circle meets the first Sunday of the month, Youth Circle the fourth, and Young Women the second Tuesday.

Forty-four persons, 28 of whom are under 30 years old, attend regularly at least one meeting a week; 20 others attend at least once a month. This is an increase since last year. Twenty children and young people of the congregation attended summer camp at Ohain, Belgium.

Beginning last fall, public schools offered a course in Protestant religion. At the pastor's suggestion, 32 children from the congregation registered for the course.

A doctor, lawyer, professor, directress of a nursing school, policeman, and three pastors gave assistance for discussing numerous subjects related to parents' responsibility at the monthly Parents' Circle meetings. These were held in the Lambotte apartment.

Addis Ababa, Ethiopia—Word from Daniel Sensenig assured the Eastern Board of the health and safety of missionaries during the recent uprising in Addis. First sign of difficulty was on Dec. 14 when telephone service was disrupted. Bro. Henry Hostetter, who was visiting Ethiopia missions at the time, and Bro. Sensenig were attempting to go from Addis to Nazareth, but were unable to leave the city. Although much military personnel was seen in the city, the situation remained quiet until late afternoon of the following day. All missionaries in the city were together on the Blind School compound. They were thankful for the stone wall surrounding the school, as shooting could be heard close by, which continued through the night. After the rebellion was quelled and quietness restored, airline service, electricity, and telephone service were resumed.

CHRISTIAN RELIEF AND SERVICE

(Continued from page 85)

I-W, VS, and MCC foreign relief and service support, the committee mulled over all these questions. Together, they decided to lay the matter before the church. Desirably, our support for foreign relief should increase by a minimum of \$14,000 this year in order to make possible relief in the Congo, in Algeria, and to Jordanian Bedouins. Can we do it in the face of all these negative factors?

Procedures are clear. Each congregation is asked to face its relief and service responsibilities seriously. In addition to carrying on service activities at home through WMSA, MSO, and MDS, every congregation has opportunity to share in the larger program through regular (the committee suggests monthly) relief and service offerings. From the whole church throughout North America they suggest that relief and service offerings should total 50¢ per member per month to do this job. This is an average, or as someone has said, not a "ceiling" but a "floor"—not

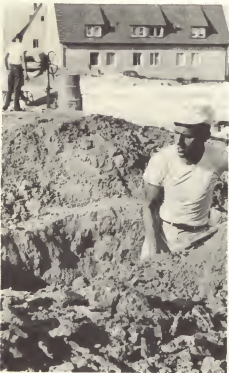
the maximum but the minimum needed to carry on the program.

Some congregations or persons may sense that others may not have conviction or ability to do this. They may then decide that they will do more. This can be very significant in the entire program, the committee feels.

Contributions of all kinds should be sent through the district mission board treasurer or to the Elkhart office clearly marked for relief and service since no "mission" funds are used for relief and service purposes. Individual contributions may be handled the same way.

How shall we answer the question the Relief and Service Committee has placed before us? Again the procedures are clear. It is not clear whether we have the financial capability in the present general financial situation of North America or whether we have the intention or desire to meet this spiritual challenge as a church. In any case, whatever we do must be done with proper motives, say in the spirit of II Cor. 9 or I John 3. Are we mature enough spiritually to do this?

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:16-18).



Dan Rohrer, Ronks, Pa., digging a ditch near the church built by Pax men at Bechtoldsdissen, Germany, last year. From 1955 to 1957 Pax men helped build 49 houses for Mennonite refugees.

Elkhart, Ind.

MENNONITE VOLUNTARY SERVICE

(Continued from page 86)

by 18 people working for six weeks. They laid brick to window level and above under the supervision of an experienced mason. Another work camp established the foundation footing for a Red Cross kindergarten in Berlin.

Work campers assisted in construction of a refugee home near Kaiserslautern, Germany, and of a refugee church basement near Graz, Austria. An old mill near Salzburg, Austria, was converted into a children's home for mulatto children of American servicemen. In Vienna, volunteers remodeled a staff house for a Protestant institution for retarded children. Fifteen MVS girls served as nurse aides in an Evangelisch hospital and received praise from staff and patients for their interest and service.

In MVS work camps, young people work together and experience the fellowship of a living Christian community. Through practical work Christian love becomes active service and Christian faith is translated into positive action. Complementing the practical work is the group fellowship, developed through the social, educational, and spiritual aspects of group living. The sharing of ideas through Bible study, evening meditations, and informal discussions is encouraged.

Friendly contact between the host community and the camp acquaints the local residents and the volunteers with the backgrounds, the customs, the concerns, and the aspirations of other people and other countries and helps to break down barriers which lead to misunderstanding. The MVS program of developing international understanding among youth is based upon the conviction that Christian faith must express itself in everyday living and that hate and mistrust must be replaced by a life of active love.

Work camps are held for periods of from three to seven weeks, but the majority last about five weeks. Minimum length of service is three weeks. Campers work on the project from 35 to 40 hours a week. A project leader organizes the work and acts as a liaison between the contractor and the campers.

The majority of the work campers are students; others represent various professions and vocations. Any young person between the ages of 18 and 30 is welcome to participate in these camps if he is interested in voluntary service, is ready to respect differing individual convictions, and is willing to contribute to the common life of the group.

The China Inland Mission reports that the last Christian bookstore as such in Communist China has now been confiscated.—The New Way Bulletin.

BECOMING A DISCIPLE

(Continued from page 80)

who does not accept God's perfect plan by which man may be justified before God is like the self-willed guest who saw no need of the wedding garment. Surely, only man's voluntary acceptance of the divine plan can bring him into the blessed relation of discipleship.

Again we note that a personal decision is quite essential before one can become a disciple. We need not wait for others to decide for us. God expects independent, very personal decisions. It seems easier to follow the crowd. Disciples are those whose personalities are won to an allegiance to Christ. Their inner selves respond to the miraculous power of God's love-strategy. By their God-given power of choice they overwhelmingly elect to become followers of the lowly man of Galilee.

What does it matter if one must stand alone in his decision? Many a Bible character found a faith strong enough to endure such an ordeal. Not least among them were Jeremiah, the weeping prophet of Jerusalem; Ezekiel, the prophet of the exile; and Daniel of the lions' den.

No less essential is the realization on the part of a would-be disciple that *discipleship is costly*. Our Lord is not looking for "softies." Too many persons will say: "I cannot stand up under such a program." Yet everyone must know that the claims of Jesus come first. The amazing thing is that wholehearted followers of Christ are never sorry for having become disciples. People who became disciples of Jesus in New Testament times were men of the common sort. But each one was molded and dressed down by the Spirit of God until his whole concept of life was changed.

Avaricious businessmen, like Matthew and Zacchaeus, became sharing Christians; aggressive and dominating executives, like Peter and Paul, became humble and sincere followers; timid, hesitant seekers after truth, like John the beloved disciple, became the boldest of evangelists; youthful camp followers of Paul in his tours of evangelism, like Timothy and Titus, became trusted leaders in the new churches. Superstition and idolatry were purged from entire communities and the resident families became enthusiastic propagandists for Christ. A new vision and a persistent faith led them on into self-sacrificing service under the new name, *Christian*, which implied discipleship with others in the body of Christ.

Discipleship is not a casual opportunity for one who desires to try a new system. It demands the best of any man. It is a challenging job. It is a life vocation designed for heroes of faith and devotion.

La Junta, Colo.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Eby-Rhodes—Harold Franklin Eby, Dallas Center, Iowa, and Mildred Pauline Rhodes, Bridgewater, Va., both of the Chicago Avenue Church, by Harold Eshleman at the church, Dec. 2, 1960.

Glimer-Keim—Eugene R. Glimer, Derby, Conn., and Phyllis Laurine Keim, Derby, Conn., First Mennonite cong., by Marcus Bishop at the First Mennonite Church, Dec. 23, 1960.

Groff-Warfel—John H. Groff, Washington Boro, Pa., Masonville cong., and Anna Ruth Warfel, Conestoga, Pa., River Corner cong., by David N. Thomas at the Byerland Church, Jan. 7, 1961.

Kaufman-Wenger—John K. Kaufman, Sandy Hill cong., Sadsburyville, Pa., and Ruth Maria Wenger, Mt. Pleasant cong., Fentress, Va., by John I. Smucker at the Mennonite House of Friendship, Bronx, N.Y., Aug. 27, 1960.

Kinzer-Musser—Foster J. Kinzer, Goshen, Ind., Goshen College cong., and Anna M. Musser, Manheim (Pa.) cong., by Jesse Neuschwander at the home of Leslie K. Hoover, Soudersburg, Pa., Dec. 24, 1960.

Lehman-Sarvis—Galen F. Lehman, Mechanicville, Pa., Churchtown cong., and Pearl Anna Sarvis, Chambersburg, Pa., Pleasant View cong., by Amos E. Martin at the home of the bride, Dec. 31, 1960.

Miller-Hahn—Joseph Miller, Jr., Salem cong., Foraker, Ind., and Phyllis Irene Hahn, Olive cong., Elkhart, Ind., by J. C. Wenger, assisted by Marvin J. Miller, brother of the groom, at the Olive Church, Jan. 7, 1961.

Stutzman-Weyers—Lawrence D. Stutzman, Denver, Colo., Milford (Nebr.) cong., and Waldyne Weyers, Englewood, Colo., by Marcus Bishop at the First Mennonite Church, Dec. 24, 1960.

Swartzentruber—Miller—Norman Swartzentruber, Turner, Mich., Riverside C.M. cong., and Anna Mac Miller, Wooster, Ohio, Farmers-town cong., by Paul R. Miller at Farmertown, Dec. 25, 1960.

Sweet—Bontrager—Michael Paul Sweet, Alden Presbyterian Church, and Charlotte Yvonne Bontrager, Alden Mennonite Church, both of Alden, N.Y., by David Beachy, assisted by Joseph Baer, at the Mennonite Church, June 18, 1960.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bauman, Leland and Julia (Troyer), Napanee, Ind., first child, a daughter, Tampa Joy, Nov. 23, 1960.

Brubacher, Irvin and Helen (Cressman), Bridgeport, Ont., fifth child, fourth daughter, Jennifer Louise, Sept. 6, 1960.

Dayton, Arthur D. and La Vonnella (Ballard), East Lansing, Mich., second daughter, Alicia La Vonnella, Dec. 14, 1960.

Denlinger, Roy K. and R. Elveta (Groff), Cordonville, Pa., fourth child, second daughter, Cynthia Dawn, Nov. 10, 1960.

Detweiler, Clinton and Adella (Yoder), Wichita, Kans., third child, second daughter, Tina Joy, Dec. 23, 1960.

Doyle, Grady and Iva (Miller), Vassar, Mich., fifth child, third daughter, Barbara Ann.

Eby, Lawrence S. and Mary Jane (Brenne-man), Ann Arbor, Mich., second son, Donald Garth, Sept. 22, 1960.

Freeman Gordon and Lydia (Weber), Breslau, Ont., fifth child, fourth son, Darcy Lee, Nov. 26, 1960.

Fretz, Paul and Viola (Musselman), Florida, Ont., second daughter, Barbara Lynn, Dec. 4, 1960.

Fry, Robert and Sara (Yoder), Goshen, Ind., first child, Thomas Edgar, Nov. 22, 1960.

Fry, Jacob and Mary Ellen (Bontrager), Topeka, Ind., second daughter, Cynthia Ann, Dec. 8, 1960.

Gentry, Eugene and Mary, St. Louis, Mo., eighth child, fourth daughter, Carrie Mae, Dec. 5, 1960.

Gerber, Norman and Sara (Mitchell), Lebanon, Ore., first child, Ellen Rae, Dec. 30, 1960.

Gifford, Raymond and Dorothy (Stutzman), Friend, Nebr., a daughter, Emily Sue, Sept. 27, 1960.

Gilson, William G. and Gertrude (Troyer), Burton, Ohio, eighth and ninth children, third and fourth sons, Daniel James and David Eugene, Nov. 28, 1960.

Good, Lloyd and Verda (Hershberger), Rantoul, Ill., fourth child, third son, Jeffery James, Dec. 30, 1960.

Groff, Harold Jr., and Miriam Ruth (Brubaker), Stevens, Pa., first child, Harold Lamar, Jan. 9, 1961.

Hackman, Samuel and Esther (Meyers), Bato, Pa., eighth child, fourth daughter, Rhoda, Nov. 23, 1960.

Henshey, Harold and Betty (Moyer), Souderston, Pa., third child, second son, Douglas Edward, Jan. 8, 1961.

Horst, Henry K. and Beatrice (Garrett), Germantown, Md., fourth child, third daughter, Lois Ann, Dec. 3, 1960.

Horst, Joseph F. and Martha (Leaman), Bridgewater, Va., first child, Kenneth Dale, Jan. 9, 1961.

Hostetter, Daniel S. and Rhoda (Nisley), Millsville, Pa., fifth child, third son, Arthur N. D., Dec. 1960.

Kanagy Joe S. and Elizabeth (Marnier) Wellman, Iowa, fourth child, third son, James Lowell, Dec. 18, 1960.

Kaufman, John S. and Marilyn (Steiner), Orrville, Ohio, fifth son, Jeffrey Neal, Dec. 30, 1960.

Lapp Artin and Janet (Bickel), Franconia, Pa., first child, Andrew Scott, Dec. 9, 1960.

Layman, Amos W. and Rebecca (Warfel), Portsmouth, Va., fifth and sixth children, second son and fourth daughter, Chester Eugene and Esther Arlene, Jan. 4, 1961.

Leaman, Luke M. and Dorothy (Wanner), Bareville, Pa., fourth child, first son, Dale Linford, Jan. 6, 1961.

Lehman, Harold and Beulah (Kinsey), Wells-ville, N.Y., fifth child, third son, Wayne Richard, Oct. 19, 1960.

Liechty, Wayne and Joanna (Kratzer) Apple Creek, Ohio, third and fourth children, second and third sons, Randal Edward and Ronald Dan, Dec. 16, 1960.

Martin, Daniel E. and Elva (Petre), Smithsburg, Md., first child, Rufus Daniel, Jan. 5, 1961.

Metzger, Abner and Elinor (Martin), Elmira, Ont., second child, first son, Douglas Paul, Dec. 19, 1960.

Miller, Enos J. and Miriam (Zook), Goodville, Pa., second child, first son, Virgil Stanley, Dec. 19, 1960.

Miller, Gaylord and Marilyn (Miller) Topeka, Ind., third, first daughter, Crystal Ann, Jan. 5, 1961.

Miller, George and Florence (Erb), Bainbridge, Pa., fifth child, second daughter, Linda E., Dec. 23, 1960.

Nafziger, Dr. Myrl A. and Twila (Hostetter), Wadsworth, Ohio, fourth child, third son, Daniel Alan, Dec. 11, 1960.

Plank, Donald and Doris (Good), Logan, Ohio, second child, first son, David Wayne, Dec. 30, 1960.

Riser, Benjamin M. and Barbara (Hege),

Greencastle, Pa., fifth child, second daughter, Jewel Marie, Sept. 18, 1960.

Robinson Maria and Helen, St. Louis, Mo., fourth child, second son, Stephen Nathaniel, Jan. 5, 1961.

Ross, Jacob and May (Erb), Brunner, Ont., second son, Ricky Dale, Dec. 8, 1960.

Roth, Vernon and Betty (Miller), Stratford, Ont., second daughter, Janet Louise, Dec. 27, 1960.

Shetler, Dale E. and Winona (Schrock) Pigeon, Mich., third child, second daughter, Teresa Jo, Dec. 11, 1960.

Snider, Ernest and Lois (Schiffler), Upland, Calif., second adopted child, first daughter, Darlene Gay, born Oct. 26, 1960; adopted Nov. 18, 1960.

Snyder, Paul and Martha (Martin), Breslau, Ont., second son, Neil Lynn, Sept. 18, 1960.

Stoltzfus, Paul and Myer (Myer), Gap, Pa., second son, Kevin Lamar, Dec. 28, 1960.

Swartzentruber, Elmer W. and Esther Pauline (Knepp), Montgomery, Ind., seventh child, sixth daughter, Judith Elaine, Dec. 20, 1960.

Swartzentruber, Hubert and Julia (Lambke), St. Louis, Mo., second child, first daughter, Lorna Elaine, Dec. 25, 1960.

Swartzentruber, Melvin and Mary (Grabner), Indianapolis, Ind., second child, first daughter, Jane Lynette, Sept. 26, 1960.

Swartzentruber, Marvin and Miriam (Swartzentruber), Mt. Pleasant, Iowa, fifth child, third son, Mark Anthony, Dec. 31, 1960.

Vale Joseph and Sarah (Bauman), Waterloo, Ont., sixth child, second son, Murray James, Nov. 21, 1960.

Weber, Lyle and Ruby (Bender), Waterloo, Ont., fifth child, second son, Ricky Dean, Dec. 14, 1960.

Weber, Ralph and Alice (Habermehl), Elmira, Ont., sixth child, fifth son, Darcy Grant, Nov. 28, 1960.

Wingard, Freeman and Beverly (Shoecraft), Topeka, Ind., second daughter, Amanda Lee, Dec. 16, 1960.

Witherow, Cary Eugene and Sarah May (Leichty), Fort Wayne, Ind., first child, Gregory Eugene, Dec. 15, 1960.

Yoder Lester A. and Florine (Lehman), Arthur, Ill., third child, second son, Bruce Alan, Jan. 3, 1961.

Yoder, Terry and Sharon (Weirich), Goshen, Ind., third child, second son, Jerold LeRoy, Dec. 30, 1960.

Anniversaries

Eichelberger. Mr. and Mrs. Henry Eichelberger observed their golden wedding anniversary on Dec. 11, 1960, with open house in the afternoon at the Hopedale (Ill.) Mennonite Church. They have 5 living children: Ervin, Lagrange, Ind.; Clarence and Wilbert, Hopedale; Verda—Mrs. Paul Miller, Hebron, Ind.; and Bernice—Mrs. Wayne Sutter, Morton, Ill. They have 14 grandchildren. Over 200 relatives and friends attended to offer their congratulations and best wishes and to make this anniversary a memorial occasion.

Kauffman. Joseph E. Kauffman and Katie Yoder were married on Dec. 23, 1900, at Wellman, Iowa, by William Miller. In 1912 they moved to a farm near Tofield, Alta., where they have resided since. They have 5 children: Ralph and George, Los Angeles, Calif.; Mary—Mrs. Dan Brenneman, Kalispell, Mont.; Loyal and Joseph, Tofield. They have 15 grandchildren and 13 great-grandchildren. A family dinner was held on Dec. 23 at the home of their son Joseph, in honor of their sixtieth anniversary. Bro. Kauffman served the Salem Church as deacon from 1915 to 1944.

Stauffer. Sam Stauffer and Elizabeth Roth were married on Dec. 27, 1910, at Shickley,

Nehr., by Joe Schlegel. In 1916 they moved to a farm near Tofield, Alta. They have 3 children: Boyd, Edith—Mrs. Joe Kaufman, and Dorothy—Mrs. John Maurer, all of Tofield, and 10 grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, Christian K., son of Christian and Annie (Kennel) Bender, was born Aug. 2, 1888, at East Zorra, Ont.; died at the Stratford, Ont., General Hospital, Dec. 20, 1960; aged 72 y. 4 m. 18 d. On Sept. 11, 1913, he was married to Katie Bender, who died in 1960. Surviving are 3 sons (Eric, Kitchener; Harold, East Zorra; and Ross, Milford, Conn.), one daughter (Leona—Mrs. Lily Bender, East Zorra), a foster brother (George Bryant, Orangeville, Ont.), and 17 grandchildren. One son preceded him in death. He was a member of the East Zorra Church, where funeral services were held, in charge of Vernon Zehr and Henry Yantzi.

Benington, Geraldine G., daughter of Alice (Gronoff) and the late Thomas H. Benington, was born Aug. 1, 1934; died Dec. 24, 1960, at Lancaster, Pa.; aged 26 y. 4 m. 23 d. Surviving are her mother and one sister (Blanche—Mrs. Joseph C. Miller, Lancaster). She had been one of the contributors to the GOSPEL HERALD columns. She bore her 8½ years of suffering patiently, knowing Christ as her Saviour since Dec. 8, 1947. Services were held Dec. 28 at Mellinger's, in charge of David N. Thomas and Elias Goff.

Burke, Offie Susan, daughter of Thomas Lee and Virginia (Breedon) Burke, was born March 3, 1897, at Luray, Va.; died of a heart attack at Maugansville, Md., Dec. 14, 1960; aged 63 y. 9 m. 11 d. She was married to Keller C. Burke who survives. Also surviving are one daughter (Mrs. Linda Shoemaker), 2 sons (Charles Leroy and Arnold Jackson, both of Hagerstown, Md.), 13 grandchildren, 5 great-grandchildren, and 2 brothers (Raymond and George). Funeral services were held at the Pineburg Mennonite Church, Dec. 17, in charge of Moses K. Horst and Oliver H. Martin.

Delp, Samuel, was born Aug. 6, 1886; died Dec. 6, 1960; aged 74 y. 4 m. He was married to Anna Mininger, who survives. Also surviving are 3 sons (Paul, Harleysville; Norman, Skipack; and Samuel, Jr., Hatfield), 3 daughters (Ida Mae—Mrs. Henry Freed, Line Lexington; Naomi—Mrs. William Cahoon, Hubert; and Miriam—Mrs. Wilmer Dewiler, Plumsteadville), 2 brothers (Henry K. and Howard K.), 22 grandchildren, and 10 great-grandchildren. He was a member of the Line Lexington Church, where funeral services were held Dec. 10, in charge of Claude B. Meyers and Merle Ruth.

Dickerson, Lloyd E., son of Roy and Sylvia Linea (McGuire) Dickerson, was born June 17, 1938, at Hammond, Ind.; died by drowning Dec. 31, 1960, at Sarasota, Fla.; aged 22 y. 6 m. 14 d. Surviving are his parents, 5 brothers (Walter, James, and Dale, Fentress; Roy Jr., and Donald, Sarasota), and 6 sisters (Catherine and Barbara, Sarasota; Norma, Bronx, N.Y.; Elton—Mrs. Eldon Swartzember, Princess Anne, Va.; Dorothy—Mrs. Paul Beiler, Norfolk, Va.; and Helen—Mrs. Clyde Bergey, Fentress, Va.). He was a member of the Mt. Pleasant Church, Fentress, Va. Funeral services were held at the Tuttle Avenue Church, Jan. 1, in charge of Michael Shenk, Andrew Jantzi, and Joe Esh, and at the Mt. Pleasant Church, Jan. 2, in charge of Amos D. Wenger, Jr., and Philip E. Miller.

Erb, Christian, son of Peter and Mary (Ropp) Erb, was born Dec. 30, 1899; died at the St.

Mary's Hospital, Kitchener, Ont., Dec. 6, 1960; aged 61 y. 8 m. 6 d. On Dec. 2, 1920, he was married to Madeline Gerber. Surviving are his wife, 12 children (Verna—Mrs. Lora A. at Milverton; Clara—Mrs. Earl Meyers, Markstay; Betty, at home; Wilma—Mrs. Floyd Good, Plattsburg; Erma—Mrs. Milo Good, Bridgeport; Grace—Mrs. Willard Beuhler, Wannapatt; Eleanor—Mrs. Freeman Mast, Kansas City, Mo.; Doris, Kitchener, Ont.; Helen, at home; Earl, Liverpool; Roland, Elora; and Lora, at home), one sister (Emma—Mrs. Samuel Naifeiger, Brunner), and 15 grandchildren. One son and one sister preceded him in death. He was a member of the Riverdale Church, where services were held Dec. 9, in charge of Menno Zehr and David Jantzi.

Hershberger, David D., son of Daniel D. and Fannie (Yoder) Hershberger, was born in Lagrange Co., Ind., Aug. 13, 1881; died at the Memorial Hospital, Harrisonville, Mo., Dec. 31, 1960; aged 79 y. 4 m. 18 d. For the past 66 years he resided in Cass Co., Mo. One brother died in infancy. Surviving are one brother (S. S. Hershberger) and one sister (Mary Hershberger) of the home, and a member of the Sycamore Grove Church, where funeral services were held, in charge of Leonard Garber.

Peachey, Enos H., son of John R. and Elsie (Peachey) Peachey, was born Aug. 4, 1927; died Dec. 6, 1960, after an illness of 2 weeks, at the Lewistown (Pa.) Hospital; aged 33 y. 4 m. 2 d. On Feb. 25, 1950, he was married to Lois Byler, who survives. Also surviving are 4 children (John David, Paul Enos, Karen Lois, and Donald Blair), his parents, 2 brothers (Melvin and Mark), and one sister (Irene—Mrs. John Bowel). He became a member of the Locust Grove Mennonite Church in 1942, and later served the Woodland Mission. In January, 1960, he became superintendent at the Lewistown Heights Mission. Funeral services were held Dec. 9, in charge of Eric Renno, Willard Mayer, and Elam Peachey; interment in Locust Grove Cemetery.

Ringenberg, Arthur H., son of Chris and Phebe (Stahly) Ringenberg, was born July 26, 1897; died at his home in Flanagan, Ill., Dec. 8, 1960; aged 63 y. 4 m. 12 d. Surviving are his wife (Ella Stahler Ringenberg), 2 daughters and one son (Merma—Mrs. Lyle Satter, Arlene—Mrs. Roger Guyer, and Vernon), 12 grandchildren, his mother of Meadows, Ill., and one sister (Mrs. Ella Eash, Meadows). He was a member of the Waldo Church. Funeral services were held Dec. 10, in charge of J. D. Hartzler and Edwin Stalter.

Ruth, Martha M. (Alderfer), was born Feb. 17, 1880; died Aug. 6, 1960; aged 80 y. 5 m. 20 d. Her husband, John Y. Ruth, preceded her in death. Surviving are one daughter (Sallie A. Souderton) and one son (Abram A., Harleysville). Interment in Townemann Cemetery, with Ellis L. Mack officiating.

Shantz, Almeda, daughter of Simeon and Elizabeth (Smith) Good, was born June 5, 1912, in Waterloo Co., Ont.; died of cancer Dec. 30, 1960, at the K-W Hospital, Kitchener, Ont.; aged 48 y. 6 m. 25 d. On March 24, 1934, she was married to Lorne M. Shantz, who survives. Also surviving are 6 children (Esther—Mrs. Orville Lawrence, Eliseen—Mrs. Clair Bauman, Kenneth, Roland, Yvonne, and Frederick). Two children preceded her in death. She was a member of the St. Jacobs Church, where funeral services were held Jan. 2, in charge of Raymond L. Kramer, assisted by Howard Good.

Whetzel, Vernon Dexter, son of Edward and Icie Jane (Hinkle) Whetzel, was born March 7, 1954, at Harrisonburg, Va.; died Nov. 26, 1960, at the Rockingham Memorial Hospital, Harrisonburg, Va., of pneumonia; aged 6 y. 8 m. 19 d. Surviving besides his parents are 5 brothers (Charles, Curtis, Clifton, Gary, and Clarence). Funeral services were held Nov. 28 at the Bank Mennonite Church, Dayton, Va., in charge of Lloyd Horst and Oliver Keener.

TO BE NEAR TO GOD (Continued from page 83)

Moses the highway to the real significance of their faith in God. The law served to show them the holiness and righteousness of a just God. When God's reality had dawned upon their minds and hearts, they found His commands not grievous. Their delight was to do His will, for the spirit of the law bound them more faithfully to Him than did the letter of that law.

There is no god like unto our God. Therefore to do His will is my delight.

Saturday, February 4

Repsd Psalm 138.

For reflection: "The Lord will perfect that which concerneth Me."

There is no way to measure the greatness of God. The vastness of Sidney Lanier's marshes of Glynn is inadequate. The measure of time cannot cover the meaning of the Eternal. The heavens declare His glory, yet they leave man bewildered with too much immensity. Into man's daily experience comes dropping slowly, but with conviction, the revelation of Himself as Immanent Spirit. Daily He perfects that which concerns the life of the believer. Praised be His name forever.

FAMILY CIRCLE

(Continued from page 82)

invaluable to the serious and intelligent child. The new records available for learning foreign languages could be used in the home. These are quite effective and the whole family could join in such a project and make it twice the fun.

Should our children be called into the program of the church for their lifework, or into secular vocations through which they can serve the Lord, our efforts will not have been in vain. Christ and the future church will need our children to serve the future generation. We, as parents, are His hands and tongue and feet to help bring this about.

"Pray . . . the Lord of the harvest . . . [to] send forth . . . [reapers] into his harvest."

FOOTNOTES:

1. "Your Child's Career: Do You Guide or Decide?" by Russell J. Fornwalt, *Christian Living*, Aug., 1960, p. 35.

2. "The Influencing Factors That Lead Men into the Christian Ministry," by Joe Richards, May 16, 1960, *Christian Education Seminar*, Paul M. Miller, Professor, Goshen Biblical Seminary.

3. *Ibid.*

4. "Records for You," compiled by Winifred Paul, *Christian Living*, August, 1960, p. 31.

Goshen, Ind.

A boy has a right to more than food, clothes, and correction; he has an undeniable right to a FATHER—Longenecker's Church Bulletin.



ITEMS AND COMMENTS

BY THE EDITOR

The President Designate of the National Sunday School Association is Lloyd H. Knox, Free Methodist. He succeeds Burt Webb, who belongs to the Assembly of God. Knox is publisher of the *Light and Life Press* materials, Winona Lake, Ind.

Radio Moscow has sharply attacked Seventh-Day Adventists, charging that their teachings are harmful "because they still teach of the coming kingship of Christ and tell believers to ignore their daily tasks, thus handicapping the national economy."

The Central Committee of the World Council of Churches will submit to the coming meeting at New Delhi the following basis for membership: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures, and therefore seek to fulfill their common calling to the glory of the one God, Father, Son, and Holy Spirit." This new statement is considered, even by those who are critical of the World Council, as an advance in the evangelical influence in the World Council.

A group of religious liberals is proposing to erect in Washington, D.C., a temple of understanding. The temple will have radiating from a central dome six wings—each to represent one of the six major spiritual forces of the world—Hinduism, Buddhism, Confucianism, Judaism, Christianity, and Islam. The interior of each wing will contain a small chapel furnished in accordance with the customs of the group it represents. It is hoped that this building can be made a place of understanding. Funds are to be secured from donors of many nations.

Truman B. Douglass, Vice-president of the Congregational Christian Church's Board of Home Missions, has likened the Roman Catholic Church to Soviet Russia, charging that "it treats all peoples as colonials whose destiny is to serve the will and purpose of the ruling authorities. The Roman Church regards all its members, not as responsible persons, but as subjects," he said. "Therefore, it feels free to instruct them concerning their political duty, which is not to serve the common good, but to serve the imperialist interests of the church, which really means the clergy." His remarks were provoked by the release of the pastoral letter by the Puerto Rican Roman Catholic bishops calling upon Catholic islanders to vote against the party of Governor Marín.

A statement from the Vatican said that Puerto Rico's bishops acted "perfectly within their rights" in issuing a pre-election pastoral letter advising Catholic church members on moral and spiritual matters. The statement said, "It is certain that the document in question here applies only to the faithful of Puerto Rico and in the conditions at present existing there. It is therefore

quite wrong to apply the statement of their lordships of Puerto Rico to other countries which are outside their lordships' jurisdiction and where the circumstances are quite different."

Governor David Lawrence of Pennsylvania told the National Baptist Convention, which is the nation's largest Negro religious body, that "we jeopardize our nation's interest and security by refusing to spend enough money on school facilities or on teachers, and by failing to give Negroes the fullest equality in education and in job opportunities."

Unless church-supported colleges proclaim the Gospel of Jesus Christ, there is little virtue in maintaining such institutions, says a prominent Lutheran educator. The Christian colleges of the land, he says, are "the only institutions of higher learning which can, without apology, proclaim their objective to be the pursuit and propagation of all learning in the perspective of the Gospel of Jesus Christ. This is the one characteristic which separates them radically from other types of educational institutions, he said."

Two out of every three African Christian students who come to England to study return home agnostics, says a West African Anglican priest. Because of their experiences with racial discrimination in England, he said, young people become embittered and turn away from religion.

E. Stanley Jones says the "emptiness" of the human soul is the greatest evangelistic opportunity in both East and West. After a six-week recent tour of Latin America, he believes Brazil is the "ripest" evangelistic field in the world. "The soul of the educated Latin American is empty. He is between two worlds—one dead and the other not born."

To discourage parents in Communist Hungary from registering their school-going children for religious instruction, the younger brothers and sisters of such registrants may no longer be taken to state-run day nurseries or kindergarten by their working parents.

Israel suffers from grasshoppers and locust swarms, migrating from Sudan and the U.A.R., where the extermination facilities are not well organized. Israel uses flame throwers and planes to exterminate the pests.

The barbed wire of the Iron Curtain was until now supported by wooden poles. To make the curtain more permanent they are being replaced by concrete supports.

A special issue of *The Nation* documents a charge that "professional gambling today is the most lucrative, most destructive, and

most tolerated form of crime in the country." The reason for tolerance is politics. The FBI estimates the gambling bonanza at \$11 billion annually.

A resolution urging abolition of the death penalty as punishment for crime was rejected by the United Lutheran Church in America, at its biennial convention. The negative action rejecting a recommendation of the church's Board of Social Missions was unexpected. The margin was only ten votes.

The National Sunday School Association adopted the following resolution: "Whereas there exists a great ignorance of basic Bible truths, and whereas many who know these truths fail to apply them to everyday living, therefore be it resolved that we urge Sunday-school teachers to make every lesson truly a Bible lesson with a life-related application, and that we urge leaders in local Sunday schools to provide more time during the Sunday-school hour for teaching the Word of God."

The United Lutheran Church in America, the largest Lutheran body in North America, after long debate, adopted an eight-point statement which called upon the major powers of the world to outlaw "all kinds of nuclear weapons testing." The statement charged Christians with the responsibility to make every effort to guard against the destructive employment of nuclear power and to harness it for the general enhancement of the life of all mankind. One section of the statement reaffirmed that conscientious objection to military service is "rejected as normative for the church's political ethic," but stressed that it should be "respected and protected as a vocational choice for individual Christians." The statement concluded that under no circumstances can aggressive or preventive wars be sanctioned by the church.

Martin Luther King, speaking from the Atlanta jail where he was confined on charges of violating Georgia's anti-trespass law, declared: "As Negroes, we must bear our crosses to save the soul of America. This is not merely to gain freedom for the Negro, but it is for the white man, too. For segregation is injurious to the white man." Mr. King said that massive resistance in the South is gradually crumbling. "In two to five years, massive resistance will be over. Within ten years, all Negro barriers to integration will be down, and in less than thirty years, we will have a thoroughly integrated society."

The United States spent \$1.5 billion on burials in 1959, an average of \$907.83 per death.

The *Christian Century*, after citing NSBRO figures on conscientious objectors in the United States, comments: "So a comparatively small number of conscientious objectors, coming mainly from the historic peace churches, still carry the brunt of personal protest against the insanity and evil of modern warfare. Let those who hold the CO's in derision come forward with their own alternatives to organized extinction. Let them offer their alternatives with devotion

which will equal that of the young men who silently and sacrificially bear the burden of conscience for all of us."

The new center of population in the United States is Ferris in southern Illinois. It is a town of 18 houses with one church (Missouri-Synod Lutheran) and a parochial school. The Lutheran school is the only school in the community. It is reported that the community "has no ordinances, no crime, no jukeboxes, no soda fountains, no filling stations, no movie theaters, no saloons."

Although the exact number of languages and dialects in the world is unknown, it is estimated that there are still about 1,000 languages in which no part of the Bible has ever been published. Translations into these languages are being brought out at a rate of more than one language a month. Thus far in the twentieth century, the Scriptures have been made available in more than 500 new languages.

More than 27 million members of the minority groups in the United States are suffering to some extent from housing discrimination. In these are 19 million Negroes, Japanese, Chinese, 2½ million Mexican Americans, 1 million Puerto Ricans, and 5 million Jews.

Comic strips are being used for military propaganda, according to Between the Lines. The armed services in Washington are glad to give help to any cartoon artists who want to use their medium for promoting military thinking and to build up Pentagon relations.

Arthur S. Flemming, Secretary of Health Education Welfare, said in a press conference that the continued shutdown of public schools in Prince Edward County, Virginia, is "a serious blight on the American educational scene." Since almost no provision is made for the education of Negro children in this county, about 50 Negro children are being cared for in other parts of the country, under the leadership of the American Friends Service Committee and other organizations.

Two hundred and five Negro children, nearly double the number last year, were attending schools with whites in Virginia in September as school integration spread to five additional communities, according to Southern School News.

In Burma today there are over 800 Christian schools with nearly 2,000 Christian teachers. These schools have daily classes in Christian education from kindergarten through high school. However, the only teaching materials available are those which the teachers write themselves.

The Massachusetts law against business on Sunday had a hearing before the State Supreme Court. The court was hearing an appeal by two men who were fined \$50.00 each for keeping their automatic laundries in operation on Sunday. Counsel for the men contended that they were not working on the Sabbath, because their laundries are completely automatic. The court was told

there were no employees in the shops. The district attorney contended that business was being done in violation of the state's law.

Export of Dead Sea Scrolls still in Jordan has been prohibited by government order. The famed scrolls, many of them fragments of Old Testament texts, are in various hands undergoing scholarly research. Several important ones are now owned by Hebrew University in Jerusalem, while some manuscripts are in archives of theological institutions. One fragment was acquired by a New York church two years ago.

The New York Bible Society has placed 155 Bibles in the guest rooms of Manhattan's first motel, the Skyline Motor Inn. This inn is located only a few blocks from the Manhattan terminus of the Lincoln Tunnel. For generations, the New York Bible Society has placed Bibles in all of the city's hotels. It will now extend the same service to motels.

Time magazine called the October Catholic crusade in Argentina a "clear success." Evangelicals from that country report otherwise. They say that religiously inactive people were little affected. Some priests who came from Spain to help in the campaign are reported to have come to an ex-priest, who is now an evangelical minister, saying they were tired of the whole business.

A private research firm which conducts state-wide polls on current issues for the Miami Herald (Florida) reported that 79.5 per cent of families interviewed throughout the state favored nonsectarian Bible reading in public schools. The vote was Protestant—84.8 per cent for, 6.2 per cent against, 9 per cent no opinion; Catholic—67.2 per cent for, 13.8 per cent against, and 19 per cent no opinion; Jews—39.5 per cent for, 39.5 per cent against, and 21 per cent no opinion.

More than 60 of the 110 Methodist missionaries evacuated from the Congo last July have returned to their posts, and schools have been reopened at Methodist centers with record enrollment.

E. S. Kerr of Montreal, chairman, of an interdenominational evangelist project, whose goal is to visit every French-Canadian home with free Scriptures, said that under the new provincial government of Premier Jean Lesage "a new era" was opening up for Protestants in Quebec. "The atmosphere has changed," Mr. Kerr said. "Where a short time ago our people were jailed, they now get police protection." Among those cooperating in home visitation and Bible dis-

tribution were the Evangelical Baptists, Canada Conference of E.U.B., the Christian and Missionary Alliance, and the Mennonites. The Roman Catholic version of Scriptures is provided upon request.

Praying plays an important part in treating ills at isolated observation stations in Antarctica, says E. E. Hedblom, Navy physician. Sometimes isolated for months at a time, with no surgical or medical specialists available, they find "practical psychiatry" frequently of more use than antibiotics in getting a patient back on his feet. "Don't be too proud to pray," he advises new recruits. "If you have never met God before, you will meet Him in the Antarctic."

In a letter to President-Elect John F. Kennedy, John W. Behnken, president of the Lutheran Church—Missouri Synod, pledged the support of that 2,400,000-member church body with its prayers. "Please accept my assurance that our church will remember you in fervent prayer to the throne of God, as it ever does in its prayers for the president of our beloved country," was the first paragraph of the letter.

The E.U.B. Church's Council of Administration accepted "Friendly Acres" in Newton, Kans., as a new home for the aged and approved construction of a \$180,000 building to accommodate thirty-five residents. Originally a private institution known as the Spangler Nursing Home, the building was given to the denomination's Kansas Conference a number of years ago.

Billy Graham has received permission to hold a crusade in Soldier Field, Chicago, in the spring of 1962. He says the city has "the worst reputation" in the world.

One-hundred-year-old J. W. Shuler, Hillsboro, Texas, who went to Texas fifty years ago to seek a drier climate for his health, marked the start of his second century of life by doing what he's done the greater part of his life—preaching a sermon. He spoke without notes and without a public-address system. He retired twenty-five years ago, but preaches regularly in Methodist churches of the community. He does seventeen rounds of calisthenics every morning and works in his own garden.

In Latin America there are some 250 communist publications. Soviet bloc and Chinese communist radio propaganda beamed at Latin America now amounts to about 85 hours weekly in Spanish and Portuguese, and 21 hours in Polish and other languages. —The New Way Bulletin.

Gospel Herald

TUESDAY, JANUARY 31, 1961
VOLUME LIV, NUMBER 5

*Today, Jan. 31, 1961, world Mennonitism
is celebrating the four hundredth anniversary
of the death of one of its greatest early leaders,
the man for whom our church is named,
Menno Simons, ca. 1496-1561.*

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Membership in the Kingdom of Peace

By Menno Simons

The Scriptures teach that there are two opposing princes and two opposing kingdoms: the one is the Prince of Peace; the other the prince of strife. Each of these princes had his particular kingdom and as the prince is, so is also the kingdom. The Prince of Peace is Christ Jesus; His kingdom is the kingdom of peace, which is His church; His messengers are the messengers of peace; His Word is the word of peace; His body is the body of peace; His children are the seed of peace; and His inheritance and reward are the inheritance and reward of peace. In short, with this King, and in His kingdom and reign, it is nothing but peace. Everything that is seen, heard, and done is peace. . . .

Peter was commanded to sheathe his sword. All Christians are commanded to love their enemies; to do good unto those who abuse and persecute them; to give the mantle when the cloak is taken, the other cheek when one is struck. Tell me, how can a Christian defend Scripturally retaliation, rebellion, war, striking, slaying, torturing, stealing, robbing and plundering and burning cities, and conquering countries? . . .

O beloved reader, our weapons are not swords and spears, but patience, silence, and hope, and the Word of God. With these we must maintain our heavy warfare and fight our battle. Paul says, The weapons of our warfare are not carnal; but mighty through God. With these we intend and desire to storm the kingdom of the devil; and not with sword, spears, cannon, and coats of mail. For He esteemeth iron as straw, and brass as rotten wood. Thus may we with our Prince, Teacher, and Example Christ Jesus, raise the father against the son, and the son against the father, and may we cast down imagination and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought in obedience to Christ.

True Christians do not know vengeance, no matter how they are mistreated. In patience they possess their souls. Luke 21:18. And they do not break their peace, even if they should be tempted by bondage, torture, poverty, and besides, by the sword and fire. They do not cry, Vengeance, vengeance, as does the world; but with Christ they supplicate and pray: Father, forgive them; for they know not what they do. Luke 23:34; Acts 7:60.

According to the declaration of the prophets they have beaten their swords into plowshares and their spears into pruning hooks. They shall sit every man under his vine and under his fig-tree, Christ; neither shall they learn war any more. Isa. 2:4; Mic. 4:3.

—Reply to False Accusations, 1552 (Writings, 554, 555).

Menno Simons' Anniversary Programs

By MELVIN GINGERICH

Menno Simons died on Jan. 31, 1561, exactly 400 years ago today, and twenty-five years after he had renounced Catholicism. Other articles in this week's GOSPEL HERALD call attention to the contributions of this man to whom we of the Mennonite Church owe so much. It is only fitting and proper that we give recognition to his life in this anniversary year.

The Historical and Research Committee of Mennonite General Conference in its June, 1960, meeting authorized its officers "to plan for the recognition of this historic anniversary year." We would like to suggest a number of plans, therefore, that congregations could follow in observing this anniversary. In the morning church service, the minister might use as his text the motto of Menno, I Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ." The life of Menno could be summarized to show how this verse was exemplified by him.

A short review of the life of Menno Simons and an appreciation of his contribution to generations of Christians

could be given during part of the Sunday-school hour. Or a Sunday evening program could be devoted to this subject. The following topics could be assigned:

1. Menno Simon's Life
2. The Writings of Menno Simons
3. Our Debt to Menno Simons
4. Menno Simons' Message for the Church Today

In preparation for programs such as the above speakers may well use the article by Cornelius Krahn on Menno Simons in the *Mennonite Encyclopedia*; *The Complete Writings of Menno Simons*, edited by J. C. Wenger; and *Menno Simons' Life and Writings*, by H. S. Bender and John Horsch. These books should be in all of our Sunday-school libraries. They can be ordered from the Mennonite Publishing House, Scottdale, Pa.

Goshen, Ind.

The Spiritual Hunger of True Christians

By MENNO SIMONS

Therefore, my very precious brethren and sisters in the Lord, do take the crucified Jesus as your example and the righteous apostles and prophets of God. Learn through them how they all crept in at this very narrow gate and have left all things hanging at the entrance, for they had their hearts trained there and they were so endowed and drawn by God that they knew nothing, sought nothing, loved and desired nothing save the eternal, heavenly, and imperishable treasure and existence, that is, God and eternal life. They were so grounded in love and driven by love, and were so firm and immovable, that neither life nor death, angels nor empires nor rulers; neither hunger nor sword nor any other torture, pain, or means, could frighten them away from the love which is in Christ Jesus. Their thoughts, their words, their acts, their life, and their death were Christ's. Their kingdom and rest they sought not upon this earth, for they were spiritually, heavenly minded, and all their fruit was righteousness, light, and truth. Their whole lives were pure love, chastity, humility, obedience, and peace. The transient

Our Readers Say—

Although we don't get around to writing, we want you to know we appreciate the GOSPEL HERALD coming into our home every week. We enjoy all the features of it.—Joseph Vale, Waterloo, Ont.

wicked world with all its works was to them an offense and an abomination. They loved their God with all their soul, and therefore they rebuked all that was against His holy will, His honor, and His Word. They loved their neighbors as themselves, and therefore they admonished and rebuked them in love, served them, pointed out and taught God's pure will, Word, and truth with all diligence, and sought their salvation with all their power and at a great cost to their own name and life. And for this cause has the foolish, envious, unthankful world which wades in blood up to its ears so grievously hated, persecuted, and rewarded them with death.

—*The Cross of the Saints*, c. 1554 (Writings, p. 598).

I seek neither gold nor silver (the Lord knows) but am ready with faithful Moses to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. I also esteem the reproach of Christ greater riches than the treasures in Egypt, for I know what the Scriptures have promised us. This is my only joy and heart's desire: to extend the kingdom of God, reveal the truth, reprove sin, teach righteousness, feed hungry souls with the Word of the Lord, lead the straying sheep into the right path, and gain many souls to the Lord through His Spirit, power, and grace. So would I carry on in my weakness as He has taught me who purchased me, a miserable sinner, with His crimson blood, and has given this mind, by the Gospel of His grace, namely, Jesus Christ. To Him be praise and glory and the eternal kingdom. Amen.

—*Foundation of Christian Doctrine*, 1539 (Writings, p. 189).

The selections from *The Complete Writings of Menno Simons* on this and the preceding page were made by John C. Wenger.

A log in a fireplace can't give glow without giving itself.—Minnie Graber.



Religious News Service Photo

An early etching of Menno Simons.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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A Practical Catholic

"I'm a practical Catholic," said a cultured lady to an evangelical missionary in Argentina. She explained that while she goes to church sometimes, she does not allow religion to interfere with her life. Whatever is convenient in her church life she does; whatever is in any way inconvenient, she omits. Religion for her had a way of becoming impractical, of interfering with what she wanted to be and do. The church asked too much of her: too much time, too much money, too many sacrifices. Let the church know its place, she was for it. But let it become too demanding, she simply shut her ears and walked the other way.

There are Protestants like that too. They want a religion of respectable convenience. It is good to belong to a church. Almost everybody in their set does. It is easy to get into most churches, and almost impossible to get out once they are in. The obligations are very slight: make a nominal contribution to the church budget and come to the Sunday morning service occasionally. As regards standards of living, they want the church to mind its own business and stay out of theirs. They like the sermons to be safely generalized and impersonal. They do not feel the need of any help from the church in the solution of moral and ethical questions. They think church pronouncements on such questions are theoretical and impractical. The church, they insist, should talk about salvation and things like that. It should stay away from social and economic matters. In these days one just cannot drag the teachings of Jesus and the apostles into everyday matters. They are all right for ideals to aim at, but they are pretty impractical in a workaday world.

There are "practical" Mennonites too. They have heard that the Anabaptists, their spiritual fathers, were the radicals of their time, making a clean break with corrupt religious systems and degenerate social manners. But none of that radical stuff for them! They are ready to make peace with the world as they find it. They are ready to throw away anything in appearance, speech, or practice that would mark them as being separate from the world. They re-

sent anything the church requires which would make them "different." Particularly they do not want the church to be interfering in their financial matters. How they make their money is nobody else's business, nor how they spend it either. Who has the right to ask them to tithe or to make an estimate of what they can contribute toward a planned giving program? These newfangled stewardship ideas are not practical and they work a hardship.

The true faith seems impractical to those who are unwilling to pay the price of discipleship. Bearing a cross is impractical to those who refuse to accept the rigorous conditions that Christ has laid down. A religion that costs is impractical to those who want to live in sinful ease. According to these people, Christ was the most impractical idealist that ever lived. But to those who truly live in Him, His way is the only way that works.—E.

Traveling with the Editor

XII

One of our pleasant experiences at Bragado was a "late tea" in the Nestor Comas home. Bro. Comas is a tailor, and a Sunday-school teacher in our church. Mrs. Comas is a schoolteacher and the oldest of the Abats, a third-generation family all of whom are in our church. In the lively conversation of the evening Nestor told us of his experience as a Catholic altar-boy. He was full of firsthand information concerning the evils of Catholic practice. He was converted through the influence of his brother, who was converted while serving as a Catholic organist through the reading of a New Testament sent from North America.

Here was a striking example of the effectiveness of literature evangelism. Even while surrounded by and identified with all the tradition and symbolism of Catholic worship practices, this young man was pointed a different direction by reading the Word of God. At the end of his gift Testament was a blank, "If you believe in Jesus Christ and accept Him as your Saviour, sign your name here." He signed, and was through with the Catholic Church, which had given him no living faith. The only evangelist who led him to the Saviour was a little Testament sent by an unknown person in a far-off land. And

having found the Saviour, he immediately evangelized his two brothers.

On the evening of January 5 we took supper with the Frank Byler family at the mission residence. Then Alta talked for several hours with three primary Sunday-school teachers of the church, suggesting materials and methods. It is a pity they do not have in Spanish such excellent graded materials as we now have in English. Before we went home we drove along several of the business streets to see the display of the stores out on the sidewalk. January 6 is Kings' Day, celebrating the coming of the Magi. It is more of a gift day than is Christmas, and children put their shoes outside the door, with grass for the camels, to see what the Kings will put in them. "The mummies really buy them," said grandson David.

The second weekend in January was our big trip, and our last, to Buenos Aires. We drove this time, with Delbert's family in their jeep. Friday afternoon we went to Arrecifes, where Eduardo Alvarez, the husband of Marta Quiroga, whom many knew when she was in the States, is in charge of a small congregation. We had a service on Friday night, and enjoyed meeting the believers there, including Bro. Obregón, who was formerly a pastor, but is now giving his full time to business—beekeepers' supplies. Arrecifes is about 100 miles northwest of Buenos Aires, in the beginning of the more rolling country toward the big river. Bro. Alvarez, with the good help of Marta, is one of our vigorous young Argentine pastors. He was won to the Lord at Carmen de Arco when Marta and Edna Good were conducting work there. He says Marta was first his pastor, then his teacher (at Bragado Bible School), then his wife, and now the mother of his two children. Our visit with them was a joy.

Saturday morning we drove to the suburb of Buenos Aires where Mario Snyders have settled and begun work. To older people like us, it is thrilling to see the courage with which these young people are starting to work from scratch in the building of a city congregation. They hold services so far in their home, which the Mission Board has purchased as a base of operations in this area. A few people have already been converted. We had an evening Bible study with a roomful of people, including Ariel Michelli, who had just returned from a year's study at Goshen College.

The center in Floresta was our comfortable headquarters for our three nights in the city. The Amos Swartzenrubers, with their great fund of missionary experiences, were most interesting hosts, and the very soul of kindness.

Sunday was a big day. In the morning service at Floresta I preached and Alta talked to the adults during the Sunday-

school hour. After siesta we drove to the home of Martin Duerksen for tea, and then to the new church which his congregation has built in a suburb next to the one where Mario Snyders are. In a five o'clock service, I preached to a churchful of German people who stayed in Buenos Aires instead of going up to Paraguay; some have returned to Buenos Aires from the colonies. Here, instead of Delbert translating into Spanish, as during the rest of the day, Bro. Duerksen translated into German. There are about 900 people of German Mennonite background in the Buenos Aires area. But less than a third of them are actively interested in the church. This congregation is a union fellowship of G.C., E.M.B., and M.B. Mennonites who are interested in the evangelical faith of their fathers. Bro. Duerksen, who is an MCC representative in the area, is the pastor, assisted by a young man from the M.B. Church in Filadelfia who is studying at the Baptist Seminary in Buenos Aires.

We got back to Floresta in time for me to preach there in a seven o'clock service, from which we rushed out to Ramos Mejia to preach at 8:30. During Bro. Brunk's furlough, Bro. Swartzen-truber is serving as pastor at Floresta. The people of this congregation, some of whom have moved into the city from our Pampa churches, are widely scattered over the metropolitan area. It is the hope that some of these can become the nucleus of new congregations in the neighborhoods where they live.

The congregation at Ramos Mejia, on the western side of metropolitan Buenos Aires, was started twenty years ago by Albano Luayza. The pastor there now is Agustín Darino, one of the more experienced of our Argentine pastors. Just before the evening service the congregation had met to approve its budget for the year. It is very encouraging to see these churches entering in a systematic way into the support of their conference program. Pastors here are supported, not by their congregations, but by the conference, with some help from North America, which is gradually being decreased. The congregational budgets support the conference treasury.

Monday was shopping day. While Father did banking and other business, Mother and Grandmother toured the Florida Avenue shops. The children and the more childish grandfather went to the zoo. The only roar in the Lion House was from David, trying to wake the big beasts from their siesta. When we were just halfway round the Monkey House, the children saw some little ducks in a pond, and they had no more interest in monkeys. It was the hottest day we have experienced in this area, and it was a tired grandfather who delivered a flushed David and a sleeping Patty to

their parents at the appointed meeting place on Florida.

Tuesday morning there was more shopping in the Floresta section, while Delbert was working hard to close the conference books for 1960, in preparation for conference next week. By mid-afternoon we were on our way to Bragado. We stopped at Lujan to go into the big cathedral there, whose twin steeples rise hundreds of feet over the surrounding flat country. This is the leading Catholic shrine of Argentina, and pilgrims come to it from all over South America. The architecture is imposing and the rose window very beautiful. But one leaves this place of ritual and superstitious worship understanding very well why the many dear people we have been meeting in our church should have found Catholicism unsatisfying and without a true witness to Christ. How we pitied the blind people at Lujan who were buying candles and images, and bowing to an image Virgin who had no power to help them.

It had rained at Bragado while we were gone, and the corn which was just big enough to cultivate when we first came was in full tassel.

While in Buenos Aires we bought our tickets for the homeward flight from Santiago, Chile, to Miami. We will arrive there on Feb. 28. Alta will go on home from there, but I will go over to Puerto Rico for ten days.

God Led Me to Be a Foreign Missionary

By JOHN A. FRIESEN

The Lord must have called me to be a foreign missionary, as He did the Apostle Paul, "from my mother's womb"! From the dawn of memory it has always seemed to me that I sensed the "tap upon the shoulder" and the tug to be a minister of the Gospel to India. The Lord confirmed this call for my life in 1939 when I was ordained to the ministry and shortly after set sail with my wife for India. In reflecting over these past years I am convinced that I was led into this place of service as a direct result of faithful parents who shared the Gospel and the missionary enterprise with me. Their own zeal and their delight in the work made me covet their mission.

My earliest interest in the ministry of the Word dates back to the time when I can scarcely remember. I do recall, however, that from time to time I accompanied Mother and the Bible women as they went out to the villages to sing songs and tell the "stories of Jesus." I recall getting stuck in mudholes with the "tonga," Mother's ever-present ac-

cordion, the Sunday-school picture cards, the interested people, and the earnestness with which Mother would present the claims of Christ. The presentation of the Gospel impressed itself upon my mind as the *most important* thing in life. I felt I must be associated with it.

Father fanned those fires too. Mother died when I was but a lad of five. With three children away in boarding school, things must have been lonely for Father. However, I am indebted to a father who kept me close to himself for comfort while his children were away and though we were a generation apart in age, yet we were able to enter into such spiritual fellowship as to secure my call to the ministry of the Word. He shared his loneliness with me. We comforted each other in the Lord. On Sundays I might have sat with my "Aayah" in the audience, but no, Father would have me sit with him on the rostrum. What it did to Father I don't know, but to me it made Dad's ministry seem sincere and something I wanted to participate in.

God's loudest tap through Father came when I was a young adolescent. In 1930 he was touring in a village called Bakdai, a few miles from home. As the meetings progressed, he came home to share his burden for these meetings with the family. He invited us all into his office for prayer. I could see he was genuinely burdened, but on the other hand we children seemed blank and unconcerned. He asked for volunteer prayer. He waited and waited but no one responded. He finally closed the prayer himself. I left that office feeling that I had really betrayed Father, and though I did not have the nerve to say so to anyone, inwardly pledged myself to God to be an ambassador for Him if He so willed. The years that have followed, it is right for me to say, have been built on this foundation.

Shantipur, via Dharmtari, India.

Prayer Requests

(Requests for this column must be signed)

Nara Isoko-san, a member of the church in Tokyo, became a bride at Sapporo on Dec. 11. Pray that her husband may not oppose Christianity and that she will be able to lead him to Christ.

Kita-san, household maid of the Eugene Blossers, has expressed a sincere desire to learn more about Christianity. Pray that they will be able to win her to Christ.

Charles and Ruth Shenk report that their first class of new believers appears ready for baptism. Pray that this may be a meaningful experience and that other believers will be added to the church soon.

Menno Simons, 1561-1961

By Harold S. Bender

Menno Simons was buried 400 years ago today. The place was his own garden in the village of Wüstenfelde, which lay between Hamburg and Lübeck near Oldesloe and Fresenburg in Holstein, North Germany, then under the sovereignty of the King of Denmark. To this quiet place Menno, as well as numerous other "Mennist" refugees, had come for safety, fleeing the tribulation of persecution. From 1543 on the owner of the domain of Fresenburg, Baron Bartholomew von Ahlefeldt, had made it a place of refuge for such harried Christians. Though he himself was not one of them, he defended them against repeated attempts of the king to exterminate them, and defied all orders to expel them, including the Mandates of 1555 and 1557. Fresenburg was the center of a substantial Mennonite congregation as well as the location of a Mennonite printery, possibly owned by Menno. Menno himself did not arrive here until the late summer of 1554, coming here from Lübeck.

At Fresenburg and Wüstenfelde Menno had a safe retreat for the last seven years of his life, completing twenty-five years in the service of Christ and his brotherhood following his baptism in January, 1536, and his ordination as elder in 1537. But his residence in this place was not withdrawal from responsibility and ministry. In the first place, he was the bishop of the Fresenburg congregation, where he is known to have ordained two ministers, Michael Steffen and Dirk Eggerat, both living at nearby Oldesloe.

In the second place, he still retained his general leadership in the Mennonite brotherhood of North Germany and Holland. For instance, in 1557 he was called to Friesland, his old home territory, to assist in solving a serious schism in the church, but alas, in vain. It was on this occasion that he wrote the sad words: "If the omnipotent God had not preserved me last year as well as now, I would already have gone mad. For there is nothing upon earth which my heart loves more than it does the church, and yet I must live to see this sad affliction upon her." In the same year an appeal came to him from the important and large Strasbourg Anabaptist Conference not to go to extremes on the application of the ban and excommunication in discipline, an appeal which he rejected. A sad result of this disagreement was the mutual rejection of each other as brethren by the Mennist group in the North led by Menno, and the South German-Swiss Brethren group.

In the third place, Menno dedicated

himself to a revision of most of his earlier writings which had been printed in the years 1539-44 in Holland. After a gap of seven years he had resumed writing and publication, for beginning in 1551 Menno and the Anabaptists had a printer at Lübeck who in 1554 moved to Oldesloe and later in the same year to Fresenburg. Several new books were written and printed in these years at Fresenburg, the last appearing in 1560. During his life a total of twenty-five writings of varying length were written by Menno, amounting to a total of over one thousand large-size pages in the latest edition of his complete writings.

Thought for the Week

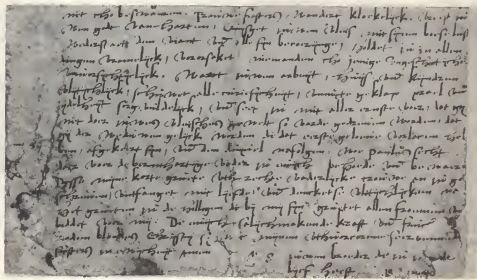
You can kill a church by fighting; but you can't kill a church by giving.—E.

The four hundredth anniversary of Menno's death after a life filled with devoted labors in the cause of the church he loved "more than anything on earth" gives us, his mid-twentieth-century descendants in faith, occasion to renew our evaluation and appreciation of the man and his work. Although we of the Mennonite Church in North America descend both literally and spiritually from the South German-Swiss Brethren and thus received no direct influence from him while he was living, we have been greatly benefited by his writings. Our first forefathers who came to Germantown and Skipack in 1683-1725 brought Dutch copies of his books with them,

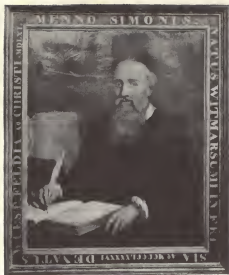
and their descendants, beginning in 1794 at Lancaster, reprinted German and English translations of his great *Foundation Book* at least nine times. Editions of his complete works were published in both languages in 1871 and 1876-81 by J. F. Funk, and once later in 1926 by J. A. Raber. A splendid new translation of his complete writings was made available by our Mennonite Publishing House in 1956. No Mennonite writer has had such a great influence upon our own brotherhood and the entire worldwide Mennonite family as Menno.

Menno's motto, printed on the title page of each of his books, was taken from I Cor. 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ." It is the motto of our whole brotherhood in the deepest sense, for only in Christ and Him alone do we trust for our salvation, on Him alone do we build the church, and Him alone do we follow in our discipleship. Menno lived his motto as the spiritual leader and general shepherd of the growing and widely scattered Dutch-North German Anabaptist brotherhood. He was chiefly responsible for directing it on the path of a sound Biblical and practical Christianity. He stood for a high standard of life, a strong church pattern, a vigorous evangelism, and a great vision of the obedience of faith in following Christ to the uttermost.

We Swiss-South German Mennonites and Amish Mennonites can rejoice and be grateful to God for our inheritance from Menno Simons, including our name. That we got the name late, and only incidentally, makes no difference. It has been ours since Germantown, and Menno has been ours almost from the beginning. We join with our Dutch, North German, and Russian brethren in a common remembrance of the man God gave us in a time of great need, and



Part of a letter of comfort to a widow in Menno's own handwriting. Note his "M.S." following the "Amen."



A portrait of Menno Simons made in 1683.

through whom much blessing has come to all of us.

For a fuller treatment of "The Significance of Menno Simons" see the January, 1961, *Christian Living*, page 8, the 1956 edition of *The Complete Writings of Menno Simons*, and *Menno Simons' Life and Writings, a Quadracentennial Tribute*, published in 1936 (out of print but available in many libraries).

Goshen, Ind.

Renewal in Missions Part 3: Beginning in Jerusalem

BY VIRGIL VOGT

"But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

You shall be my witnesses in Jerusalem. Hidden in these few words is one of the lost treasures of the missionary enterprise. For here Jesus not only commissions the disciples to a world-wide mission, but He also reveals the secret of its accomplishment. For one thing, it is to begin in Jerusalem.

To the disciples, Jerusalem was the center. It was the center of the established religious life. It was also a great cultural center of Judaism. But more important than these, it was also the center of their own experience at that time. Many of the disciples had indeed come from the regions of Galilee. But now they were in and around Jerusalem. And the world-wide mission was to begin right there—in Jerusalem—just where they were at the time. It was to begin with them, in the center of their own experience, as well as in the cultural and religious center of the Jews.

Our Failure in Jerusalem

You shall be my witnesses in Jerusa-

lem, Judea, Samaria, the uttermost parts. Is this what we have done? Is this a description of the missionary movement in the Mennonite Church? The obvious answer is, No.

The first stirrings of a new missionary movement were felt in our brotherhood about one hundred years ago. In fact, "missions" was one of the issues when Oberholtzer and others left our group in eastern Pennsylvania and formed what is now called the General Conference Mennonite Church. Oberholtzer wanted missions. Jerusalem said, No. And Oberholtzer left.

It was nearly thirty years before this missionary interest gained another foothold in our brotherhood. And many of you know the story of what was done in response to the Great Commission at this time. One of the first things we did was to start a mission in Chicago! For Mennonites of that time Chicago was about the equivalent of Samaria. That was our first step, taken in 1893.

What happened next? Six years later our first missionaries went to India. So in about ten years or less we had already reached the uttermost parts of the earth. Fantastic. Wonderful. But what about Jerusalem? What about those established centers of our religious life? They remained largely unchanged! Our missionaries had reached the ends of the earth, but the missionary movement had not yet transformed Jerusalem.

Nor has it to this day. That is the shocking truth of the matter. Some sixty years have come and gone, but most of Jerusalem has not yet become actively and personally engaged in this missionary enterprise.

It is true, of course, that we have sent out missionaries and given money to support them. But surely that is not what it means to be His witnesses. We cannot fulfill this Great Commission simply by sending to some distant mission field a few dollars from our bank account and several cousins from our family. No. This is a work which cannot be delegated to someone else. It must be done in person.

And the sober fact is, that today, more than sixty years after our first mission work was started, most of our established centers of Mennonite life have not been caught up and transformed by the missionary movement.

There are, of course, individuals, and especially some ministers, who have been witnesses, who have given themselves to this evangelistic task. But where are the established Mennonite congregations where the whole church can be called evangelistic? Where is one of our older congregations whose entire program reflects this missionary calling of the church? Can you think of even one or two? And even if we can think of one or two, it is still true that most of our established congregations are not yet directly involved in the missionary enterprise. Sometimes it even happens that when a few zealous souls win some outsiders, the church refuses to take them in, and on occasion, even pushes them back out.

Yes, as yet there is no real mission in Jerusalem. We have been getting closer and closer. And the closer we get, the more exciting and interesting it becomes. In fact, by means of district missions and congregational outposts, we

Our Mennonite Churches: Vine Street Mission



The Vine Street Mennonite Mission, Lancaster, Pa., one of the early outreaches of the Mennonite Church, was established by the Sunday School Mission in 1897. The property shown above was purchased in 1908 from the Olivet Baptist Church. The work was organized and taken over by the Eastern Board in 1914. Present membership is 80. Ministers are Frank M. Enck and J. Clair Hollinger.



OUR SCHOOLS

HESSTON COLLEGE

After a two-week Christmas vacation, classes began again on the morning of Jan. 4. Jan. 16-20 was examination week, ending the first semester.

President Smith is a member of the scholarship committee of the Kansas Association of Junior and Senior Colleges that is planning to present proposals on scholarships and loans to the Kansas State Legislature in the near future.

On Jan. 4 President Smith was elected secretary-treasurer of the Executive Kansas Council of Church-Related Colleges. Approximately twenty-five colleges are members of the organization.

The memorial fund raised by students for Sherrill Miller, the college girl who succumbed during the first semester to aftereffects of polio, has risen to over \$300

and will be used to buy Spanish Bibles and New Testaments for Spanish-speaking peoples in Mexico and in United States communities.

During the week of Jan. 8-15 Gideon Yoder was speaker at an evening Bible conference at the Hebron Church near Buhler, Kans.

For the last three summers Melva Kauffman has been doing research for her doctor's thesis. Her study centered on the picture of the teacher presented in recent children's literature. During the fall of 1960 the thesis was finished and approved, and the date for her final oral examination at Columbia University Teachers College was set for Jan. 11. On Jan. 12 President Smith received a telegram from Columbia stating that Miss Kauffman had passed the examination "most satisfactorily."

have now established missions in Judea—throughout all the surrounding regions. But not in Jerusalem.

In this approach to missions, we have overlooked a vital point. This is the hidden treasure in our text. It tells us that the world-wide missions should begin—in Jerusalem—starting just where you are in the established centers.

It is true here, as in so many areas of the Christian life, that what matters most is not how far we have gone toward achieving our goal, but whether we have been traveling along the right path, whether our approach and our methods have been correct. For when our method is right and Biblical, then God can add to our feeble efforts His infinite blessing; and that is when things really begin to move. That is when you can feed 5,000 with five loaves and two fishes.

If, on the other hand, we are striving for the right goal but using the wrong approach, God cannot bless to the full. He wants to. But He must constantly be correcting us, keeping us in check and holding us back, lest we should progress too rapidly with this false approach and thereby get "way off on the wrong track."

This, it seems to me, is exactly what has been happening in our mission work. We started out there in Samaria and India, when we were supposed to begin in Jerusalem.

Needed: A Chain Reaction

Now the difference between beginning in Jerusalem and beginning in Samaria is the difference between an atom bomb and the old TNT kind. The atom and hydrogen bombs operate on the basis of a chain reaction, which multiplies power in geometric progression. It is something like those chain letters which are circulated from time to time. Suppose you were to sit down and write to

ten people, asking them to reproduce the same letter and send it to ten other people, with each of them sending it to ten more. If everyone would write his letters, do you know how many people would have seen your message after this thing had gone through five cycles? 100,000! And all this because you started a chain reaction with ten letters. Just think, by way of comparison, how long it would take you to write 100,000 letters if you did each one individually. It is this same principle of chain reaction which explains the difference between an atom bomb and its TNT counterpart.

The old TNT bombs had no chain reaction at all. You only got out of them what you put into them. Thus, if you want to get more out of this kind of bomb, you must put more into it. This is a vicious circle, costly and difficult. And as long as this is your principle of operations, you can never get very far, because there is a limit to what we can put into anything—be it making bombs, writing letters, or sending out missionaries.

In contrast to this, the atomic bomb is fantastic. It operates on the principle of chain reaction, and even though the beginning is small, it grows, and multiplies, and keeps on growing through countless "generations." As a result, the energy which is used to build the bomb is multiplied millions of times. This growth is so sudden, so fantastic, that we call it an explosion. And what takes place when this happens simply staggers the imagination.

Here is a bomb that in a moment's time can wipe out a city of 100,000 or more. Its cloud of dust and debris may rise for ten miles or more into the air. Its blinding flash may light the night-time sky more than five hundred miles away. Its blast may rock the earth and

set in motion huge waves that carry its impact for miles and miles across the ocean. One merely needs to possess such an unbelievable weapon and all peoples of the earth tremble with fear.

What is the secret of it all? The secret is in making the right beginning, in getting the chain reaction started in the right way. *Who would have ever dreamed that the way to destroy a city is to split an atom—* a tiny particle so small that no one has ever seen one! Yet that is exactly the way to do it. To make such a minute beginning, and to make it in the right way, sets off a chain reaction of unlimited possibilities. Some even fear that one of these times someone is going to start a chain reaction that will just keep right on going until it explodes the whole world, so that our earth will become a flaming ball of fire, similar to the sun.

A chain reaction is precisely what Jesus intended to start in His program of world mission. This, in fact, is what He did do, for that spark which was lit in Jerusalem some 1900 years ago did set the whole world on fire in the course of a few short years.

What is the secret? The secret is in making the right beginning. "You shall be my witnesses in Jerusalem." You shall be my witnesses, starting right where you are. That is the secret. For when this happens, you've got something started which has a built-in principle of growth. It is missionary to the core of its being. It simply grows by chain reaction, multiplying by leaps and bounds in geometric progression.

The atomic bomb is but a physical parable of a divine reality. The fantastic power and explosive potential of the bomb are mere nothingness, compared to the power of the Gospel of Jesus Christ. The blinding flash and the mushroom cloud of those bombs are so much "kids' stuff" when compared to the glory of God, as it breaks forth among men whenever the Word truly becomes flesh. When that happens, a real explosion takes place. Some who watched early Christianity said that the world was being turned upside down. God is simply making all things new.

The right beginning makes all the difference. I am convinced that if the missionary movement could really take hold in our own Jerusalem, in the established centers of Mennonite life, it would transform our whole missionary enterprise. If we could allow God to split this atom, it would start a chain reaction of boundless proportions and unlimited possibilities.

Jesus said, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

Grabill, Ind.

Missions and Our Mission

By Paul N. Kraybill

Bro. Kraybill, secretary of Eastern Board, surveys their program in this article which appeared in the December *Missionary Messenger* as part of the total missions thrust in Lancaster County, Pa., churches, Dec. 4-11, 1960.

In a year marked by a spectacular series of political and historical events we consider again our mission as a church to witness. In spite of the chaotic times in which we live, the opportunities to witness keep increasing and the preaching of the Word continues to bear fruit. The days of pioneering are being replaced by a new era of vast opportunity. The work has been established and as it continues, more and more doors are opening.

Europe

Even though Europe is said to be a "de-christianized" society, the state church tradition remains a strong influence over the lives of the people. In some areas this is felt to a lesser degree than others, but particularly in Luxembourg and northern France this is a very significant factor. Almost everyone is a member of the church and for most people, even though it means very little, it is an attachment that they are most reluctant to give up.

There are, however, in these state churches those people who are seeking for spiritual fellowship. In some areas of Germany they form a church within the church, known as "Gemeinschaft." This fellowship is usually limited to born-again believers who meet regularly and have their own leaders but at the same time maintain their participation in the state church. Separation from the state church would be too costly because of the threat of discrimination or rejection by friends and associates and employers.

Our concepts of discipleship and church go beyond this combination of state church membership and spiritual fellowship in the small informal group. A great deal of teaching and patience will be required, however, to lead folks beyond this without discouraging them or failing to challenge them with the true meaning of Scriptural discipleship.

The work of our mission is carried on mainly through Bible study, Sunday services, visitation, crafts, and camp. The circle of contacts has been growing. Attendance at the Bible studies and services has been very good. In Neumühle the program is not as large, but Margaret Martin is carrying on a Bible study in addition to crafts, summer Bible school, and children's work. In Thion-

ville it has been very difficult to get the work started but there are a number of fruitful contacts there also. There have been a number of conversions on the several stations and a few baptisms. Interest in the crafts program fluctuates, but the camp program seems to be growing—48 this year.

The Mennonite congregation at Ross-winkel continues to attend services at Dudelange and the missionaries frequently attend at their church. There is real evidence of a growing spiritual maturity and mission interest. The Bible school has been a significant factor in this and has been a fruitful co-operative project of the mission and the Rosswinkel congregation. The mission group carries on a service at Diekirch, which has been turned over by the Ross-winkel group.

The witness and influence of our mission has been very effective. It is encouraging to note the growing interest and the increasing circle of folks who are receiving the Word. There is a significant witness opportunity for us in Europe, including a fruitful ministry to European Mennonites. It is quite evident that we can keep in fellowship with them without sacrificing our own convictions that we should witness and build as we believe.

Our board has adopted a policy which confirms our conviction that we should teach the meaning of discipleship, the significance of the church, and seek to lead men on from conversion to baptism, church

membership, and a full expression of Biblical principles. This means the establishing of a church membership which we believe can be done while at the same time maintaining good respect and good relationships toward the European Mennonite Church. We wish to avoid any evidence of competition and always stand ready to share in counsel and help with them wherever we can.

Ethiopia

Evangelism. In Ethiopia the work is taking on new significance. The evangelistic program is reaching out in a new way and the response is growing. It is here particularly that the difficult days of pioneering seem to be giving way to a new outreach into the surrounding areas. In Addis there is a growing response in the regular preaching services and Sunday school. The interest created by the Billy Graham campaign continues to be noticed by the mission. Bible correspondence courses are creating much interest and are widely used.

At Nazareth one is deeply impressed by the very significant outreach beyond the borders of the compound. Three preaching points are carried on by the Bible Academy and Dresser Bible School students. So far the Dresser program has been an evangelistic thrust with many of the non-Christian students finding Christ. Now it is planned to increase the percentage of Christian students in the hope of having more potential for evangelistic outreach and for hospital evangelism. More town women are coming to classes at Nazareth. Bible study classes are well attended. Bible correspondence, literacy classes, visitation, and services at the Bible Academy are other means of contact with the community.

Deder and Bedeno each have an extension preaching point and on those stations contacts are growing through Bible, sewing, and reading classes, plus visitation. The development of several out-schools and out-clinics is a step forward in a very significant thrust into the surrounding communities. These station schools are reaching the Muslim Galla and there is hope that this will begin a new turning to the Gospel among these people. Dire Dawa continues to serve as an important base for the Deder-Bedeno work as well as a significant center where a large number are touched through evening



classes, typing classes, bookroom, and Sunday services.

Church. The Ethiopians are a sensitive and intelligent people. They have a long cultural and historical background and a strong self-consciousness. The development of a church is not easy, and to keep in good understanding and communication with such a church is also a challenge. The church is growing in numbers. It is growing in maturity and spiritual discernment. It is developing a strong urge for evangelism and is making progress in taking a share of responsibility for the witness outreach. The out-clinics, valley schools, and extension preaching points are staffed by these young Christians.

An important step forward in church organization in Ethiopia has been the selection of counselors in each congregation and the organization of these counselors into a General Council. The growing self-consciousness and sense of responsibility and maturity of this group is most encouraging. They have accepted the 1921 Confession of Faith and will be using it as a guide for the life of the church. They are taking seriously their responsibility and are moving ahead in a teaching program and in finding a way of applying Scriptural principles.

There is also cause for rejoicing in the evidence of a desire for close fellowship and relation to the mission and sending church. This could not have been pressed upon them. It is gratifying to see the Spirit lead them in this direction. The mission will need to move ahead in sharing with them increasingly the responsibility for evangelism, sharing with them in budget planning and otherwise developing a pattern of partnership.

One of the most strategic projects for the future of the mission and church program in Ethiopia is the Nazareth Bible Academy. An attractive and efficiently planned school plant is being built with an anticipated capacity of 175 students. The school is a recognized secondary school with a Bible emphasis. It will serve as a training center for Christian youth who will go from here to witness as teachers and in other vocations throughout the land. It will serve as a training school for leadership in the growing church.

Literature and Bookstore. In Ethiopia the main project so far in implementing the Overseas Literature policy has been the Addis Bookstore. This store is a significant distribution center for the twenty small mission bookstores scattered throughout Ethiopia. Practically all the available Amharic Christian literature is also handled. Considered alone this amounts to a substantial amount and represents an extremely effective and potential ministry. It represents, however, only a small percentage of the store's total volume of business. But books, pencils, paper and mimeograph supplies do bring people into the store, provide an opportunity for a witness, and make it financially possible to carry on the distribution



of the less profitable Christian literature items.

The mission is participating in the preparation of a series of books on various Christian life and inspirational themes. Progress has been slow; so far one manuscript has been prepared by our mission. A couple has been set aside for a literature assignment, both to plan and administer a literature program and to produce materials. The Nazareth Bible Academy will be the base for this couple where they can be in touch with and train potential writers.

Somalia

Evangelism. In a difficult country such as Somalia it has been most encouraging to see the hand of God at work among the Swahili speaking folks in the Mofi-Zunguni area. This is the area of the former Swedish mission and the seed sown years ago is bearing fruit in a way that no one would have realized or anticipated a few years ago when the Lord led the mission in such a signal fashion to this area. The six believers are showing evidence of spiritual growth. There are another six under instruction and there are more opportunities for witness. At present the workers are conducting services at six preaching points including Margherita station.

Plans are being worked out for personnel from the Tanganyika Mennonite Church to help in entering the large open door in this

area. A challenge is before us to pray that the Lord will open the doors for these brethren to be found and sent, and that the way will be cleared speedily for the permits that will be required from government for their entry and the establishment of the two schools that have been recommended.

Somalia is one of the most difficult fields and the question of our approach to a Muslim culture needs continual prayerful consideration. A program of education and medicine has been very effective in gaining friends and creating confidence, a prerequisite to presenting the Gospel. In such a circumstance there is opportunity to witness, although it will be met with resistance and opposition. But the same Lord who opened doors to us thus far will not fail to prosper His Word.

Northern Region. The former British Somaliland area is the only area in Africa unreached by Christian missions. Last June 26 this area received its independence, and five days later it merged with Somalia. The door now is opening and the Eastern Board is in the most strategic position of any board in Africa to enter. Plans for this will depend upon available funds and personnel.

Tanganyika

The church in Tanganyika has been growing and the membership now stands at about 2,300, with 1,700 additional folks under instruction. The witness of the church

is reaching out, and there are about eighty preaching points carried on by leaders appointed by the church.

More and more the church is taking responsibility. The visit of the deputation recently was marked by the completion of work on the constitution, which means that the church will now take over the programs formerly carried on by the mission, such as education, literature, medicine, Bible school, and others.

This is a new experience for both the Tanganyika Mennonite Church and the church in America. But the Spirit of God has been effective in blessing and preparing the way for this. The spirit of fellowship and sharing that was evident during the visit of the deputation confirms that the Spirit of God will continue to carry on the work which He has begun. Our Tanganyika brethren are spiritually mature and are taking seriously their responsibilities. They are eager for a close fellowship and

partnership with the church in America, and they will need continued help in the form of personnel and funds. This will be a radically changed situation for the church at home, but it opens up to the church in America a new frontier that will be one of the most fruitful and rewarding experiences of our mission history.

Conclusion

Let no one say that the day of mission is past. The day of missions may be passing in the turning over of responsibility to new churches, but the opportunities to fulfill our mission, whether it be the church in America or the church in Africa or the church anywhere, are greater than ever before. Obedience to Christ means more today than ever before in terms of the worldwide witness to the grace of God in our hearts. (Reprinted with permission from *Missionary Messenger*.)

Salunga, Pa.

Public Sessions of the Annual Meeting Mennonite Board of Missions and Charities

Morton, Ill., June 22-25, 1961

President: John H. Mosemann, Goshen, Ind.

Vice-President: Norman Derstine, Harrisonburg, Va.

Director of Worship: Levi C. Hartzler, Elkhart, Ind.

THE CHURCH IN MISSION

Thursday, June 22

7:00 p.m. My Call	Vern Miller, Cleveland, Ohio
Prayer	John Beachy, Bihar, India
Address of Welcome	Ivan Kauffmann, Hopedale, Ill.
Keynote Address: The Church in Mission	J. D. Graber, Elkhart, Ind.

Friday, June 23

1:30 p.m. Conjoint WMSA and Board Session	
My Call	Elizabeth Erb, Dhamtari, India
Prayer	Sadie Oswald, Chicago, Ill.
The WMSA Serves in Mission	Marianna Stutzman, Kansas City, Mo.
One Church—One Mission	Paul Lederach, Scottsdale, Pa.
7:00 p.m. My Call	Aaron King, Las Villas, Cuba
Prayer	Glenn Muselman, Sao Paulo, Brazil
The Call to Mission	Nelson Litwiler, Montevideo, Uruguay

Saturday, June 24

10:00 a.m. WMSA Public Session	
1:30 p.m. My Call	Mark Lehman, St. Anne, Ill.
Prayer	E. C. Bender, Martinsburg, Pa.
Strengthening Mission by Service	Paul N. Kraybill, Salunga, Pa.
7:00 p.m. Youth Night, Arranged by MYF	

Sunday, June 25

9:30 a.m. Worship	C. J. Ramer, Duchess, Alta.
Learning Without Knowledge (II Timothy)	Harold B. Street, Executive Secretary, Evangelical Literature Overseas
Mission Sermon (Acts 8:4)	Osiash Horst
2:00 p.m. My Call	George Smoker, Musoma, Tanganyika
Prayer	Don Heiser, Palo Hincado, Puerto Rico
By My Spirit	Milton Vogt, Bihar, India
Superseding the Conventional (John 21)	Harold B. Street, Executive Secretary, Evangelical Literature Overseas
7:00 p.m. Worship	John Drescher, Marshallville, Ohio
One Mission—One World	Nelson Litwiler, Montevideo, Uruguay
Consecration Service	Jesse B. Martin, Waterloo, Ont.

The Illinois Mennonite Conference and Mission Board cordially invite you to be their guest.

Missions Today The Church in Calabar

By J. D. GRABER

Mary Slessor of Calabar is the title of perhaps the first missionary biography I read. I did not imagine those many years ago that I would someday visit the country where she worked, nor that there would be someday a Mennonite Church in this same area. When she came to Calabar, spirit worship, human sacrifice, intertribal warfare, and a host of other evils were rampant. So great has been her influence in both government and mission circles that British royalty in visiting Nigeria seldom fail to visit her grave and place a wreath there in loving remembrance.

The population of Calabar is now 95 per cent Christian. This, at least, is the unofficial estimate. This represents a great victory for the Christian faith, but it must be admitted that much Christianity is purely nominal and the influence of spirit worship is still strong.

God is love, abide with me, and very many similar Bible and Christian sentiments are boldly painted on all public vehicles, buses, and trucks in this country. At first one feels these people are eager to hear Christian witness, but you gradually come to the conclusion that these printed verses are more likely to be thought of as charms to keep the vehicle from accident and to prosper the owner's business.

The Mennonite Church of Nigeria is made up of a group of churches that have been unattached, at least recently, to any of the large or standard churches of the area. There are very many such church groups. Some are led by men who were disciplined in the standard churches, most likely for polygamy. In the meantime others have joined the groups until the entire church situation in Calabar Province became much confused, not to say highly undesirable.

We have a unique opportunity in working with this church now calling itself Mennonite. We believe these people are sincerely eager to raise their standard of church discipline. They would like to be built into a true New Testament church worthy of taking her place among the recognized and disciplined churches of Nigeria. In the task of helping this church to reach these goals we have the encouragement of the other churches in the area and of the regional Christian Council.

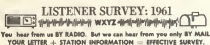
Truly we are engaged here in a significant ministry of healing schism and strengthening the church.

Elkhart, Ind.

There is a deep intercessory prayer to which there is no short cut.

—Harold Bauman.

Broadcasting



The English Mennonite Hour carries the largest budget of any of the broadcasts produced by MBI. Therefore, it is this program that needs to make the greatest adjustments periodically to keep a "balanced budget."

That's one main reason for running a listener survey each year to help determine station effectiveness.

Your card or letter during February to The Mennonite Hour, Harrisonburg, Va., or to The Mennonite Hour, Box 334, Kitchener, Ont., is important. Please indicate what station or stations you hear The Mennonite Hour or The Way to Life and also whether you feel the station should be continued.

Write today to help make this an effective survey. Your counsel is important. More changes were made as a result of last year's survey than of any previous survey taken.

Free Time for Five-Minute Broadcast

A second station is now giving free time to Heart to Heart to broadcast its new five-minute daily release. KTLO, Mountain Home, Ark., is airing the program at 8:20 Monday through Friday.

CKYL, Peace River, Alta., is also carrying the daily five-minute program at 9:45 a.m.

Any group or individual interested in seeing if a local station would want to carry the broadcast on a free basis should write to Heart to Heart, Harrisonburg, Va., for an audition tape which can be taken to a local station for review.

Russian Evangelism Committee Meets

A full report of the first meeting of the Russian Evangelism Committee held on Jan. 14 will be carried in a forthcoming issue of the GOSPEL HERALD.

Mennonites in Bolivia

By WALDEMAR KLASSEN

Since March, Pax men Tooi Braun, Altona, Man., and Waldemar Klassen, Vauxhall, Alta., have helped Mennonite colonists in Bolivia. Their primary effort has gone into setting up an agriculture extension program that will help the colonists raise their agriculture standards and thus improve their living conditions.

There are two Mennonite colonies in Bolivia. Tres Palmas, with a population of 72 people, lies 22 kilometers northeast of Santa Cruz, with the Canadian Colony (population, 190) adjacent to its eastern boundary.

Tres Palmas

The Tres Palmas Mennonites left the Fernheim Colony in Paraguay in 1953 because they felt that the paternalistic cooperative system there suppressed initiative and individual progress. The Santa Cruz

region was attractive with its large potential market and more pleasant climate. The first six family heads trekked 1500 kilometers with five wagons, 15 horses, and essential supplies.

Canadian Colony

The settlers in the Canadian Colony were people who first came to Menno Colony, Paraguay, from Canada, in 1927. But the development of the Paraguayan Chaco was difficult, and Bolivia looked attractive. The first eight families left Menno Colony in 1957, with subsequent migrations in 1958 and 1959. Because of delays in getting settled on their own land, this colony is at present in a precarious financial position, but MCC is trying to help it to find an adequate solution to these problems.

Church and School

Many of these colonists were on the periphery of church activities in Paraguay, but an increase of spiritual awareness has been apparent in Bolivia. Attendance at church services (which are conducted in High German) is good.

Tres Palmas Mennonites hire a trained teacher to instruct their children, but the Canadian Colony chooses a teacher from its own ranks. Traditionally, children between the ages of 7-14 must attend school. Some Tres Palmas parents send their children to a high school in Fernheim Colony in Paraguay.

Agriculture

Rice, corn, and peanuts are the main crops. Poultry production is hindered by the fact that bush cats prey upon them, and have already almost eradicated some flocks. In Santa Cruz, however, there is a continual market for eggs.

Colonists have been unsuccessful in their attempts to raise hogs. Apparently, internal parasites are the main source of difficulty. At present, there are only two cows in the colonies, but colonists would be interested in obtaining milk cows if they could afford to do so.

The limited industries are expanding. Klippenstein, a blacksmith in the Canadian Colony, intends to develop a wagon industry. At Tres Palmas, Kroeker produces bricks, Neufeld and Weibe have a sawmill, and Rempel has a trucking business. A number of colonists are carpenters.

Economic Progress

Settlers who have lived in Bolivia for several years now have mechanized farms, as the result of supervised credit. They feel that they were wise in choosing Bolivia as their new home and feel sure that more Paraguayan Mennonites will follow their example. They are quick to point out the advantage of settling near Santa Cruz: free enterprise, an accessible market, and a pleasant climate with sufficient rainfall.

The poorer people in the Canadian Colony realize that if they can pass this first difficult period, their efforts will be repaid. To date, only two babies have died. Coloni-

WMSA Weekly Notes

Any More "Misfits"?

The sponsor of the Dorcas Missionary Society (Kalona, Iowa) writes that her group is somewhat a "misfit"—a cross between WMSA and GMSA. Never mind the classifications; we just wish there were more groups like it, with enthusiasm, imagination, and push! Listen to some of the activities of this group of senior-high-school girls and young working women from the East Union and Kalona churches:

"Since each of the WMSA groups used the World Day of Prayer theme in their separate meetings, our group planned a meeting and invited all the girls from the Wellman-Kalona-Iowa City area. . . . We had a nice fellowship hour afterward.

"Recently several girls were discussing the identity of an older woman who turned out to be the grandmother of another girl present. In that way we discovered that very few of the girls knew the names or family connections of more than one or two of the older women. We decided it was time to become acquainted with these ladies! . . . Some committees were appointed and they did a wonderful job. The girls were a bit apprehensive and wondered if the ladies would even consider coming for an evening of fellowship with 'a bunch of kids.' However, by the end of the evening, there wasn't any question as to whether the guests enjoyed the party. The hospitality committee got a list of all the names of the women in the two churches who were 65 or over, and sent each one a personal invitation, along with the information that someone would provide transportation. . . . They had games in which everyone took part and the older ladies giggled more than the girls. There were activities which required speaking and gave opportunity for becoming acquainted. The girls very graciously rose to the occasion and were charming hostesses. They arranged an attractive refreshment table, presented a corsage to the oldest guest, and prepared a program in which both hostesses and guests had parts. There were many expressions of appreciation and genuine pleasure and surprise at the work the girls had done 'just for us old women.'"

Surely a good bit of the credit for the success of such a group goes to the sponsor. In this case it is Mrs. Gerhard Tiessen, Box 212, Kalona, Iowa, and she says her girls would like to know of other groups like themselves, and share ideas with them.

zation efforts in Paraguay were accompanied with a heavy toll of life.

But there are problems. None of the children born in Bolivia have been immunized. They suffer from malnutrition, eye infections, and internal parasites. A safe water

(Continued on next page)



RELIEF AND SERVICE

New Assignments

Sara L. Penner, North Newton, Kans., has been appointed as supervisor of the North Newton Relief Center, to begin Feb. 15. Her duties will include supervision of the new warehouse. Selma Linscheid, former supervisor, will continue as a part-time staff member at the clothing center.

Hermine Denz, Amsterdam, has begun work in the office of the Hammersteinsstrasse refugee home in Berlin. Both the Bijzondere Noden (the relief agency of the Dutch Mennonites) and her local Amsterdam congregation are contributing toward her support.

Ruth Horst, Salem, Ohio, has been transferred from the Newton, Kans., Menno Travel Service office to the Amsterdam office, where she will serve as secretary for Marwood Dyck.

MENNONITE DISASTER SERVICE

Study of Problems of Civil Defense

Because of continuing concern about the proper Christian relationship to the civil defense program, the Mennonite Disaster Service Co-ordinating Committee and the Peace Section are planning a series of regional meetings to study the specific problems of relating to civil defense.

The meetings, to take place in four geographic areas of the United States and possibly in several Canadian provinces, will deal with practical applications of the general principles regarding civil defense adopted in 1956 by the Peace Section and MDS representatives. Discussion will center on problems such as participation in civil defense training programs and drills, the use of church and school buildings for emergency hospitals in case of attack, the use of civil defense equipment by MDS units and the building of fall-out shelters.

The area consultation for the Eastern United States was held at New Holland, Pa., on Jan. 28, for the West-Central States at Newton, Kans., on Feb. 7, and for the West Coast at Reedley, Calif., on Jan. 14. The East-Central meeting has been tentatively scheduled for Elkhart, Ind., on Feb. 3 and 4.

VOLUNTARY SERVICE

From WMSA clothing donations, Phoenix VS-ers sponsored a new and used clothing sale at John Jacobs Navaho camp recently. A small fee was charged for each item to encourage independence and wise spending.

The girls' club at Calling Lake, Alta., held a similar sale recently also. The girls' club, sponsored by the VS unit and directed by Elaine Wideman, Waterloo, Ont., also brought cookies, candy, pies, and popcorn balls. Sale proceeds will buy material for club projects.

The Hesston VS unit gave a program at the West Liberty congregation, Conway, Kans., Jan. 7. VS-ers gave testimonies and talked about "VS—What It Is," and "Life at the Hesston Unit."

Unit devotional activities play an impor-

tant part in the lives of VS-ers. At Camp Rehoboth, St. Anne, Ill., the VS-ers participate in Home Bible Studies courses. The La Junta, Colo., unit recently completed a Bible Depths study of Rom. 8. At the present time the Portland, Oreg., unit is studying Revelation. Volunteers take turns in leading discussions on Christ's parables during the devotional periods at Glenwood Springs, Colo. The Denver, Colo., unit is studying the Book of John.

Since June, 1949, 66 persons have served at the Mennonite Home for the Aged in Eureka, Ill. Their combined time adds up to 334 months or the equivalent of one person serving for 28 years.

The Scottsdale, Pa., Mennonite Church chose the new VS unit at Albuquerque, N. Mex., to receive their white Christmas gift collection. Each member wrapped a gift in white paper and brought it to their Christmas service. Sixty pounds of gifts have been sent to help furnish the unit house.

During leisure time Dan Kurtz, leader of the Denver, Colo., unit, helps the chaplain of the Denver General Hospital, Glenn Martin.

To involve Mennonite students and young professional workers in church and mission outreach in Kansas City, Orva Yutz, a registered nurse at the Kansas City General Hospital, will become a member of the Kansas City VS unit for a three-month period. It is hoped that this will help establish the VS unit as a source of reference for Mennonite young folks in the area.

Hoping to discover opportunities for plus service, Unit Leader Lowell Nofziger, Wauseon, Ohio, now at Albuquerque, N. Mex., visited administrators of the Presbyterian Medical Center. The hospital does not allow any religious organizations to work there. Lowell and his wife have become members of the hospital auxiliary, however. They work two and a half hours each Tuesday and chat with infirm patients Monday, Wednesday, and Friday afternoons. Other unit members find expression of plus service in helping at the rehabilitation center three days a week. They entertain four- to eight-year-olds waiting for therapy. The unit has also contacted Indian reservations in the hope of building personal friendships.

Unit Leader Leon Stutzman, Phoenix, Ariz., tells about living conditions among migrants. Two families visited recently live in the same one-room house. Suspecting that this was the case, he asked the one family if someone lives with them. They motioned toward the corner of the room and said, "Yes, a lady lives there with her daughter and grandson." The family didn't know the names of the persons living with them, however.

Upon Richard Showalter's termination of VS service Frank and Anna Brihart, Scottsdale, Pa., have assumed leadership of the Hesston VS unit.

All the New York VS-ers had interesting visits in community homes during the first weeks in January. At one home they were politely but firmly told that they were not

to come back. At another home they were invited in and bombarded with sincere questions of interest in their faith. At still another home a Catholic mother who had earlier forbidden her children to come to club simply could not get finished talking to the lady visitor about her trials. A fellow visitor was out in the kitchen helping her boys with their homework. Surprisingly, the next Saturday one of her children came to club.

A young Jewish girl who has recently accepted Christ came to the New York VS Center recently to visit with the unit leader's wife. She seemed to enjoy the period of fellowship and the opportunity to meet with the other VS-ers. Since she lives very close to the unit, she intends to visit with them frequently. She needs earnest prayer because of deep misfortunes which have buffeted her.

Project in Southern U.S. Planned

Possible sites for a joint Peace Section and Voluntary Service project in some part of the southern United States were explored Jan. 2-7 by Elmer Neufeld, executive secretary of the Peace Section, and Vincent Harding, Chicago, Ill.

The Peace Section plans to send a leadership couple to witness in the area of race relations in a southern urban area. This broad witness is to be supplemented by a VS service project. Nashville, Tenn., and Atlanta, Ga., are the two locations under consideration.

Openings for Voluntary Service units were found in several Negro institutions, with the result that an initial summer service project will be recommended.

Neufeld also visited Fayette County, Tenn., to investigate the relief needs of the recently evicted Negro sharecroppers near Somerville. MCC is considering aid to these people who are now making temporary homes in tents.

MENNONITES IN BOLIVIA

(Continued from page 107)

supply and adequate sanitation are badly needed.

Agriculture Extension Service

This organization, with whom Pax men co-operate, has been interested in the colonists from the very beginning. Projects they are trying to introduce include (1) large-scale hog production in order to utilize home-grown maize; (2) diversification of farming in order to offset crop failures; (3) crop rotation and better methods of soil management; and (4) better methods of weed control. Colonists should be educated to recognize potential insect pests and plant diseases. They also need help in farm and business management and in improving living conditions. To assist in medical needs, Mary Williams, R.N., Coaldale, Alta., serves in a clinic at Tres Palmas.

The good news of the Gospel is the news of freedom.—Norman Kraus.



Why Did Missionaries Leave Cuba?

Condensed from an article by Henry P. Yoder, missionary to Cuba.

On Nov. 29, 1960, missionaries in Cuba bade farewell and reluctantly turned north, interrupting work they began six years ago.

Two years ago, together with Cubans, they had welcomed the rebels as they began to clean up corruption in the government. In July, 1960, they became conscious of a "swing" in the government which could eventually affect the church.

In spite of Cuban government claims that they are not communist, anyone speaking against a communist country is considered a counterrevolutionary. Large landholdings have been confiscated, and communal farms have been set up. Industry has been nationalized. So have the press, radio, and TV, which parrot government policies.

Schools also reflect official policy. The contents of a public school second grader's notebook is approximately one fourth revolutionary doctrine. History and civics books have been burned and new ones written to teach "newly discovered facts" and "truths previously withheld from the people."

Although most men in the Cuban government are atheist, Castro has led people to believe that religion is part of his revolution. Some evangelicals are convinced that his program is Christian since he helps the poor.

Many Christians feel that religious persecution is imminent. The clash has already begun between Catholics and Castroites.

Missionaries were assured that love-Russia and hate-America propaganda was not directed against them, but against the United States. They felt, however, that they would be in danger in case of mob action. Although they heard rumors of their being the first in town to face the firing squad should there be an uprising or invasion, missionaries were more concerned about believers and friends who could be accused of counterrevolutionary sympathies because of association with Americans.

Most believers stay free of political entanglements. It is difficult to remain neutral, however, since those not actively supporting the revolution are supposedly opposing it. The greatest test is compulsory membership in the People's Militia, which is made up of young and old from all walks of life. Workers who refuse to join are left jobless and students are suspended from classes. They are also branded as counterrevolutionary and run the risk of punishment and death in case of an uprising.

Armed blue-shirted soldiers march through streets, guard vulnerable spots to



Jacob Clemens, secretary of Franconia Mission Board, and Henry Paul Yoder (right) reviewing program of 1960 Mission Board meeting just prior to Yoders' return to Cuba after furlough last summer.

prevent sabotage, and remain alert for attack. Since both men and women participate in the militia, family life suffers during evenings while parents receive military instruction. Church activities are naturally also affected.

Were our missionaries endangering the welfare of friends and brothers in the Lord? As foreigners, could they be of any real lasting benefit in the months to come? With these questions before them, when United States economic sanctions halted their support, Cuba missionaries decided they were being called home.

Brethren and sisters in the Cuba Mennonite Church have determined that they will go forward. They have volunteered to continue Sunday schools and other work. Let us pray that they may be able to remain faithful during Cuba's unstable times.

DISTRICT MISSION BOARDS

Virginia—Bro. and Sister Kenneth Brunk, Newport News, Va., were appointed recently as missionaries to Jamaica. They may begin their assignment early in August. The Brunks spent several years in Korea under MCC.

Relief Showalter was appointed to the Relief and Crockett, Ky., fields. She went to Kentucky with Dired Fyffes from Christian Workers' Conference.

Bible students from Eastern Mennonite College Bible department assisting in Virginia mission board churches this school year are Paul Slaubaugh, Ridgeway; James Lapp, Broad Street; David Garber, Charlottesville; and Wilmer Hartman, Staunton.

Truman H. Brunk has been asked to make an administrative visit to Jamaica in February. The third annual Jamaica conference will hold the latter part of that month. Bro. Brunk has bishop oversight of

the Jamaica work and is chairman of the Peggy Memorial Home Board.

Lewis Martin reports an impressive communion service was held with the church at Palermo, Sicily. The room was crowded with people standing and some not able to get in. Forty-nine children from that church attended the Waldensian school this year.

Bro. and Sister J. J. Hostetter and Bro. and Sister Mahlon Blosser participated in baptismal and communion services at the Charlottesville church Nov. 16. One person was baptized. The service was held in Bro. James Brunk's home.

HOME MISSIONS

Alabama—Three families moved to Alabama recently to serve in the Eastern Mission Board program as self-supporting workers, including Bro. and Sister John Cehman, who are assisting at Brewton; Bro. and Sister Kenneth Martin, at Calvary; and Bro. and Sister John Huber, Oak Drive, Freemantle.

Chicago, Ill.—Laurence M. Horst reports that another middle-aged couple is about ready for membership at Mennonite Community Chapel. The congregation is trusting that the Lord will soon lay it on the heart of some pastor to give his life to the building of the witness of Christ there.

St. Louis, Mo.—Carl Kreider, Dean of Goshen College, was scheduled to speak on the Christian's relation and responsibility to current events at the Inter-Mennonite Fellowship at Bethesda Mennonite Church on Jan. 22.

La Junta, Colo.—J. W. Shank is serving at five places in south Texas from one to two weeks each. He is teaching Bible studies and a course on personal work.

Elkhart, Ind.—Wilbur Hostetter, director of Home Bible Studies, reports the story of Nathaniel Young, an inmate in the Mississippi State Prison. He enrolled in the first course in January, 1960, and at that time was scheduled to die in February. However, they continued corresponding after the first execution date. He was on the third course in October when he wrote the following letter:

"Dear Sir: Today is Sunday, Oct. 23, and the time is short for me. Sir, please believe me, I do appreciate all you have done for me. I pray and truly hope that God may richly bless you all. Sir, I may not be able to finish this lesson; Nov. 10 is my date with death. Please return my lesson as soon as you can. Thanks to you all. . . . Sir, please, brethren, pray for us. Many, many thanks. (signed) Nathaniel Young."

Bro. Hostetter replied, "Brother Young, I am so happy that you are ready for your appointment with God. It is really not a new meeting for you. I am sure that you have been in touch with Him for some time, but now you have the prospect of going into His presence without the hindrance of this world's affairs. For you it is not death, but an entrance into heaven. John 11:26. God bless you. (signed) Wilbur Hostetter."

The chaplain was scheduled to baptize Bro. Young before the original execution date.

FOREIGN MISSIONS

Puerto Rico—March 10-12 is the time for the Puerto Rico Conference.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Irvin M. Holsopple, 66, Hollsopple, Pa., minister at the Kaufman Church, died of a heart attack at the Johnstown Memorial Hospital, Jan. 22. The funeral was held at the church on Jan. 25. Obituary later.

The Sunnyside congregation, Elkhart, Ind., has joined the growing number of churches who are subscribing to the GOSPEL HERALD on the Every Home Plan, and paying subscriptions from their church budget. If you are interested in learning of the advantages of EHP for your congregation, write to the Circulation Manager, Mennonite Publishing House, Scottdale, Pa., for full particulars.

Bro. Henry Zimmerman, 36, Mt. Joy, Pa., deacon at Risser Church, died from injuries resulting from an accident. Funeral services were conducted at the church on Jan. 21. Obituary later.

A discussion group was begun at Boulder, Colo., in April, 1960, to provide Christian fellowship for Mennonites and others in the community, especially university students. Bro. Marcus Bishop, Denver, Colo., is usually in charge.

Bro. Abram D. Yoder, 67, Souderton, Pa., minister at Swamp, Quakertown, Pa., has passed away. His funeral was held on Jan. 19. Obituary later.

Bro. J. W. Davis, Tremont, Ill., has accepted a call to become pastor of the new South Pekin Mennonite Church, which is sponsored by the Midway and Dillon congregations. Bro. Davis formerly served Illinois Conference congregations at Cullom and Morton. During the past few years he has had his membership in a nearby congregation of the Evangelical Mennonite Church. He is now renewing his association with the Illinois Mennonite Conference.

The new executive committee of the Argentine Conference is as follows: B. Frank Byler, moderator; A. F. Darino, assistant moderator; Mario Snyder, secretary; Delbert Erb, treasurer; Lawrence Brunk, Juan Michelli, and Juan Carlos Acosta.

A dedication service for Lester and Louise Alderfer, leaving for L-V service in New Hampshire, was held at Salford, Harleysville, Pa., Jan. 13.

An increased relief budget was approved by MCC during the 1961 annual meeting in Chicago, Jan. 20, 21. The relief budget of \$502,000—representing \$72,000 more than 1960 contributions—is part of an overseas budget totaling \$771,004. Assistance to Congolese and Algerian refugees and

Jordanian Bedouins along with additional assistance to Indonesian Mennonites occasioned the budget increase.

Bro. Atlee Beech, Dean of Students at Goshen College, currently on sabbatical leave while teaching at Allahabad University, Allahabad, India, was elected to the Executive Committee of MCC during their 1961 annual meeting, increasing the Executive Committee to nine; other members re-elected included Bro. H. S. Bender and Bro. O. O. Miller.

A radio series, "This Is Our Church," is aired each Sunday over WKAM, Goshen, Ind., from 12:45 to 1:00 p.m. Bro. Melvin Gingerich directs the program and Bro. Roy Umble is chairman of the broadcast. This is a project of the Indiana-Michigan Mission Board.

Bro. Guy F. Hershberger, Goshen, Ind., was the speaker at the quarterly mission meeting held at Jefferson Street, Lima, Ohio, on Jan. 8.

New members: an invalid widow by baptism at Olive, Elkhart, Ind.; seven by baptism at Wellington, Lachine, Mich., Jan. 15; ten by baptism at Bethany, East Earl, Pa., Jan. 22; one by baptism and two by letter at Warwick River, Denbigh, Va., Jan. 1; fifteen at Morning View, Linville, Va., Dec. 4.

Bro. and Sister Edgar Metzler, Kitchener, Ont., have accepted the editorship of church bulletins beginning with the 1962 issue. Bro. Willard Roth, past editor, has completed all issues for 1961.

Caught in the rapid change from the old life to modern ways, many Navaho Indians give up in despair. Others have found security in Christ. The testimony of one who has found Christ is recorded by Sarah Yoder in the article, "If You Just Pray," appearing in the March issue of Christian Living.

Bro. Christian W. Frank, Salunga, Pa., was ordained to the office of bishop on Jan. 14, to succeed the late Bro. Henry Lutz.

A farewell service for Sister Mary Kay Gerber was held at Ann Street, Peoria, Ill., on Jan. 22. She will sail from New York on Feb. 3 to serve as a missionary teacher at the Woodstock School in India.

Because of personal problems and the resultant breakdown in James M. Gingerich's leadership and administration in his assignment at Tocoa, Honduras, an early furlough has been arranged. The Gingerichs will be living at Route 2, Lititz, Pa. James has been guilty of indiscreet conduct. While this has not involved a moral transgression, the impropriety of his actions cannot be overlooked and it seemed best to withdraw his ministry for the time being. The prayers of the church are solicited in his behalf. —Paul N. Kraybill, Secretary, Eastern Board.

ANNOUNCEMENTS

Sunday morning services of the Lyon Street, Hannibal, Mo., congregation are being broadcast on the local "Church of the Air" radio program for four consecutive Sundays beginning Feb. 5.

People who like to make scrapbooks and would be interested in making them for hospitals are invited to write for further information to Service Fellowship, Gospel Herald, Scottdale, Pa.

Change of address: Ivan Weaver from Elida, Ohio, to 4250 Elida Road, Lima, Ohio. D. J. Fisher from 1590 E. Turquoise to 750-E. Mountain View, El Dorado Court, Phoenix, Ariz. Wilbur A. Lentz from Willow Street, Pa., to 2310 Old Phila. Pike, Lancaster, Pa. Telephone: EX 3-1917.

The Community Hymn Sing, held the first Sunday evening of each month at the Hartville Church near Hartville, Ohio, will again be in charge of Bro. Lester A. Wyse, who recently returned from a two-month tour of eighteen countries. He was accompanied by Mose Kurtz. The February hymn sing will feature the Zion male quartet from Canton, Ohio.

Orie Kaufman, White Pigeon, Mich., in the morning service at Maple Grove, Holmesville, Ohio, Feb. 5. That evening Charles Hart, M.D., will speak there on "Physical, Spiritual, and Mental Health."

Annual ministerial meeting of the Lancaster Conference, Stumptown Church, Feb. 21 and 22. Guest speakers: John R. Mumaw, Harrisonburg, Va., and Richard C. Detweiler, Perkasie, Pa.

C. F. Derstine's address from Feb. 1 to March 12 is c/o Art Gingerich, 1560 Caribbean Drive, Sarasota, Fla. He will be filling engagements in Pennsylvania, Virginia, and Florida.

John H. Kraybill, Bronx, N.Y., speaking at Vine Street, Lancaster, Pa., 7:30 p.m., Feb. 6, on "Potential for Jewish Evangelism in New York City."

Lloyd McHosties, returned missionaries from North Africa, at Thurman, Colo., Feb. 5.

EVANGELISTIC MEETINGS

Noah Hershey, Parkersburg, Pa., at Paradise, Pa., Feb. 22 to March 5. Don Augsburger, Harrisonburg, Va., at Mt. Joy, Pa., Feb. 26 to March 5. Joe Esh, Mount Union, Pa., at Sheridan, Oreg., Jan. 29 to Feb. 11, and at Brownsville, Oreg., Feb. 12-27. E. M. Yost, Denver, Colo., at Gulfport, Miss., Jan. 19-21.

Calendar

E.M.C. Ministers' Week, Jan. 30 to Feb. 3. Association of Mennonite Hospitals and Homes, annual meeting, Kansas City, Mo., Jan. 31 to Feb. 3. Christian Living Conference, Houston, Texas, Feb. 5-12. Ministers' Week, Houston, Texas, Feb. 7-10. Conservative Conference Mennonite's Fellowship, Arthur, Feb. 12-22. World Day of Prayer, Feb. 17. Ministerial meeting of Lancaster Conference, Stumptown, Feb. 21, 22. Weekend evangelistic conference, sponsored by Augsburg Crusades, Conestoga Valley High School, Lancaster, Pa., March 3-5. Eastern Mennonite Board of Missions and Charities, annual meeting, Weaverland, East Earl, Pa., March 7-9. Puerto Rico Conference, March 10-12. Publication Board, Doylestown, Pa., March 24-26. Illinois Mennonite Mission Board, Science Ridge, Sterling, Ill., April 21, 22. Mennonite Board of Missions and Charities, Morton, Ill., June 22-25. Ohio MTC Convention, Beech Church, Louisville, Ohio, June 23-25. Allegheny Conference, Springs, Pa., July 28, 29. South Central Conference, Aug. 1-3. Iowa-Nebraska Conference, Boomer, Neb., Aug. 8-11. Illinois Conference, Farmington, Ill., Aug. 9-11. Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 13-15. MTC Convention, Lebanon, Oreg., Aug. 17-20. Mennonite General Conference, Johnstown, Pa., Aug. 22-25.

You'll Want to Read—

A report on the 1961 MCC Annual Meeting in Chicago, by Edna Beiler; The "Why" of Service, by J. Lester Brubaker; and an illustrated article on our work in France, by Marian Hostetler; all in next week's GOSPEL HERALD.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Amstutz, Aquila and Ada (Geiser), Apple Creek, Ohio, fourth child, third daughter, Kristine Kay, Jan. 12, 1961.

Amstutz, Milton and Lina (Steiner), Orrville, Ohio, third son, Eugene William, Jan. 6, 1961.

Cooke, Eldon and Bernice (Gramley), Lena, Ill., first child, Cynthia Jane, Nov. 4, 1960.

Esch, Keith M. and Virginia (Weaver), Johnstown, Pa., second child, first daughter, Brenda Dawn, Jan. 10, 1961.

Ferguson, Paul and Judith (Hostetler), Orrville, Ohio, third child, second daughter, Susan Kay, Jan. 15, 1961.

Ganger, John and Gloria (Rhinesmith), Bristol, Ind., fourth son, Robert Eugene, Dec. 26, 1960.

Gingrich, J. Lloyd and Orpha (Wert), Cocolamus, Pa., sixth child, fourth son, Paul Robert, Jan. 12, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Gascho-Jantzi.—Glenn William Gascho, Millbank, Ont., and Viola Grace Jantzi, Wellesley, Ont., by Chris S. Streicher at the Maple View Church, Oct. 29, 1960.

Haarer-Veager.—Garlan V. Haarer and Betty L. Veager, both of Hagerstown, Md., North Side cong., by Harold A. Lchman at the Cedar Grove Church, Jan. 14, 1961.

Hostetler—Yoder.—Elam K. Hostetler and Cecilia Yoder, both of Belleville, Pa., A.M. cong., by Jesse D. Spicher at the Noah Hostetler home, Oct. 27, 1960.

Jantzen—Schellenberg.—Carl Jantzen, East Lansing, Mich., First Mennonite, Beatrice, Neb., and Naomi Schellenberg, East Lansing, Mich., First Mennonite, Denver, Colo., by Wilbur Nachtigall at Bethel College, Newton, Kans., Dec. 19, 1960.

Kauffman—Peachey.—Stephen K. Kauffman and Rhoda S. Peachey, both of Belleville, Pa., A.M. cong., by Jesse D. Spicher at the Stephen Zook, Jr. home, Nov. 24, 1960.

Martin—Stauffer.—Ellis Martin, Dalton, Ohio, Martins cong., and Rosemary Stauffer, Milford, Neb., Bellwood cong., by Ivan R. Lind at Bellwood, Sept. 10, 1960.

Mast—Schrock.—Mervin Mast, Middlebury, Ind., Griner C.M. cong., and Naomi Schrock, Goshen, Ind., Pleasant Grove C.M. cong., by Clarence A. Yoder at Pleasant Grove, Nov. 11, 1960.

Miller—Miller.—John Henry Miller, Belleville, Pa., and Susanna Miller, Lewistown, Pa., both of the A.M. cong., by Jesse D. Spicher at the Chris K. Kauffman home, Dec. 1, 1960.

Miller—Stoll.—Paul R. Miller, Montgomery, Ind., and Ruby Levene Stoll, Logansport, Ind., both of the Berea Church, by John Stoll, father of the bride, at the church, Dec. 23, 1960.

Peifer—Nye.—Norman Donald Peifer and Alyce Clemens Nye, both of Goshen, Ind., by John Hiestand at the Grace Mennonite Church, Lansdale, Pa., Aug. 27, 1960.

Shawalter—Shaffer.—Daniel H. Shawalter, Ardmore, Pa., and Loretta E. Shaffer, Boswell, Pa., Thomas cong., by Roy Otto at the Thomas Church, June 25, 1960.

Wideman—McGill.—Dale Wideman, McMinnville, Oreg., and Norma McGill, Dayton, Oreg., by Walter J. Vernon, of the Congregational Church, at the home of the bride's aunt, Mrs. L. O. Vanderford, Buena Park, Calif., Dec. 18, 1960.

GOSPEL HERALD, JANUARY 31, 1961

Sunday School Lesson for February 12

The Light of the World

John 9

Our lesson is a study in blindness—physical blindness and spiritual blindness. Keep in mind that John's purpose in writing this Gospel was to convince men of the divine nature of Jesus. He is the Son of God. May the lesson be so presented that teachers and pupils will believe in Him as never before. Especially may they believe that He can give them any light they need.

Jesus sees people in darkness. His compassion and mercy went out to the blind man and He desired to help him. This He could do if the man had faith in Jesus' power to heal. At the same time the revelation of power would reveal His divine nature. This revelation was a great gift to all mankind. There were many people in Jerusalem at this feast time to learn of the interest, mercy, love, power, and light which Jesus could and would give to men.

The blind man believed Jesus had power, obeyed His injunction, and received his sight. We also see faith on the part of those who led him to the pool. Now a work of God was manifest. What was the reaction of the Pharisees?

These men made a great demonstration of spiritual blindness. How did they show their blindness? The evidence was right before them—the man could see! "I am he," said the once blind man. For more evidence he told the Pharisees just how it had been done. They could see the proof of a miracle by Jesus. When others argued that a sinner could not do such miracles, they argued that Jesus was a sinner because He healed the man on the Sabbath and thus broke their law. The parents testified that this man was their son. The Pharisees had light indeed. And if this was not enough, the healed man gave them still more—too much for them to stand. Notice how they quailed

under this Teacher whom they considered inferior to themselves.

Why did not the Pharisees believe such very clear evidence? Basically they loved darkness rather than light because their deeds were evil. It is so with anyone who is not willing to have his deeds brought to the light. Their minds were closed. They held to traditions which they considered to be unquestionable. For some time now their willful blindness had filled them with strong desire to kill Jesus. This new light on His deity would make it all the more difficult, because they had to go against evidence which was as clear as day, and which many were believing. But they were the rulers, and their desire for domination closed their eyes.

Jesus said that He would give light. Light had come through this miracle, but light must be accepted before it can lead to belief. Prejudice, pride, hatred, and jealousy make it difficult for spiritually blind eyes to see. Let your pupils recall any such experiences with unbelief that they once had. Some of your pupils may be having some struggles now and cannot see the light because they do not want to—too proud, too dominating, too prejudiced, too selfish or jealous.

Lift up Jesus as the source of real light. He knows everything, and so nothing is hidden from Him. He can help us see all sides of a question or problem. Pray:

"Open my eyes, that I may see
Glimpses of truth Thou hast for me."
Jesus can easily change one's mind if there is a need and a willingness for change.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brandt, Phares Y., son of Benjamin and Fannie (Young) Brandt, died at his home, Mt. Joy, Pa., Dec. 23, 1960, after a six-month illness; aged 79 y. He and his wife, the former Katie C. Hauenstein, celebrated their 59th wedding anniversary on Oct. 22, 1960. Surviving are his wife and one daughter (Verna Mae, at home). He was a member of the Erismian Church. Private funeral services were held at the Gerald Sheets Funeral Home, with Howard Witmer and Martin Metzler in charge; interment in Erismian's Mennonite Cemetery.

Horst, Anna Mary, daughter of Amos E. and Amanda (Horst) Martin, was born near Hagerstown, Md., April 13, 1897; died of a cerebral hemorrhage Dec. 2, 1960; aged 63 y. 19 d. On

Dec. 4, 1919, she was married to Ephraim S. Horst, who died June 9, 1928. Surviving are 4 children (Amos E., Clear Spring, Md.; Mrs. Elmer Horst, Hagerstown; Stanley M., Greensburg; and Hettie, at home), 16 grandchildren, 2 stepgrandchildren, 4 brothers and 5 sisters (Stanley H., Adin H., Aaron H., Samuel, Hettie, Mrs. Edward Coss, and Mrs. Ira Eby, all of near Hagerstown). She was a member of Reiff's Church, where funeral services were held Dec. 6, in charge of Moses Horst, Amos Martin, and Irvin Shank; burial in Clear Spring Cemetery.

Reier, Rientze, son of Fred and Angeline Reier, was born April 16, 1888, in Wilnot Twp., Ont.; died after a lengthy illness Jan. 11, 1961, at Kitchener, Ont.; aged 72 y. 8 m. 26 d. He was married to Agnes Shantz, who survives. Also surviving are 4 children (Eldred, Erma, Alice, and Doris), and one brother and two sisters (Abia Reier, Gertrude Smith, and Louise Brubacher). He was a member of the First Mennonite Church, where funeral services were held Jan. 14, in charge of C. F. Derstine and Edgar Metzler.

At the Industrial Fair in New Delhi, India, in 1959, there were two large communist bookstalls with attractive books in English and all the main languages in India. There was a much smaller display by evangelical publishers.

The United Church of Canada has been challenged to "take the initiative and enter into dialogue" with Christian leaders in Russia and China on the subject of world peace. E. J. Thompson, principal of St. Stephen's College, Edmonton, Alta., told the church's 19th biennial General Council meeting recently that the church should stay clear of politics, but that he could see no reason why a competent group should not go to China and talk with the Chinese. While, he added, he did not know whether Chinese Christians would be open to such overtures, "it is the Christian mission to be concerned with the welfare of all mankind."

In another address to the Council a U.S. clergyman, Dr. John Sutherland Bonnell, New York, said that pressures from world events hostile to all religions are "in a measure" forcing Protestants and Roman Catholics to work more closely together. While "the ever advancing spirit of secularism, the corroding influence of materialism, and the world-wide menace of Marxism" have been advancing "on continent after continent since the second World War, Christianity has been steadily retreating," said Dr. Bonnell, who is minister of the Fifth Avenue Presbyterian Church, New York. Both Protestants and Roman Catholics have discovered that "accusations, name calling, and angry disputes" not only do not advance the cause of Christ, but radically hinder opposition to these forces. —Ecumenical Press Service.

Twenty-two Asian postgraduate students from various European universities have called upon the church in Asia "to liberate itself from everything that prevents a truly Asian expression of its witness."

"There is a justifiable feeling that the church in the East has been so conformed to the Western pattern that it is not at home in Asia," they said. To achieve its essential Asian character, it must put "total dependence on Christ its Master and [work for] a true interdependence" with the churches in the West.

The statement confirmed "our unity in Christ," but although Asia is generally viewed as a geographical unit, "there is a great diversity of cultural, political, and social background and historical heritage. The whole of Asia is in a stage of experimentation in a desperate attempt to find out what the right and suitable road is," they said. In this situation "the church can make its witness . . . only if it refuses to be an isolated minority . . . [and becomes] a creative minority." —Ecumenical Press Service.

Since Israel became an independent state in 1948, Jews have come to that country from 74 countries of the world, speaking 42 different languages. The population of Israel has more than trebled since 1948. When the state was proclaimed, this land which the Bible calls a land flowing with milk and honey was not even flowing with water. Now there are roses in the desert and vege-



ITEMS AND COMMENTS

BY THE EDITOR

tables growing by the shores of the Dead Sea. Irrigation water is carried over great distances to revive parched soils. Salt water is being desalted, sun power drives refrigerators, and crops are made to grow in gravel.

Russia is spending about 3½ billion dollars a year to flood the world with communist propaganda.—The New Way Bulletin.

One hundred and fifty Catholic laymen on Oct. 5 issued a statement concerning the church-state relations. The signers, speaking unofficially, of course, but from their own convictions, said, (1) we believe in the freedom of the religious conscience and the Catholic's obligation to guarantee full freedom of belief and worship as a civil right, (2) we deplore the denial of religious freedom in any land, (3) we believe constitutional separation of church and state offers the best guarantee both of religious freedom and of civic peace, (4) we believe that among the fundamentals of religious liberty are the freedom of the church to teach its members and the freedom of its members to accept the teachings of their church, (5) in his public acts as they affect the whole community, the Catholic is bound in conscience to promote the common good and to avoid any seeking of a merely sectarian advantage.

Lunch counters were desegregated in Durham, N.C., without any incident. This has been true also in Newport News. Thus integration moves slowly forward.

Don C. Norman, one of the nation's leading authorities on rare Bibles, displayed his collection at the National Sunday School Association Convention in St. Louis. Among others he owns a leaf of the original Gutenberg Bible, and the complete facsimile of that historic first book printed with movable type. He owns the smallest book ever printed, the Lord's Prayer in seven languages. It is about the size of an aspirin tablet and can be read only with a 15-power magnifying glass. He also has a complete Bible which is only two inches by an inch by three fourths of an inch.

A new national organization, the National Association of Directors of Christian Education, was organized at the National Sun-

day School Association Convention in St. Louis.

The Soviet government spends considerable money on "evangelizing." They print 6,000,000 propaganda booklets monthly for use in West Germany alone.

Red China has 200,000 troops stationed in Tibet and has resettled more than 5,000,000 Chinese in that country. The Lama Monasteries have been closed except for a very few, and the monks sent to "re-education camps."

Werner von Braun, world's foremost rocket expert, said recently: "When several months ago my mother died of cancer, I wondered whether it wouldn't be better to pour some \$100,000,000 into cancer research before we spend it to conquer outer space."

Alcoholism has become a "malignancy on the national society more disabling numerically than any known disease by claiming more than 5,000,000 victims currently," says the president of the National Woman's Christian Temperance Union.

American evangelist Billy Graham was denounced by the Soviet Zone communist press as a "preacher of psychological warfare" following his arrival in West Berlin for a series of revival meetings. Neues Deutschland described Graham as "a religious charlatan and an envoy of American imperialism who has now been let loose on West Berlin. Mr. Graham," the paper said, "is put into action wherever American imperialists launch provocations or wherever Washington's and Bonn's warmongering policies fail." The communist organ charged that Graham's West German crusade was sponsored by West Berlin Mayor Willy Brandt and West German Chancellor Konrad Adenauer. It said his activities in general are "directed and financed by the bosses of Wall Street."

To overcome the shortage of clergy, the Anglican Church in Malaya has adopted a system of worker priests, men ordained to the priesthood but continuing their normal secular employment and asking no stipend from the church. This system had earlier been introduced in Hong Kong.

Gospel Herald

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*Our service to God in the church
becomes truly acceptable
when it is done because there could be
no thought of not doing it,
because it is God's will.*

The "Why" of Service

By J. Lester Brubaker

"See the world! Travel at no personal expense to any part of the globe. Have openings for relief workers on five continents. Call today at your nearest MCC office."

"Always dreamed of doing something great—being a David Livingstone or an Albert Schweitzer? Missionary candidates needed. Write foreign mission headquarters at Elkhart or Salunga, stating qualifications. Also specify make and model of camera."

"We pay you to preach to us and visit us. Short hours. Paid summer vacations. House and car furnished. Will negotiate salary with right person. Write Church Council, First Mennonite Church, Ritetown, Ohio."

No such items have yet appeared in the "Field Notes" of GOSPEL HERALD or in the classified section of *Christian Living*. We would be horrified if one of our editors should slip so badly as to permit such listings. We would be even more upset to suspect that any church organizations would appeal for personnel on such bases.

But aren't we just being overly emotional about such things? Why shouldn't the church advertise as the world does?

After all, what's wrong with travel? We all do some of it these days. Any preacher worth his expenses and a decent honorarium gets invited to nearly every community his side of the Mississippi. Every church worker abroad has slides or movies to document the sights he has seen en route and the groups to whom he has witnessed. Missionaries go on deputation visits coast to coast to tell the story of their efforts in the Gospel.

Furthermore, "the labourer is worthy of his hire." Why shouldn't an outstanding "labourer" expect the better-paying preaching positions with their greater prestige?

Absurd exaggerations! But in all seriousness, I ask you, Why *do* we serve the Lord in and through the church?

1. *Is it for prestige and honor?* If so, we can likely have it. Even if the world does not notice us, we can achieve position within our brotherhood. We can rate the "Field Notes" regularly. Jesus says of such, "Verily . . . they have their reward." Furthermore, any such who respond to the foreign missionary call soon need a one-way ticket home, as did John Mark on his first missionary trip abroad.

2. *Is it for fellowship with other serious-minded, moral people?* Judas traveled in the company of Jesus for three years and yet was possessed of the devil. While Christian fellowship is a blessed thing, it is insufficient as motivation for service, because sometimes one must serve alone without the support of other

Temptation

By LORIE C. GOODING

I left the world with its sin and its shame,
And its pleasures and treasures, and
felt no lack.

But once upon a day they came
To try if they could draw me back.

First Friendship shed a tender tear,
And wept before me piteously:
"Return, return; we miss you here."
But answer to her, Lord, for me.

Then Mammon said, "Tis common sense
That riches are security;
And I will be your strong defense."
But answer to him, Lord, for me.

Came Pleasure, garlands on her brow
(My moon companion once was she),
Crying, "Come and be merry now!"
But answer to her, Lord, for me.

Tall Pride came mocking, "You are weak.
What profit is humility?
What can you gain by being meek?"
But answer to him, Lord, for me.

At last said Wit (by worldly rule
A treasure and necessity),
"I now perceive you are a fool."
But answer to her, Lord, for me.

And when in favor, Lord, to me
You undertake my cause to plead,
Just say that I belong to Thee;
No other answer will they need.
Killbuck, Ohio.

brethren. And once in a while the devil gets into a group and turns even the sweetest fellowship sour.

3. *Is it for security and an easy life?* Missionaries generally receive full support, medical expenses, and frequently love offerings. Security? Try giving up your independence in exchange for financial support. Either you will find a more basic motive for service or you will turn into such a crank and misfit that the mission board will have to bring you home.

4. *Is it to impress others with our goodness?* Church workers have frequently been perceived by "lesser lights" as persons too good to err or even to be confronted with real temptation. But to God "all our righteousnesses are as filthy rags." Our salvation is not of

works lest any should boast. And ultimately, no matter how good we may make ourselves, the thin veneer of our goodness chips off and we are seen for what we are. Needless to say, this is disconcerting if our motive has been to impress men.

5. *Is it because others expect such service of us?* It is possible that for some the way of least resistance is to serve in the ministry of the church. Parents may take it for granted because they dedicated the child at birth to special service. For the youth to do anything else would break parental hearts—and sometimes parental wills. Or it may be that Grandpa was a preacher, Dad was a missionary; so naturally Son will follow in their footsteps. It is fine to seek to live up to a good reputation, but when Satan marshals his forces for a frontal attack on the church worker, more than this is needed.

One may have a perfect creed
and be perfectly unlovely.—David
Z. Miller.

6. *Is it to repay the Lord for what He has done for us?* Sounds like a dollars and cents proposition, doesn't it? But since we really frequently behave this way with each other, it would not be surprising if we would try it with the Lord. "Let's see now, whose turn is it to have the Millers to dinner—did we have them last or were we to their house?" . . . Or—"Aunt Mary always gives me a gift at Christmas; so I guess I'll have to keep her name on my list." . . . Or—"Why should I go out of my way to help Deacon Martin? He's never visited me." . . . Or—Church Worker: "Why has this misfortune come to me? What have I done to deserve this from God? Haven't I been giving Him my life?"

7. *Is it to meet the needs of men?* That picture the missionary showed of a patient with ulcerated sores. The drunks on the Bowery when we toured New York City. The feelings we had after reading *Through Gates of Splendor*. The challenge of that report in GOSPEL HERALD about congregations too small to support or attract pastors. All right, we say, "Here am I; send me." After we have seen fifty or more patients a day, many with sicknesses more horrible than we ever imagined, we are ready to scream.

Our Readers Say—

I would like to add to Bro. Oscar Roth's article, "Using Hymns More Effectively," GOSPEL HERALD, Jan. 3, 1961. If the minister knows what his subject is to be and the hymn he wants, then why not call his chorister on Saturday evening and tell him, particularly if he feels the hymn will be new to some? . . . Our congregational singing without instruments of any kind is one of our many privileges and blessings.—Isaac Hershey, Jr., Strasburg, Pa.

Drunks, day after day after day, and so few get unshackled. How can we stand another day of it? And that little congregation—the article didn't say how divided up into factions ten families can be. Why should any pastor stay on and try to help people who care so little about being helped?

8. *Is it because we love the Lord and have achieved oneness in Him?* "God is love; and he that dwelleth in love dwelleth in God, and God in him." When we see God's holiness and our sinfulness, and perceive that He loved us with an eternal love, we confess our sinfulness and receive forgiveness. And by a mystical, miraculous process we get a new self which responds in love to this One who has loved us.

Jesus typified this relationship for us. "I and my Father are one." "I do always those things that please him." No compelling. No coaxing. No pleading. There was a oneness of purpose and love that caused the Lord Jesus to take unhesitatingly the servant position. No feeling of sacrifice, of being too good.

True love senses the inner longings of another and responds. True love beats a rhythm so united that the taps of the two seem but as one.

Our service to God in the church becomes truly acceptable when it is done because there could be no thought of not doing it when we can say, "I love Him. I know what He wants. I can't help doing what pleases Him."

I love you, Lord. Thank you that we are one in each other. Perfect our unity. Purify my love. I serve you because my greatest joy is doing your will.

Harrisonburg, Va.

None of us are so talented that we can live without God.—Edwin J. Yoder.

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EDITORIAL

Do We Need Church Elders?

In the areas of our brotherhood where the original American Mennonite pattern still prevails, this article will not apply. In southeastern Pennsylvania for two and a half centuries there have been a number of preachers and deacons who assisted the bishop of each district. When the ministers became more or less attached to one local congregation, the bishop continued to serve as the chief pastor for the several congregations in his district and as the area overseer of the work. He was the counselor and adviser of the preachers and deacons in the various churches. Where this system still operates, this editorial is largely irrelevant.

In many areas of the church today we are rapidly adopting a one-pastor system. Oftentimes this pastor is a young man in his twenties. There may or may not be an older deacon in the congregation, or a retired minister. There may be a regional overseer, or there may not be. For all practical purposes the young man is more or less alone. To use a modern expression, he is "on his own."

We ought seriously to inquire: What will be the consequences for church discipline of the one-pastor system? When we still had a multiple ministry, the older ministers tended to assume the leadership. This made for conservatism in a general way, tempered by the mellowness of age, but conservative nevertheless. But is it not asking too much of a young man not yet thirty years of age to become the chief disciplinary officer in an average-sized congregation? A sixty-year-old brother goes to law over a line fence dispute. Several middle-aged members defy the standards of the church. Is it fair to expect a "youth" to be able to handle these cases as judiciously as a panel of older and more seasoned leaders did in past generations?

Considerations relating to support, and other factors, are causing many congregations to have only one preacher, often a young man. These young men are the hope of the church for the future. But let us not ruin them by placing them in a situation which is almost impossible. The change from a multiple ministry of preachers and deacons to a one-pastor system could be the means of bringing an almost total collapse to the practice of a disciplined church. To

be true to the New Testament we dare not allow this to happen. There is a plan which could be genuinely helpful in this situation. It is already working in various areas of the brotherhood, both in North America and in some of the younger churches abroad.

The first thing necessary is for a congregation to face the realities of this situation, and to decide that they do want to maintain a disciplined church, a body of believers whose lives are lived under the lordship of Christ, and in which the body assists the less mature to attain and maintain a walk which is worthy of the name of Christ. The pastor ought to be a man of deep convictions, a spiritual man who loves the Lord, a brother who believes in the "Anabaptist vision." He will lead the church into the treasures of the Word of God, and help all the members to fullness of stature in Christ. He will preside in the worship services of the church and carry on whatever functions the conference, area overseer or bishop, and congregation may assign to him.

But when it comes to the disciplinary work of the congregation, he needs the help of older, more experienced, spiritual leaders in the congregation. The responsibility involved in the care of souls ought not to be borne alone. It should be shared. And here is where the board of elders would function. In a church of two hundred members, there could be a board of elders composed of six brethren, each to serve a term of three years, with two to be elected each year. They should each be eligible for reelection. These elders would share with the pastor the responsibility for the spiritual welfare and discipline of the congregation. They would serve as counselors to the pastor on such matters as the reception of members, the steps to be taken with members who fall into sin, the efforts which should be made to uphold the standards of the church, and the like. They should meet quarterly with the pastor for the review of the spiritual life and welfare of the congregation, and should be subject to call at any time the pastor feels the need of help.

The question probably arises in the mind of some readers, Why cannot the church council serve in the capacity

here delineated? The answer is that the church council already has a large sphere of responsibility in its own right. Furthermore, the council is often constituted as a sort of cabinet, being made up of representatives of the trustees, Sunday-school officers, song leaders, MYF, and so on, and meeting for the evaluation of the plans and procedures of any given department of the work of the church. The church council serves a large and important place in the life of the congregation. But the board of elders would serve a role in the life of the church, particularly as counselors to the pastor in his solemn responsibility, which the cabinet type of church council in the nature of the case could not be expected to undertake.—J. C. W.

Do You Read This?

The justification for publishing anything is, that it finds readers. If it won't be read, don't print it: this should be a pretty good rule for editors.

Not that everybody has to read everything. Probably nothing that is written is of interest to every reader. There are tastes in great variety, and the editor must keep them all in mind. There are people who are interested in nothing at all of the material some particular paper or magazine prints, and they will not buy that publication. There are some who are interested in enough of what is printed that they will subscribe to get those features. There are only a few cover-to-cover readers. Most people skim pages and stop only here and there to read word for word. And different people stop at different places.

We are not too much alarmed, therefore, about the questions asked recently (Dec. 13) in "Our Readers Say—" about the value of the quarterly and annual summaries of the vital statistics published in the GOSPEL HERALD. Other readers may look eagerly for these reports.

This feature has been in the GOSPEL HERALD for many years. At first it was only a very brief summary of obituaries. Later marriages were added. And when under the present editorship we added a birth column, this too was included in the summary tabulations. There have always been people who have been interested in doing the work required. Until recently it was done by volunteers who were paid a mere pittance for time spent. Now it is being done by the assistant to the editor. This is a waste of

time if nobody reads the collection of facts.

We would like to know. Please write us if you find this feature to be of value. Just address a post card to the Gospel Herald, Scottsdale, Pa., and say "I read the quarterly summaries of birth, marriages, and obituaries." If there are parts that you think could be omitted, or other facts that should be included, please say so. If we do not hear from you, we shall assume that you agree with our correspondent that this feature is a waste of work and of space.

The editor has before him the last summary (published Nov. 8). He ventures to point out some things there that he finds to be of interest, and perhaps of permanent value to researchers in American Mennonitism.

For two quarters the relative proportion of girl babies and boy babies was the same, with the boys leading. In these two quarters the number of births reported was exactly the same.

During one quarter Mennonites reported sixteen adoptions.

Bible names for boys satisfy most of our parents; but not for girls, except for Mary and Marie.

More than one fourth of the births reported were of first-born; however, we are still producing some large families—up to twelve children.

Most of our marriages are church marriages, but the change of the last sixty years toward church ceremonies is not complete.

In about five per cent of our marriages the bride and groom are from different denominations.

Mennonites furnish their share of accidental deaths—more than their share, according to one study.

The largest group of Mennonites die in their eighties. There is reason for our making more adequate provision for the years beyond seventy.—E.

Traveling with the Editor

XXIII

Although we will not be leaving Bragado for almost a month, we had told the congregation on Jan. 1 that we would not be with them in another Sunday service. So on the evening of Jan. 12 they surprised us at Delbert's home with the kind of farewell service to which they are accustomed when someone leaves the community. We were sitting on the front porch. It had rained, and as some of the people walked out from town, they collected on

the other side of the high hedge a bit noisily, making us wonder what was up. But still we were pleasantly surprised when they streamed across the lawn singing. After some preliminary conversation, Enrique Abat, in English which he got off competently and proudly, presented to Alta a maté set "in appreciation for your services among us." Then there was some singing of folk music and reminiscent conversation about the missionaries who formerly labored here: Lantzes, Shanks, Litwillers, Swartentrubers, Webers, among the older ones. Then a farewell song and many warm handshakes and wishes for a safe journey. It was a lovely gesture of friendship from people whom we have quickly learned to love.

On Jan. 14 Alta and I went by train to Trenque Lauquen. The whole countryside had been soaked by a heavy rain the night before, and so the ride was much cleaner than a train ride with open windows usually is here. Trenque Lauquen is a beautiful town, more spacious than the older towns farther east. All the streets are wide avenues, with a central strip of grass, trees, flowers, and walks. The people out for the Saturday evening promenade in the central part of town had four walks instead of two to parade on. We were entertained for the weekend in the home of Pastor Ernesto Suarez, who spoke in many of our churches when he was in the United States for a year several years ago. This is one of our older churches in Argentina, having been started by J. W. Shank in 1920. One meets here people with names that we have heard for years: Palomeque, Cavadore, Battaglia. In the pleasant mission home which joins the church were born, Bro. Suarez told us, Mario Snyder and John Litwiller. Bro. Suarez understands English very well, and was my competent translator in two Sunday sermons.

Monday afternoon we had our first view of the "Monte," or "Woods," the church-owned campground. It is in a pleasant grove of eucalyptus trees. It has no stream or mountains, but it fits well into the Pampa setting and has been serving the conference for a number of years as a retreat grounds. It has a number of small building used for sleeping, a kitchen, a dining room, an auditorium, and a nice committee room in the Emma Shank Memorial. Improvements just put in this year include a new tile floor for the auditorium (given by Heston College students), a badly needed addition to the kitchen, and a new bath house (largely the donation of Trenque Lauquen brethren). Green grass covers most of the ground, and there is a large tank for the children to splash around in. We stayed with Delberts in the one-room cottage they have built on the grounds. As in some retreat grounds we

have been in in North America, there was still a good deal to do in getting things in shape for the next day. But there were many willing hands to help.

The Argentine Conference had its annual business session on Tuesday and Wednesday. Because of the South America Congress which was to follow it, in which the Argentine brethren would of course participate, there were no addresses except a devotional Bible study each morning. I gave the first of these, and Joaquin Luglio, lay pastor at Valinhos, Brazil, gave the second. This was Bro. Joaquin's first contact with Mennonites outside his own country. His presence with us was a joy. He spoke in Portuguese, but the Spanish-speaking people seemed to understand him quite well.

The voting participants of the conference include all pastors and their wives, all conference-appointed workers, elected lay delegates from each congregation, and all missionaries and their wives. Almost all eligible delegates were present. A number of the elected delegates at this session were women, and they participated actively. Women are eligible for election to the Executive Committee, and a few have received votes, but none have ever been elected. Serving in the delegate body were a number of younger people along with the older ones.

Vice-president Darino presided in the absence of President Lawrence Brunk. He was an efficient moderator, giving the meeting a good spiritual tone, keeping it moving, and conducting the discussions with good judgment and fairness. Discussion was very free. When someone gives a report, he remains on the floor to answer any question throughout the discussion of the report. And there was always discussion. These delegates were keenly critical. There were few delegates who never spoke. Although there were differences of opinion, there were no flares of temper. The small size of the conference makes possible an intimate and friendly spirit.

Two items took a major portion of time. One was the election. All members of the Executive Committee are elected each year, and a person who has been on the committee for four years is ineligible for re-election. The election is held early in the session, as the new committee nominates all committees and secretaries, and must have time to do it during the conference. The first ballot for any office is an open one. The constitution provides that a majority is required for election, and so there must be additional ballots until there is a majority. The counting of the votes is public, with many eyes ready to check any mistake. The burning of the ballots outside the tabernacle after each vote

(Continued on page 133)

MCC Annual Meeting Report

By Edna Beiler

Relief needs in the Congo, Algeria, and among Jordanian Bedouins were highlighted at the 1961 Annual Meeting of Mennonite Central Committee in Chicago on Jan. 20, 21. Vice-chairman Robert Kreider (who presided over the sessions since Chairman C. N. Hostetter, Jr., is absent visiting MCC units in the Far East) reminded the group that ours is "the world of the refugee—of the uprooted and unwanted."

A relief budget of \$502,000 (\$72,000 more than 1960 contributions were unanimously approved at this meeting. Relief needs in tension areas and among refugees, plus increased assistance to our Indonesian Mennonite brethren, account for most of this increase.

The total overseas budget (which also includes Pax and Mennonite Aid) amounted to \$771,004. Budgets for Voluntary Service (\$191,460), the Peace Section (\$45,507), and Mennonite Mental Health Services (\$18,680) were also approved.

Major source of support for MCC is the regular relief and service offerings in local churches. Your contributions helped to make last year's services possible. Projected plans for 1961 (based largely on a report by Executive Secretary William T. Snyder) depend partly on your continued co-operation.

Overseas Services

Africa—Orie M. Miller, who recently spent some time in the Congo making

plans for relief work there, brought back a report of this visit. The political situation is still unsettled, but the picture is beginning to look much brighter, as far as the church is concerned. MCC relief efforts will be co-ordinated by the Congo Protestant Relief Agency and will consist of medical services and food supplies, with a long-range program to be developed later.

A major material aid program is planned for Algeria, in consultation with missionary Robert Stetter, who is under the General Mission Board. The work in Morocco and Liberia will continue.

Europe—Peter J. Dyck, European director, reported on conditions in Europe, noting that material aid is no longer needed to any great extent, except in Berlin and eastern Europe. He also spoke about conditions in Morocco and Algeria and expressed a conviction that the church has something to say to such tension areas.

These and other locations may provide opportunity for co-operative effort between MCC and European Mennonites. Programs involving this co-operation (like Mennonite Voluntary Service, European Mennonite Bible School, EIRENE, and Agape-Verlag) will continue, with the European Mennonite Bible School Board moving toward full operational responsibility for Agape-Verlag, which up to now has been sup-

ported equally by MCC and the Mennonite Publishing House.

The Pax program in Europe will be reduced, with assignments in less developed areas. In Greece, the Pax team will complete the transition to the Aridea Valley area in 1961. A relief and rehabilitation program similar to this will also be established in Crete.

Middle East—The material aid program in Jordan will continue, since refugees there are still in need, but plans are also under way for a more permanent rehabilitation program in the form of a vocational school where young men, instead of loitering about the camps, can learn a trade. Medical and material aid will be begun among Bedouins of the Maan region during 1961.

Asia—As part of his projection of the program for 1961, William T. Snyder suggests a strong relief program in Korea, Hong Kong, Vietnam, and Calcutta. Volunteers from the India Mennonite churches have been invited to serve in the Calcutta program. Pax units in Nepal, Thailand, and Pakistan will remain about the same.

The work in Indonesia will continue as before, with the exception of more financial assistance for the developing Mennonite churches there. Medical and agricultural services in Timor and Halmahera are strengthening these churches.

South America—The Mennonite Brethren Board of Missions reminded MCC of the condition of the 4,000 Lengua and Chulupie Indians living near Mennonites in the Chaco and requested that MCC study this situation. These



One of the relief projects of MCC is distributing food "In the Name of Christ." In the photo on the left, cartons of MCC food for relief await shipment to hungry people half a world away. On the right, pupils at Faith Chapel, Hong Kong, use their wooden desks as tables

for the MCC food which they have received. MCC serves more than 1500 such meals five days a week to refugees and other poor children in this overcrowded city. More than \$369,000 worth of aid was given to the needy of Hong Kong by MCC in 1960.

people have been uprooted culturally (because of their contact with the Gospel and the opportunity for employment in the colonies). They need help in establishing a new pattern of life that will take the place of the former nomadic one. The committee responded affirmatively to this request.

The Trans-Chaco Roadway may be completed in 1961, but agricultural experimentation and leprosy programs will continue. *Christlicher Dienst* (Voluntary Service) will be encouraged, with the hope that Mennonites in South America will soon be ready to assume greater responsibility for the work.

Voluntary Service

The Present Program—The equivalent of 156 years of service was contributed by young people through MCC Voluntary Service in 1960, in a geographical triangle roughly formed by Newfoundland, Haiti, and California, according to the report given by Edgar Stoesz, director of Voluntary Service. Thirty-one VSers help care for more than 1,100 delinquent, dependent, or retarded children. Twenty-seven VSers help to staff hospitals caring for 300 bed patients and 1,700 outpatients. Teachers serve in 18 classrooms, involving about 600 children, and there are 43 additional workers in various office, kitchen, or other positions.

The Future—New areas of service for 1961 include a project in Mexico and a joint project with the Peace Section as a witness of reconciliation somewhere in an area of interracial tension in the South.

Peace Section

International Peace Team—During the past year, considerable emphasis has been placed on the development of a group of resource persons, who can work with Christians in countries around the world on peace as God's will for His people. Elmer Neufeld, executive secretary of the Peace Section, reported that the Peace Section will continue to provide resources for Missionary Fred Ediger, Tokyo, Japan. Further consideration will be given to providing resource persons for East Asia and Africa. Action has already been taken to send a short-term peace worker to Argentina, Brazil, Paraguay, and Uruguay, perhaps during the summer of 1961.

Domestic Peace Witness—In addition to the proposed VS unit in some area of interracial tension in the South, a series of consultations on Christian relationships with the civil defense program are currently being planned, in co-operation with Mennonite Disaster Service. A seminar on government is scheduled for April 27-29, in Washington, D.C.

Mennonite Mental Health Services

Current Trends—MMHS Chairman

H. Clair Amstutz, M.D., noted some current trends in this field. All local hospital boards are increasing in strength, there is more integration between hospital and community (with local advisory boards being set up, and patient care is becoming more professional.

Plans for 1961—These include raising funds and beginning construction of the Oaklawn Psychiatric Center, Elkhart, Ind.; improving building and attempting to secure accreditation at Kings View Hospital, Reedley, Calif.; the transition to a clinical staff employed by the Prairie View Hospital itself; plus the establishment of a chaplaincy at Brook Lane, Hagerstown, Md., with Chester Raber as chaplain.

At this annual meeting, MCC adopted a motion encouraging MMHS to continue its exploration of the implications of ministering to the entire needs of people, specifically as it involves the role of the chaplain.

Inspirational Meeting

Relief Workers Speak—On Friday evening, inspiration and additional insight into the MCC program were provided by short talks by various relief workers. Irene Bishop, on furlough from Vienna, Austria, brought a special *thank-you* to women's groups for the many little stitches that were such a concrete testimony of Christian love and concern. John R. Schmidt, M.D., told something of the progress made in the care of leprosy patients in Paraguay, since the early days when they were handcuffed to soldiers and marched off in disgrace. Norman Wingert took the group for a brief visit, via a film, to the crowded Hong Kong area, where in spite of poverty people still face life cheerfully.

Voluntary Service in a Changing Society—This was the subject discussed by Harvey Taves, assistant director of the Kitchener-Waterloo branch office. He pointed out that after all, VS itself is simply an effort to bring to bear the Gospel of Jesus Christ on the everyday situations around us. A. J. Metzler spoke briefly on "Agape-Verlag, A Venture in Co-operation."

Elkhart, Ind.

The Maverick

By J. PAUL SAUDER

In the language of the cattleman of the Western plains a "maverick" is an unbranded animal that runs with the herd which is branded. One hundred years ago Mr. S. A. Maverick, a Texas rancher, steadfastly refused to brand his calves.

Who owns the "maverick" yearling? We know where he is just now and may-

be he is the son of that "T-T" cow grazing over there, but the only thing we know is that he is grazing on the Double T Ranch, Someplace, Western State, U.S.A. He eats, he drinks, he becomes older; but he is not to be counted among any man's assets. For, heretofore, he has never been identified.

There are religious mavericks, too. Sometimes they are warm toward one group of believers and later they are friendly toward another. And, so long as the religious fare is palatable by their standards, they feed from the most agreeable religious feeding crib. But they'll change feed lots at the first bit of roughage, for they seek religious tidbits, usually. Or let someone approach them with the branding iron of church loyalty and they're off in a hurry. Oh, they love the Lord, to let them tell it, and they think they really mean it. But it takes work to arrange for an "assembly of called-out ones," as the original Greek would have us understand the meaning of "the church." And it takes considerable loyal effort to keep "the assembly" going. When such arrangements are to be made, the religious maverick is usually not to be seen in the flock of the faithful; he has "made himself scarce."

The church building where the maverick attends was built without his dollar; nor does his dollar usually give significant aid in remodeling or painting such place of assembly. For "distance lends enchantment" to his giving and "familiarity breeds contempt." His chance dollars usually go far from home, often to religious movements not fully understood. For his giving too is "maverick" in its nature.

Time will come, though, when he or his will be in trouble or will in an emergency require outside resources. If he or his are to be helped or comforted in that trying hour, such aid will not come by way of other religious mavericks. No, the good Samaritans of spiritual or material aid will be "branded" members of some local flock of believers. The faithful minister who will preach the funeral sermon "stood up to be counted" years ago. Or the welcome visitor in the hospital has been a regular bench-warmer at Maple Grove Church for many a year. And if it's money or goods that will be needed, you can be sure that if it comes in the name of Christ it will be coming from readily identifiable ones from one of the Lord's acknowledged flocks, "branded," lo, these many years.

Mavericks, we implore you to please hold still long enough to get a mark of identification. The benefits will be twofold. You'll have a home with all attendant benefits accruing to you. Furthermore, you'll be sure to be around when the opportunity arises to carry your proportionate share of the Lord's ranch work. But having said that, I want also to warn you.

What of your life and work if you keep on shuttling around between diets of religious tidbits, as the whims of your appetite might dictate? Just who is to look out for your welfare? And your unwillingness to be counted in with one of the Lord's local flocks puts you where? In Revelation, chapters 2 and 3, Christ expressed His concerns about His followers. The cause and remedy of every spiritual ill is mentioned in those chapters. Mark well that all Christians thus addressed by our Lord are addressed in their capacities as members of geographically pinpointed local assemblies, "He that hath an ear, let him hear what the Spirit saith unto the churches" (assemblies of the called-out ones—all of them assembling at some certain place). Unidentified and unidentifiable beloved "maverick," in just what position does that put you? All of the Lord's words are directed to "the churches," local "assemblies of called-out ones." And the Lord is coming for "His church," soon. "Maverick," for you and your family, present or yet to be born, the warning flag of Rev. 2 and 3 is hoisted in the sunrise breeze. Branding time is here!

Elkridge 27, Md.

A Need for Workers

By C. R. SUTTER

For many years Mennonite young people were not faced with too much of a problem in choosing a career. It was assumed that the majority of them would settle on the farm. Times are different. A great number of vocational opportunities face every young person. Only after careful thought and much prayer should a decision be reached.

Alert young Christians are aware of the great need for workers with a wide range of abilities to serve in the Lord's kingdom. Many are trained for jobs in

the business world. This is fine. There are many opportunities for Christians in business. Unfortunately young families often locate near their jobs and then look for a church home where they can serve. Isn't this backward?

The child of God ought to examine the needs of the church first and explore the areas where he can be of best service for Christ before he decides where to live. Is it possible that the location of our work should be secondary to our location for the church? Although the Apostle Paul was a tent-maker, he didn't allow his occupation to take precedence over his work in the church.

There are many places where workers are desperately needed today. Often there are good job opportunities in the same areas. Des Moines, Iowa, is such a place.

The Des Moines Mennonite Church is a relatively new work with a very small task force. An organized fellowship was begun when Willard Roth was licensed as a minister in January, 1957, and was appointed to carry on the work of organizing a church. Clarence Sutter was installed as pastor of the church in December, 1958, when Willard was called to MCC.

At present there are only a few workers in the Des Moines Church. The membership is eight. It is hard to know where to get consecrated teachers for the Sunday school. Some of the I-W's who help need to attend irregularly. An open door is awaiting those who would like to engage in visitation and personal work. More young people are needed for fellowship to keep the faithful young folks from becoming discouraged. Several consecrated families could fill a great need at Des Moines.

There are opportunities for employment in the business establishments of the city. Teachers and other professional people are in demand. Iowa

Methodist Hospital in Des Moines accepts I-W assignees. "Send us more," the officials say in appreciation for the fine job the Mennonite fellows are doing.

Perhaps the Lord is calling you to Des Moines. Perhaps He is calling you to another area that needs workers badly. Seek His will. You may write to the pastor of the church at Des Moines by addressing C. R. Sutter, 4001-56th Street, Des Moines, Iowa.

A Prayer

FOR THIS WEEK

Our Father in Heaven:

We thank Thee for this land of freedom and plenty, where Thy church can flourish without fear of persecution. We have read of Thy servants of other days and of other lands, and we know that it is not always and everywhere so. We do not know why we should have come upon this stage of life in this favored time and place. But we do know that our blessings come from Thy hand, and that we are but channels used to bless less fortunate people all about us. Help us to be free channels, used of Thee to bring healing and grace to needy people everywhere.

Save us from any trace of self-righteousness. And keep us (in our favored situation) from making our peace with the world and from becoming soft. Prepare us for the day when we too may be tested by peril and sword, that we may be found faithful as were our fathers. Teach us to know that we are but pilgrims and strangers on the journey to our homeland, where a place is prepared for us by Jesus Christ. Amen.

—S. A. Yoder.

Prayer Requests

(Requests for this column must be signed)

Pray for the Ralph Palmers as they are distributing tracts in the southern cities, and pray for those who come to God through reading the Gospel tracts.

Pray for Philip and Thomas Blosser as they stay in Sapporo with a Lutheran family while their parents return to Taiki. Pray also for the family who will share their home with the boys.

Pray for the Personnel Committee of the Japan Mennonite Church, that they with the missionaries may be sensitive to the Spirit's leading in providing leadership for the Taiki area in view of the request made for the Blossers to move to Sapporo next fall.

Pray for the blessings of God on Billy Graham's Florida crusade in ten cities, continuing to March 26.

Our Mennonite Churches: Des Moines



The parsonage-church building at Des Moines, Iowa, was constructed in 1958. The work there began in early 1957 when Willard Roth was licensed as a minister and asked to organize a fellowship. C. R. Sutter has been pastor there since Bro. Roth left to work at MCC. Current membership is eight.



OUR SCHOOLS

Mennonite Student Fellowship

Pennsylvania State University

We would like to introduce to you the Mennonite Student Fellowship of the Pennsylvania State University in University Park, Pa. Our group, which consists of about twenty-eight students and student wives, has regular meetings every other Sunday afternoon, either in the lounge of the chapel, or in private homes. Both Mennonites and General Conference Mennonites as well as Brethren in Christ are represented, and we enjoy our fellowship and discussions. We have been thinking together about the question of the role of a Mennonite student on a secular campus, about "Catholicism and Protestantism," or we just get together to fellowship and sing.

We would like to extend a sincere invitation to anyone coming to or traveling through this area to visit our group and fellowship with us.—Nel Kopp.

Goshen College

J. Lawrence Burkholder, Chairman of the Division of Bible and Philosophy at Goshen College, has accepted the position of Associate Professor of Pastoral Theology in the Department of the Church at Harvard Divinity School. He began his work at Harvard on Feb. 1. In a farewell chapel address at the college, Professor Burkholder told about his future work at Harvard. Last spring he was called in as a consultant. After the acceptance of his recommendation, he was called to help develop a department of the church at Harvard Divinity School.

Many students, faculty members, and friends have expressed appreciation for the contribution the Burkholders have made at Goshen College since he joined the faculty in 1950.

J. C. Wenger, Professor of Theology of the Goshen College Biblical Seminary, has been appointed Chairman of the Division of Bible and Philosophy in the College.

Albert Meyer, Assistant Professor of Physics at Goshen College, has been granted a leave of absence for a period of up to five years. During this time he will fill the position of Professor of Physics and academic dean at Bethel College, North Newton, Kansas, beginning September, 1961. Professor Meyer will serve as an assistant to the academic dean during the second semester of the present school year. He has been teaching at Goshen College since 1958.

On Jan. 18 a contract was signed between the Goshen College School of Nursing and the Elkhart County Health Unit. Responsibilities for the college under this contract will be to provide classroom facilities, a qualified teacher, and the selection of students for public health nursing experiences. Miss Bernice Rupp, of the nursing faculty who has her Master's degree in Nursing Education, will be the supervising teacher for this program. The health unit will provide

the setting and service experience necessary for a full understanding of public health nursing.

Paul M. Miller received his Doctor of Theology degree on Jan. 24 from Southern Baptist Theological Seminary in Louisville, Ky. He is Associate Professor of Practical Theology and Director of Practical Work at Goshen College Biblical Seminary.

The title of his doctoral thesis is "An Investigation into the Relationship Between Mennonite Theology and Mennonite Worship." A random sampling of Mennonite congregations in Indiana, Illinois, Michigan, and Ohio provided Dr. Miller with verbatim records of worship services. He then compared the content of these records with official Mennonite doctrines.

The Chemistry Department of Goshen College has received a grant of \$3,620 from the National Science Foundation. This grant will enable the department to provide a research participation program for teacher training in chemistry. The program is open to any high-school science teacher with a Master's degree or its equivalent and will run from June 6 to Aug. 12, 1961.

Goshen College freshmen recently competed in annual speech contests for men and women of their class. Winner of the women's division was Guenn Stoltzfus, whose parents are Mr. and Mrs. Mahlon Stoltzfus of Russian Mission, Alaska. Jefferson S. Hartzler, son of Mr. and Mrs. Jefferson P. Hartzler of Belleville, Pa., took first place in the men's division.

In the Sanctuary

BY EDNA M. MERTZ

It was a precious moment as

I bowed my head in prayer,

While, strangely warmed and thrilled, my heart

Reached out to God in prayer.

I could not understand just why

The Spirit moved me so,

Nor why the sudden longing He

My inmost need would show.

My soul cried out, "Teach me, O Lord;

Thy Truth to me impart."

Swift came the faithful Word of God

And pierced my waiting heart!

Revealing unsuspected sin

Of pride and vanity,

Pleading a return to God,

And His authority.

Though humbled, pained, by His rebuke,

Most gladly will I pray,

"Lord, speak to me!—that I may keep

Thy precious peace always!

Ft. Wayne, Ind.

Both Ends of the Line

BY HAZEL E. HOWARD

It was raining. I started for church fifteen miles away, drove the four miles to the highway, and had covered about three more miles when my 1948 Chevy gave a polite cough.

"Dirt in the carburetor," I told myself, recalling it had done the same thing when I was driving in the mountains not long ago. But the coughing increased until I knew I was in danger of being stranded. At the first crossing, I turned around and the motor purred.

"Maybe the devil doesn't want me to go to church," I thought and turned back. After a half mile, the trouble started again, and I had difficulty nursing the car along.

"Oh Lord," I prayed, "please don't let me get stuck on the highway and have to be towed." It was only the middle of the month, but already I had incurred some unexpected expenses, and towing bills can be exorbitant. My service station, which makes no charge for service to customers, closes Sundays.

I continued to pray as I headed homeward once again and stopped for a red light. The motor died and that was it. No one seemed anxious to give the car a push. The rain was still falling. Finally a driver said, "I'll give you a fast shove across the street and you can coast onto that service station lot."

There was no repair department. The attendant was busy. While I stood in the office wondering what to do, I had a feeling I should phone my own service station a mile away, although I argued, "What's the use! No one will answer." I dialed the number, waited, and then, "How did you happen to be there?" I asked Dee.

"I just dropped by to check some carburetors. I'll be right over with the pickup and push you in."

Soon he had the worn points functioning well enough for me to get home; and then back the next day for new ones to be put in. It was just another case of God working on both ends of the line.

Redlands, Calif.



According to *Between the Lines*, the amount spent by the United States Government in so-called peace projects, is only three per cent of the military spending of 45 billion a year. The State Department has less than 70 persons engaged in disarmament and other peace work, while the government employs 138 policemen to patrol the Senate wing of the Capitol Building. The greatest practical blunder of our government is the emphasis on the military as opposed to the peaceful.



CHURCH MUSIC

Song Leading That Strengthens the Sunday School

By RICHARD H. FRANK

Singing has been a means of worshiping God and inspiring God's children down through the ages. History records many examples of God's children engaged in singing. The children of Israel sang on many occasions; at the dedication of the temple 200,000 singers and 120 song leaders took part in the service. Jesus and His disciples sang together. During the Reformation singing became a part of the Christian's worship and inspired many to remain true to Christ even unto death. As we study the history of the Mennonite denomination, we see singing as an important part of the church and Sunday school, and bringing blessings to the same.

God is the origin of singing. Zeph. 3:17 tells us that "He [God] will joy over thee with singing." God has given more commands in the Bible to sing than to pray, preach, or teach. The Bible presents salvation and singing as inseparable. Psalm 40:2, 3 presents the thought that those who have been delivered from sin have a new song from the Lord.

But with the importance of singing, and the great potential in singing to worship God and inspire our own lives, we need to stop and consider our present program to see if our singing is as effective as it ought to be. For the song leader's part in reviving and strengthening our Sunday schools, so that the teaching of the Word will be more effective in the lives of our pupils, I would like to give six suggestions that may be of some help:

1. Choose appropriate songs. It is always appropriate to begin the Sunday school with hymns of praise, worship, and prayer to the Lord. "Come before his presence with singing. . . Enter into his gates with thanksgiving, and into his courts with praise" (Psalm 100:2-4). We need to give to the Lord the honor and respect due His name. Without the proper respect for the Lord one will not have the proper respect for His Word. Good devotional hymns will help to put the Sunday school in the proper spirit to receive the Sunday-school lesson.

The songs before and after the teaching of the lesson should contain messages on the theme of the lesson. An appropriate song after the teaching of the lesson, give wings to the lesson," and lead the Sunday school to apply the truth of the lesson. D. L. Moody valued appropriate songs in his meetings. He

said, "Ira Sankey, my song leader and soloist, sang more souls back to God than I preached back."

As we choose songs, let us choose them on the basis of their messages, not on melody alone.

The possibility of choosing appropriate songs is within the reach of every song leader. We have the Holy Spirit to direct us, and a knowledge of our hymnal will aid in choosing appropriate songs. A song leader should know his songbook as the preacher knows his Bible.

2. Use a theme song. The message of this song should be similar to the general theme of the Sunday-school lessons covering a month or more. As the theme song is sung each Sunday, the pupils will memorize it; and as it is memorized, the pupils will sing it and meditate upon its message throughout the week.

3. Have an effective teaching program in singing and music for the children. One of the main concerns in the hearts of those who were instrumental in starting the Sunday school was a concern for the rising generation. Let us never lose that concern. Teaching the Bible and singing to the children go hand in hand. The program needs to be continuous from the nursery through the youth departments.

The songs that the song leader or teacher chooses ought to be "adapted to the age and experience of the pupil." Our Sunday-school superintendents would not suggest using the same lesson material for all classes. But is it possible that we may use the same songs in the junior class as in the kindergarten class? Let us teach the children to sing the music correctly as well as the words. And lead them to an appreciation of good hymns. In many of our Sunday schools this can be accomplished in the various departments or classes with the aid of the teachers.

A matron in a children's home said, "One of the most interesting experiences in my work is teaching hymns to the very small children. After they have learned the hymns, they invariably choose the good hymns if given a choice."

I feel an effective teaching program in singing and music is important, because the foundation is being laid in the hearts of our children today for the singing in the Sunday school and church tomorrow.

4. Discover talent and develop it. We need to discover talent in the area of song leadership. Remember, we will not always be the song leaders. Give encouragement and help to young people with talent in song leading, and give them opportunity to develop their talent.

Also in the area of singing, our Sunday-school classes and individuals with in the classes with special talent should be given the opportunity to sing. This will help to develop the talents God has given us. I see special singing, under proper leadership, as a means of improving our congregational singing. Remember, if talent is to bring honor and glory to God, it must be developed.

5. Lead the Sunday school to an appreciation of good hymns. Sing hymns that lead the Sunday school in worship, praise, and honor to the Lord, and that inspire our hearts to a life of dedication for service.

I appreciate the present trend in many Sunday schools. I recently visited a Sunday school that used as one of their devotional hymns, "Thy Presence, Gracious God Afford; Prepare Us to Receive Thy Word." The entire school was singing. I thought, this is certainly an appropriate hymn to sing before the teaching of the Word. Then my mind wandered back seven or eight years, and I thought if that same song had been used in that Sunday school then, it would not have been received very well. I hope this trend will continue. The Sunday school will appreciate good hymns as we sing them and their messages become a part of our lives.

6. Encourage all to sing in the spirit and with understanding. "In congregational singing only one person has the privilege to listen. That person is God." The problem we face is that there may be some people before us who do not feel like singing. If we can stir their mind with an expression of a great truth in the song, it may encourage them to sing. And as they sing, the message will inspire them to sing and study the Word. Individuals who have no desire to sing usually do not have a desire to study the Word either.

Let us be careful that we do not force a song out of the Sunday school. For if they sing just to please the song leader, the song will not have a lasting effect. Let us use love and patience in all that we say and do. Lititz, Pa.

Try It

By GRACE DOROTHY LEHMAN

Is your mind ever full of dread?
Let the Lord fill it with praise instead!
Lancaster, Pa.



FOR OUR SHUT-INS

Patience

BY ELVA S. EBERSOLE

*I asked for patience, in His name;
Behold, the trials thickly came.*

*"Dear Lord, didst Thou not understand
What I had begged from Thy dear
hand?"*

*"Ah, yes, dear Lord, Thou knowest all;
Thou knowest that my faith is small,
And that I need to be refined
By lessons learned and precept kind.
When I am weak, then am I strong;
By faith I'll sing a finer song
Of love, and hope, and patience, too,
Of fellowship, dear Lord, with you;
And then, by grace, I'll understand
What mercies came from Thy dear
hand."*

Elizabethtown, Pa.

The Day God Proved That He Loves Me

A true story from the files of Service Fellowship.

There have been more days than one in which God proved that He loved me, yet one day stood out far more than any other.

I awakened early. This was *the* day! For almost a year we had been aware of my heart condition. I remembered how terrified I had felt when the doctor recommended surgery. After he had gone, my husband and I had talked about it for a short time; then it was time for him to leave the hospital. We both wondered how I could go through such an ordeal. We knew that there were others who had, but the prospect was still unpleasant. But if God so willed, we wanted to be willing.

The decision that led to the day of "God's proof" had been a hard one to make. If we decided to go ahead with the operation, it could mean much improved health for me. Yet there was also the possibility that life itself would be snuffed out. Without an operation the chances for improvement would be slight. Still I couldn't summon enough faith to go through with the ordeal.

We had brought these problems before the Lord during the intervening months. We had prayed that He would lead in such a way that we would know definitely that He was guiding us. He

then recalled to our minds a number of things that had already taken place which were indications of His guidance. He kept on removing obstacles that had been in the way so that, as the time approached for going to the hospital, I did not have a doubt in my mind. This was what the Lord intended for me, regardless of the outcome.

As I was lying on my bed in the hospital this second time, my heart was filled with peace. There were no more of the doubts that had earlier bothered me. How often I had needed to remind myself that, after all, *there is God*, that there is no circumstance that can come to us but that He knows all about it, and that nothing can take place without His permission. "I sought the Lord, and He heard me, and delivered me from all my fears."

The nurses and doctors were in and out of my room all morning, but a Presence remained. I knew the folks back home and those with me at the hospital were praying for me. Already the evening before it seemed I could feel the power of those prayers. God's very presence surrounded me. It seemed that He placed His hand over me and told me to relax and be at peace because He was taking over. And with this assurance I did relax and knew that all was well, even though I did not know what the outcome would be.

The Lord undertook for us. The special nurse told me later that I had not become as sick as they thought I might, considering the seriousness of the operation. The surgery was successful. I do praise the Lord for His goodness to us, and for the improved health I have been enjoying since that time. I want to use my love and strength for His honor and glory.

Touched

BY JOHN M. DRESCHER

Griffith, in his book *Saint Paul's Life of Christ*, tells us that Paul's own stripes and stigmata helped him expound the wounds of Christ. Upon reading this one is reminded of the words of Paul in II Cor. 1:3 and 4: "For he gives us comfort in our trials so that we in turn may be able to give the same sort of strong sympathy to others in theirs. Indeed, experience shows that the more we share Christ's suffering, the more we are able to give of his encouragement" (Phillips).

It is likely true that you are going through some trial right now in preparation for the helping of another. Why was it that a certain minister, in a big city, was always in demand for funerals? Dying and bereaved ones turned to him. Simply this: repeatedly he had followed his own loved ones to the grave and he came back touched. Paul said that when he came to what he thought was the end, even death, then in a new way he learned to trust in God who can raise the dead. So it is true again that man's extremity is God's opportunity.

Oh, to be conscious, even in the midst of adversity, that God is there to teach us some new and precious lesson! And there are many spiritual lessons that we can never learn except we have come to the end of ourselves and found Christ sufficient. It is usually at the extremities of life that God is waiting to give us a new understanding of Himself and a new insight to helping others.

Marshallville, Ohio.

The Seal II Timothy 2:19

BY GRACE DOROTHY LEHMAN

The foundation of God standeth sure;
Yes, tired heart, it will endure
Constant, firm!

Man may promise, not fulfill;
But our God, He always will
Faithful be.

God knows each and every heart,
Knew you from the very start
Of your life.

Think you that He doesn't know
What you think or where you go?
He is God!

Lancaster, Pa.

The University of Maryland has ended a long controversy by permitting students who are conscientiously opposed to military training to take alternative studies in lieu of its compulsory ROTC program. The Board of Regents has acted to permit a student who establishes that he has religious convictions against military training to satisfy university requirements by taking an additional five semester hours of American civilization courses beyond those normally required for a degree. Two students who registered last fall were exempted from ROTC when they agreed to take an equivalent amount of citizenship training.

According to Editor Fey of the *Christian Century*, 1,000,000 Americans cross denominational lines each year. This is a phase of ecumenics to which we have not given much thought.



TO BE NEAR TO GOD

I Waited for the Lord

By Elnora Schrock

Sunday, February 12

Use hymn 585 (*The Hymnary*). "I Waited for the Lord." Read Psalm 37:1-7a, 23-40.

For reflection: "O Lord my God, full many are the wonders Thou hast done. Thy gracious thoughts to usward far above all thoughts are gone" (Scottish Psalter).

For the Christian who has encountered God, waiting upon Him becomes a frequent experience. One learns to trust His ways, though they are often hidden and inscrutable. The wonders of His ways in the past and His daily perfecting of that which concerns His children become a bulwark within which faith and confidence may work for the future.

Monday, February 13

Use hymn 571 (*The Hymnary*). "He Who Would Be in God Confining." Read Psalm 62:1-12; 63:1-4.

For reflection: "Be still and wait upon His pleasure; with loving hands your cares He'll measure" (Neumark-Voth).

With a Creator's love, and a Redeemer's love, God sifts and measures circumstances for the eventual good of the believer. But to be still before Him? These are times of efficiency and speed. These are times of crammed schedules. To wait upon His pleasure to whom a day is as a thousand years?

What is a time of waiting in comparison with the assurance that the times are in His hands and that His hands measure with love and utter justice?

Tuesday, February 14

Read Eph. 1:1-14.

For reflection: "To Him, who chose us for His own, our deepest hopes and wants are known" (Neumark-Voth).

He chose us. For His own He chose us. Francis Thompson's "Hound of Heaven" portrays the relentless love of God as a pursuing hound, seeking always the willing surrender of the fleeing one. God's pursuing awareness of the individual and His special choosing of that person as His own possession create in the believer wonder and worship.

Wednesday, February 15

Read Eph. 3:14-21.

For reflection: "To know the love of Christ . . . that . . . [we] might be filled with all the fullness of God."

Wait for the Lord—to be filled with His fullness. Wait for Him—for He is able to do abundantly more than man can desire or comprehend. Wait for Him—for daily comes the knowledge of the immensity of the scope of His love.

Wait for the Lord—that the roots of faith may grow stronger and more useful for His glory. Wait for Him in His fullness. His fullness is like a fountain fed by the source of all waters—it cannot fail.

Thursday, February 16

Read Eph. 4:1-16; Psalm 1:3.

For reflection: "Grow up into him in all things."

God penetrates the life of the believer in such a way that he grows in purpose, action, and wholeness. God's Spirit moves upon

the mind of man as a wind. He brings a new climate of thought, a new intention. The winds of God bring nourishment that restores and refreshes and stirs up new life. In His penetrating watchfulness, man grows deeper roots and wider-spreading branches; he produces blossoms and fruit. The Christian becomes a protecting, sheltering tree—a tree which possesses beauty and strength.

Friday, February 17

Use hymn 585 (*The Hymnary*). "I Waited for the Lord." Read Phil. 3:7-21.

For reflection: "He put a new song in my mouth, our God to magnify" (Scottish Psalter).

Paul, inspired by a vision of the living Christ, followed a strenuous course of piety (Continued on page 131)

Sunday School Lesson for February 19

The Lord of Life and Death

John 11

Jesus crowned His acts with a miracle of miracles, one that would speak of His deity more loudly than any to date. Only John tells of this remarkable event.

What was the occasion of the miracle? There was sickness in a well-known family of Bethany. It was a family of two sisters, Mary and Martha, and their brother, Lazarus, all very good friends of Jesus. Knowing of Jesus' interest in Lazarus, the sisters sent word to Jesus that His friend was ill. They did not urge Him to come, but just assumed, I presume, that He would.

But Jesus did not go to heal Lazarus. Why not? Jesus decided at once that this sickness should be to the glory of God. Verse 4. He would make of this one more occasion to declare His deity by using divine power. Jesus loved, but He loved with the purpose of helping all the people possible to believe in Him, that they might have eternal life. He delayed two days before starting, for your sake and mine, for the sake of Mary and Martha and their friends and His disciples, for the sake of the Greeks to whom John would be writing. As Jesus waited, the sickness of Lazarus became fatal, and he died and was buried.

At the right time Jesus suggested that He and His disciples go to Bethany. But the disciples feared for Jesus' life. They did not know that He was master of even His own life. They had seen Him restore life to others. See in verse 15 the love which Jesus had for them. We see Jesus' plan.

What did Jesus find when He came to Bethany? Before He arrived at the house, Martha came to meet Him. What proves her great faith in Jesus? How did she understand so much? Observe how Jesus directed Martha's thinking from the resurrection of the last day to Himself, His power of resurrection, and His ability to give life. Martha heard this great statement of Jesus. As long as Jesus was here on earth, He led

believers into deeper and deeper truths.

Jesus called for Mary, who expressed her faith in Jesus in the same words as Martha had used. No doubt Jesus told Mary what He had told Martha.

What feelings were expressed around this scene! The sisters and their many friends were filled with grief at the loss of Lazarus. Tears of love flowed freely. Even Jesus wept. It may be that the groans of Jesus were due to the fact that He stood in the presence of death. In the divine plan there was no place for death. It was an enemy which came because of sin. Jesus knew that soon He would have to conquer this enemy.

How did Jesus convince everybody that Lazarus was really dead? "Take . . . away the stone," so that all might smell the stench of a decaying physical body. Lazarus was dead indeed.

And then the miracle! Prayer to God. Why? The cry to Lazarus! Life came to Lazarus and he came forth bound in his graveclothes. Perhaps those who bound him also loosed him. Jesus showed Himself to have power over the enemy death. He has now shown He can heal all kinds of diseases and raise dead people to life, even those who have been dead for days. He is Lord of life and death. He has unheard-of power.

What did this miracle accomplish? Many Jews believed. Verse 45; 12:10, 11. The Pharisees determined more than ever to put Jesus to death. What did it do for Mary and Martha and Lazarus? 12:1-3, 7-9. Jesus walked no more openly among the Jews until His time was fulfilled. Then He came to Jerusalem at the time of the Passover, when He would be the Lamb slain from the foundation of the world.—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

The Challenge in France

By Marian Hostetler

During the Christmas holidays the secretary general of the national lottery added to the spirit of the season by selling additional tickets for a special drawing.

On Sunday mornings people throng the sidewalks. On their way to church? No, on their way to do their shopping at the open-air markets.

No more publicity favoring alcoholic drinks will be permitted in sports arenas and stadiums; "no sale of liquor" protective zones will be created around large factories, apartments, buildings, churches, and hospitals. These are some of the provisions of a law being considered for adoption in an effort to stop the spreading blight of alcoholism.

Perhaps these incidents are some evidences of a so-called Christian nation which is now almost without spiritual moorings.

There are approximately 800,000 Protestants and 11 million practicing Catholics in France. This means that with a population of 45 million, three fourths of the people are modern-day "pagans" with scarcely a pretense of religion. This situation is seemingly recognized by the Catholic Church which is reacting with a more evangelistic approach and an emphasis on Bible study. There are parts of France (Normandy and Brittany) where Catholicism still practically rules the life of the people and where Protestantism is virtually unknown.

The center of France's life and thought is Paris. One of every five persons in France lives in Paris and its suburbs, and every four

minutes another Frenchman moves from the provinces to Paris! Thus in Paris and the 180 suburbs crowding around it live 8½ million Frenchmen.

Paris is also the intellectual center, not only of France, but of the world. Last year in addition to thousands of French students, 10,000 foreign students from 86 countries flocked to Paris's universities.

Here, according to missionary Robert Witmer, the climate is somewhat favorable toward Protestantism. Practicing Catholics are tolerant of Protestants, and many non-practicing Catholics and nonchurch people regard Protestantism as being a better choice than what they see in Catholicism. People in general are free to discuss religion and like very much to participate in such discussions. They want to be well informed intellectually about various religions but are not interested in making a personal commitment to any.

In this Paris area is a total of 121 Protestant churches (compare 121 churches for 8½ million people to 26 for Goshen, Ind., with 13,000 people). Obviously many of the 180 suburb-cities are without any Protestant witness.

The Mennonite Church has taken a step toward meeting this challenge. One of these 121 churches is a Mennonite church, Le Foyer Fraternel, located in Chatenay-Malabry, a suburb southwest of Paris.

Chatenay-Malabry is now a city of about 30,000, and is in a continuous state of growth. It is a jungle of large, modern

apartment buildings with more springing up all the time. Many of these are low-rental housing. The working-class people who move into them have often spent 10-12 years living with in-laws or crowded into one-room apartments while waiting for their new lodgings. It is a city of young families with many children. It is a city which is strongly communist. And the spiritual needs of this city of 30,000 are being "met" by three churches—two Catholic churches and the Foyer. (A Lutheran church is located on the edge of the city but mainly serves the other two cities which it adjoins.)

Besides its regular services the Foyer has contacts with the community through its children's clubs, Easter vacation Bible school, and a school for retarded children organized by one of the church members and held in a small building on church property. The newest means of community contact is classes for Algerians living in the community who wish to learn to read and write. Although this is not organized as a church project, the 14 men enrolled meet three times a week in the church basement and a church member assists with the teaching. This is a unique opportunity for a brotherhood witness in a time of war and hatred which has many parallels to the United States racial situation.

In speaking of the challenges he sees in working in this area of France, Robert Witmer stated that the only limit is personnel and funds. He believes that one of the most effective means of evangelism is personal



A few of the new apartment buildings in Chatenay-Malabry.



Ladies of the Foyer Fraternel preparing Christmas boxes for old people.



These boys of the Foyer Fraternel hold toys which the ladies of the church made as Christmas gifts for children in Algeria.

visitation—to be able to have the time to discuss freely as the French love to do, and in this way help them to become acquainted with Christ and true Christianity. But with only one missionary who is also pastor of the church, time for such visitation is severely limited.

Although more foreign personnel are needed, Bro. Witmer is hopeful that in the

future the French Mennonite Church will be a source for help in evangelism. The Foyer recently became a member of the French Mennonite Conference, and this relationship is helping Mennonites from France's villages to become more aware of the needs in the metropolitan areas. A vision for future evangelistic outreach is to work with and under the direction of the French Mennonites.

The Challenge of Our Mission in England

BY QUINTUS LEATHERMAN

The United Kingdom, which includes England, Scotland, Wales, and Northern Ireland, with an area smaller than the state of Oregon, has a population of 51,000,000. Greater London, with its population over 8,000,000, is a sprawling metropolis threatening to engulf the English countryside. Since the first World War, London has built a number of "New Towns" to house its "overspill" population. By 1980, plans call for ten or more "New Towns" to house an estimated increase of one and one-half million people.

This problem of population density and shift brings problems for churches. In a Birmingham housing estate, for example, it is reported that an Anglican vicar is holding services in his house with responsibility for a parish of 40,000. On the other hand, an Anglican church built about ten years ago, outside of Liverpool, is advertised for sale. Churches, with few exceptions, in central city areas have little left of a supporting congregation. Churches have moved to suburbs because their congregations have moved there. The missions and mission halls carry on much of the Christian work in central London. Our own Free Gospel Hall, where

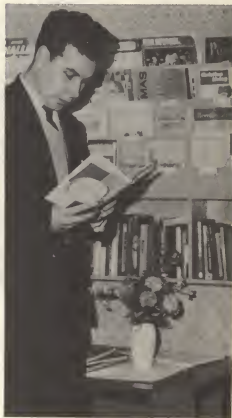
Bro. and Sister Coffman serve, faces the problem of attempting to build a church among young families who have had almost no connection with the church.

Church attendance is unpopular in England. Exceptions are, of course, pastors who have a vision of the mission of the church. A large agnostic segment of the population considers the church as totally irrelevant to modern needs. A professor in the University of Aberdeen in her book, "Morals Without Religion," questions the need of religious belief as a sanction for moral behavior. Contrasted to the American system, English national schools are legally required to teach religious education. This fact, no doubt, has helped in a decline of Sunday-school attendance. In 1900, 3,302,000 children were in Free Church Sunday schools; today, despite the increase in population, the Sunday-school attendance is less than half of the 1900 figure. The role of the Sunday school is being replaced by such groups as Crusaders and Covenanters which may or may not be church-related.

English religious leaders and writers are burdened with the spiritual need in Eng-

land. The Archbishop's Commission report, issued in 1954, "Toward the Conversion of England," gave practical approaches to meeting the need. One of its chief recommendations was the enlistment of all the gifts of the layman in the task of renewing the church and reaching the non-Christian. Douglas Webster in his book, "What Is Evangelism?" points out four ways of evangelism: (1) preaching followed by teaching; (2) fellowship which includes corporate worship and a common discipline; (3) personal witness and testimony; (4) service which includes the whole ministry of healing and help. Efforts in strengthening the church at the local level and in sharpening the sense of mission have been made by Order of Witness, Servants of the King, and the revival fellowships. Efforts in evangelizing factory workers have been made through industrial chaplaincies and voluntary worker meetings. Tom Rees and Eric Hutehins have conducted city-wide evangelistic crusades. But with these efforts, the challenge and responsibility remains with the local church to provide spiritual nurture and life-giving fellowship needed by newborn Christians.

Our approach in England must largely be through our concept of a church fellowship. A small group of eight of us recently covenanted ourselves to be a church, and we are now inviting others to become a part of this fellowship. The concept of a body of believers committed to Christ as Saviour and Lord and also committed to each other as a brotherhood is not a generally accepted



A Christian literature rack available to students in the London Mennonite Centre lounge.

view in England. Except in Baptist, Brethren, and Pentecostal groups, infant baptism is the normal initiatory rite into the visible church. One can readily see the resultant lack of emphasis on the need for conversion experience and individual commitment. We have learned through various students who have served in our Voluntary Service camps on the Continent that some young people in England are making a healthy search for a meaningful Christian commitment.

Most work in England must be on the individual approach level. This is particularly true of work with students. Since the opening of our international student center in 1954, we found the living-together experience an increasingly effective way of meeting a need. The overseas student is in a strange land; he finds London a crowded city without a soul. He needs friends and fellowship. He has difficulty finding lodging as he is in competition with 20,000 other students in London who are faced with the need to find "digs" outside college hostels. Frequently he becomes the victim of exploitation and pays too much for his room. It is not only that we offer more than a room—the use of a lounge for guests, laundry facilities, garden, etc.—but we do attempt to provide a home where Christian faith is expressed in action. Here on the student frontier, our church faces a real testing of its mission. How could we better express love and brotherhood than in a student house open to all nations and religions? How will non-Christian, Buddhist, Moslem, Hindu, and Sikh students better understand the meaning of the Christian faith than through a living-together experience? Many of these non-Christian have attended our chapel services, which they would not have done in a more formal church setting. Several students living in the Centre have become Christians. Many others have had an encounter with Christian faith and will return to their countries, no doubt, with some prejudices removed. Our problem now is to take care of all students who request accommodation. A housekeeper is one of our urgent needs in order to do effective work with contacts we now have at our doorstep.

Recent developments have also made us aware of need of extension beyond London. Through evangelistic contacts of Bro. Kulik, a member of our fellowship, the Manor Mission at Laindon, Essex, has called him to be their pastor. This is a mission congregation of about 70 families. The mission building is located near Basildon, one of London's new towns; this will give priority in securing a site for a new church. We hope that Bro. Kulik can soon find housing in this area, thereby giving him more direct contact in the new town.

Another concern is for several members of our Jamaican congregation who have come to England for better working conditions. They live at widely scattered points in the provinces. We have visited all of them, and would hope that it would be possible for them to have regular fellowship

together at some central point. Two of them do worship with us at the Centre.

We believe that one of our great challenges lies in literature. Students usually are avid readers and in the Centre lounge is literature with Christian emphasis. We have had requests from both teachers and students doing theology degrees for books on the Anabaptist movement. There is an increasing interest in peace literature. We are now planning to publish several pamphlets which will have to do with our concept of the church and problems of church life. They will be addressed to seekers, students, and evangelical leaders. So much has been said and done on peace from the viewpoint of nationalism or pure humanism that Christian leaders look askance at all peace movements.

The Mennonite Fellowship in London seeks your prayer support that we may be faithful witnesses in personal testimony and life to students and others whom we contact at the Centre and at Free Gospel Hall. Pray also for the extension of His church in the new town area under the ministry of Bro. Kulik. We value also your prayers for the effective use of literature among seekers, students, and Christian leaders.

We and They

Prepared by an American MCC worker in Europe

We are MCC representatives of American Mennonites; they are the Mennonites of Europe. One of our purposes for being in Europe is to bring Mennonite Christians of America and Europe closer together in understanding and brotherhood. In our regular tasks we often work together with them—developing Bible schoolbooks for their children's work, providing the labor for refugee homes they plan and finance, organizing alternative service projects for conscientious objectors to war—but these daily tasks are not enough. As adventures in understanding we plan and implement special occasions for learning to know each other.

Open house at the MCC center in Frankfurt made March 27 an anticipated date among the Mennonites. The people of the congregation looked forward to the unique treat of eating an American dinner and an afternoon of fellowship with one another and their American friends. And unit members were anxious to carry out this occasion they had planned for a long time.

A particularly close relationship exists between the Frankfurt Mennonite Central Committee unit and the Frankfurt Mennonite congregation. The building which serves as the center belongs to the Frankfurt congregation and includes their worship sanctuary. MCC and the congregation bought the house together.

Together, the congregation and the unit use and take care of the property. They share the cost of redecoration and co-operate in doing the work. The handy man from the

(Continued on page 131)

Missions Today

Polygamy

By J. D. GRABER

"In 1906, when we first heard about the Gospel in these parts," said the old Presbyterian minister, "we heard two things about this new religion: (1) Christian men marry only one wife, and (2) Christians do not sacrifice to spirits." For this reason the old minister could not be neutral on these vexing questions that are still troubling the church in Africa.

What should be done about polygamy in the church? All standard churches, members of the Christian Council of Nigeria, enforce the ban on polygamy absolutely on church leadership. Here there dare be no compromise. When the Apostle Paul said (1 Tim. 3:2; Titus 1:6) that an ordained man is to be the husband of one wife, we assume there were those attached to the churches who could not meet this standard.

Among the membership the accepted standard in Nigeria is also monogamy, but the degree to which this rule is enforced and the type of relationship such a man has within the church are not uniform. Any church, however, that permits polygamy openly in the membership cannot belong to the Nigerian Christian Council.

When dealing with tribes who hear the Gospel for the first time there may be situations where polygamy among some members might be tolerated in the first generation, as was likely the case in some of the first-century churches. To abolish the custom suddenly or ruthlessly would upset the social and economic structure of the tribe and would have evil results. In the Calabar Province, however, people have known the Christian standard for half a century, and social and economic disruption would be slight by its abolition. The church here, therefore, need not be hesitant in maintaining the Scriptural ideal of one husband and one wife.

The Mennonite Church in Nigeria has made progress in purifying her discipline on marriage. Several "leaders" of churches who joined the original Mennonite group have withdrawn, sometimes with their congregations. Other leaders have made adjustments and met the standard. Among the membership there is still work to be done.

The present Mennonite leadership is clearly trying to build up the standard. They know that the Mennonite Church is a disciplined church and they want their church to be worthy of the name they have voluntarily chosen. They want to have the stigma of being undisciplined and of holding low standards removed so that they can take their place of respect among the recognized churches of their newly independent country.

Elkhart, Ind.



MISSION NEWS

Christmas in Japan

"Christmas without Christ! Glitter, jangle, whisky, dancing, sales, Uncle Santa . . . 'Silent Night, Holy Night.' But where is Jesus?"

"This is Japan in December. You'd come from Chicago or Omaha and think you were still in U.S.A.," writes the Buckwalter family from Kushiro, and then they observe, "But what an opportunity for the church to herald Christ, the Saviour!"

And so it proved to be throughout the areas in which our missionaries work. In Tokyo, Don Reber erected a manger scene in the Honan cho shopping area and situated near it a tape recorder from which came singing. Caroling or tract distribution extended the witness each night also.

Robert and Nancy Lee invited their neighbors into their home for the midweek meeting of the Honan cho church. Twenty-one persons were present for the tea and conversation afterward. The substance of the meeting included an informal explanation of Christmas.

Sixty persons attended the Honan cho congregation's three Christmas Day services. On New Year's Day, 16 Tokyo and nine Kyushu (General Conference) Mennonites held a love feast and communion service.

The Buckwalters wrote, "For the first time we celebrated our own family Christmas on the morning of the twenty-fourth instead of Christmas morning . . . in time for Dawn to go to school and Daddy to the 9:15 train. Genny and the little ones shared in the joy of Christmas Day with the Kushiro congregation. Ralph had the privilege of joining the Rikibetsu, Hombetsu, and Ashoro Christians in worship services, caroling, and a public program in a town hall.

"Christ is blessing churches with His presence during these days . . . to rebuke and to bless (Emmanuel, God with us, to judge and to save) . . . and our hearts are warmed that precious souls have been added to the church. Charles Shunk came to Kushiro Christmas morning to assist Takio Tanase in a baptismal service for five young women and one young man. Their clearing testimonies were proof of firm decision and careful preparation.

"The Lord has strengthened the Ashoro congregation, too. On Dec. 12, five young women and one young man publicly confessed faith in Christ and were baptized. Now the Ashoro family numbers 14 (seven men and seven women). Akutu-san and his wife are deeply concerned for the steady spiritual growth of every member. The Lord is honoring their faith and the prayers and witness of this joyful band.

"Again on Jan. 2, plans have been made for the baptism of two others—Aoki-san's wife and the young girl who will marry Yagi-san in February. And so three Christian couples will form the nucleus of Christian homes in the Ashoro community. The joy of the Lord and the outpouring of the Holy Spirit overflow in the Hombetsu and Rikibetsu communities and beyond."

In Kushiro five Protestant churches (combined membership of 250) united for a public Christmas worship service in the city auditorium Dec. 21. More than a thousand persons attended this service of public praise and adoration. A male quartet included Charles Shenk and Ralph Buckwalter.

In Shibecha, the transaction for two fifths of an acre for a church building close to the center of town has been completed. This spring they hope to start the building which will serve as a kindergarten, church, and Sunday school. The hall was full this year, with fewer children and more adults than at last year's Christmas program. Shibecha is currently preparing the first class of believers for baptism and should the Lord lead, the baptism will come in the near future.

Over 20 persons were present for the Taiki Christmas Day service; this small fellowship was waiting eagerly for the Eugene Blossers' return from Tokyo where they had spent the first few months after furlough in language refresher.

At Obihiro two adults were baptized on Christmas Day. That afternoon all members participated in communion and foot washing. After the service, several folks distributed food and clothing to 15 destitute homes in the city. This experience revealed that whole families were living in one room with no means of livelihood except city relief. As they work together preparing for the distribution of relief, they came to appreciate more the blessings they enjoy. Christmas evening they enjoyed a candle service with the Christmas story and songs. After the service they joined with other Christians for a carol sing on the Obihiro main street.

Clyde Taylor in *A Glimpse of World Missions* says that Japan has a population of nearly 89,000,000 persons, a Christian community of 350,000. Only three tenths of one per cent or one person in 300 in Japan is a Christian.

Overseas Missions

San Jose, Costa Rica—Earl and Genevieve Schwartztruber, missionaries under appointment to lower Latin America presently in language study, write following their plane trip from the United States: "The sudden change of seasons and cultures was overwhelming. . . . The change of culture was the greatest change of all. It seems as though we are just beginning to get in touch with reality again, after being in an 'oblivious maze' for a week. We couldn't read a newspaper, couldn't listen to any news report, couldn't speak with our maid, didn't know how much money we were paying for what!"

Ashoro, Japan—In a six-month period the membership in the fellowship doubled from eight members to 16. Included in the present membership are two Christian couples. The third Christian home will be

established soon when Yagi-san takes Okumura-san, baptized on Jan. 2, as his bride. This will be the first Christmas wedding in Ashoro. The church is eager that it be Christian, with no rice wine and frivolity.

Neighboring congregations Rikubetsu and Hombetsu met at Ashoro Jan. 2 and 3 in a Bible study retreat, planned entirely by themselves. Several Christians also came from Kamishiro, Obihiro, and Taiki. Pastor Noguchi of the United Church, Oketto, and Takio Tanase served as teachers.

Nakashibetsu, Japan—Lee H. Kanagy reports that this past Christmas television programs all over Japan told the Christmas story fairly well.

A farmer, his wife, and a kindergarten teacher were baptized on Christmas Day. A group of high-school students and an older mother are presently under instruction.

Opposition from Buddhism in Nishibetsu village is still strong, but people continue to seek Christ. Okumura Setsuko, Bible woman teacher, is holding up well under the strain.

Bro. Kanagy shares the report that over three million people visited the Meiji Shrine, Tokyo, on New Year's Day. The worshippers threw in their offerings, bowed their heads, and clapped three times to get the attention of the gods.

Kushiro, Japan—Ralph Buckwalter spoke on "The True Meaning of Christmas" at a Christmas party sponsored by the National Broadcasting Company on Dec. 18. Several hundred parents and over a thousand children were present.

On Dec. 21 he spoke three minutes on a weekly broadcast, "My Opinion." He urged people to read the Bible and learn of Jesus, the Lord of Christmas.

Over the Christmas-New Year season 25 believers were baptized in the Ashoro, Obihiro, Nakashibetsu, Kushiro, and Shibecha fellowships.

Salunga, Pa.—Nine students from Ethiopia and Tanganyika participated in a fellowship conference related to the Eastern Mission Board program Dec. 22, 23, 1960. The students are currently studying at Eastern Mennonite College, University of Pennsylvania, Syracuse University, and University of California. On the evening of Dec. 22 the students met at the Landis E. Hershey home, Lancaster, Pa., for fellowship and supper. The following morning they toured homes of board members. A round-table discussion was held in the afternoon at Lancaster Mennonite School to which the Executive Committee and Foreign Missions Council of the Eastern Board were also invited. Christmas dinner was served and a program followed, in which the students participated. Other guests included Salunga staff personnel and missionaries on furlough from Tanganyika and Ethiopia.

Lagos, Nigeria—The Daily Times of Lagos, largest newspaper in Nigeria, recently featured Elizabeth Showalter in an article and picture. Sister Showalter was lecturing to would-be writers in a "Christian Literature Workshop" at the Niger-Challenge Press in Mushin, Lagos. In order that she could conduct the courses, the Sudan Interior Mission especially brought her from Italy, where she was vacationing after

teaching writing at the Christian Writing and Literacy Centre, Kitwe, Northern Rhodesia. The aim of the Nigerian course was to give basic instruction in writing techniques and to show possibilities of developing Christian literature. The course was attended by Anglicans, Methodists, Baptists, and others. She returned to the United States Dec. 23.

Joliette, Quebec—Harold Reesor, missionary to Quebec, reports that 1,650 pieces of Every Home Literature were distributed in December.

Sister Reesor has been recovering from a hernia operation she had Dec. 19. She was in the hospital four days.

Obihiro, Japan—Carl Beck reports that the Kitami Farmers' station would like to use Menonaito Awa tapes regularly on Monday evenings. Fourteen hundred farm homes in the Kitami area with a possible listening audience of eight to nine thousand persons will now be able to hear God's message.

Montreal-Nord, Quebec—The store front of the Board property in Montreal North has just been rented to a Christian electrician. Tilman Martin reports that their plans for a bookstore may still become a reality if the Lord so leads. The part now occupied by the shoe repair man would lend itself well to a bookstore. His lease expires in spring, 1962.

Dr. Rene Pache, director of Emmaus Bible School in Lausanne, Switzerland, conducted a series of meetings in which several French churches of Greater Montreal collaborated. The pastors of the participating churches, including Tilman Martin, pastor of Chapelle Evangelique Mennonite in Montreal-Nord, sang as a group in several meetings.

Rev. A. P. Duchesneau, principal of Montreal Bible Institute, was guest speaker at Chapelle Evangelique Mennonite in Montreal-Nord Jan. 8.

Salunga, Pa.—Treasurer Ira Buckwalter reported to the Jan. 10 meeting of the Eastern Mennonite Board of Missions that contributions for the year 1960 for the Eastern Board totaled \$742,032.71, an approximate 5% per cent increase over 1959. Receipts exceeded expenditures so that year-end balances were higher than a year ago. The Eastern Mission Board during this meeting adopted a budget for 1961 totaling \$765,000.00, which represents an increase of approximately 6 per cent over 1960. This budget equals \$51.00 per member for the year.

District Mission Boards

Pacific Coast—The annual meeting of Pacific Coast Mission Board was held at Zion Church, Hubbard, Oreg., Dec. 8, 9.

James Roth reported by letter from Mexico of the Christian growth of converts and pending baptismal service, the need for a church building at Campo 77, visa problems, and the illness of their son.

Maynard and Helen Headings, also Mexico workers, are in the United States currently planning to enter Rio Grande Bible Institute in Texas.

In other business, pastors were urged to encourage congregations to participate in



Nelson Kauffman, Secretary of Home Missions, General Board, discusses a congregational self-analysis with the Executive Committee of the Pacific Coast Mission Board (elected for 1961). Left to right: Albert Snyder, treasurer; Norman Lind, Jr., secretary; David Mann, president; Nelson Kauffman; David L. Hostetler, vice-president; Daniel Gingrich, fifth member.

the work of the Rock of Ages Rescue Mission in Portland, and that a corps of workers as well as singers accompany the evangelist.



Paul M. Miller, Goshen, Ind., greets reappointed workers under the Pacific Coast Mission Board, following the closing consecration service of the annual meeting. Left to right: Paul M. Miller; Joel and Minnie Roth, superintendent and matron of the Mennonite Home for the Aged, Albany, Oreg.; Mildred and Eldon Schrock, matron and superintendent of Rock of Ages Home for the Aged, McMinnville, Oreg.

The board suggested goals and objectives for 1961, among which are: keep congregations better informed; encourage total membership to become involved in mission program; seek workers for Jewish and rescue missions; encourage Outreach Committee to be on lookout for new fields.



David Mann, president of the Pacific Coast Mission Board, talks with reappointed Portland workers. Left to right: David Mann; Harold and Myrtle Reeder, Rock of Ages Rescue Mission superintendent and matron; James and Fanny Bucher, Jewish workers.

Ohio—John Drescher will become missions promoter for Ohio Mennonite Mission Board, effective May 1. He will be devoting full time to promoting missions among congregations and seeking out possible new locations for launching mission projects.

Broadcasting

Nigeria—Africa's largest country with a population of about one sixth that of the United States will soon be hearing The Way to Life every Wednesday morning from 10:15 to 10:30.

The Mennonite Church entered Nigeria in 1958 at the request of "60 churches" of over 2,000 members who wanted to become Mennonites. They learned of the church through a tract of Paul Peachey and by hearing "The Way to Life" program from ELWA, Liberia, a neighboring country.

Nigeria presents to the church a great challenge. It is for this reason that this opening was accepted even though strict financing would have dictated another response. Norman Derstine, director of The Way to Life, discontinued WIVI in the Virgin Islands and HOXO, Panama, in favor of Nigeria.

Cyril Gingerich, missionary located in Nigeria, will answer the mail coming from the broadcast.

Edwin Weaver, another of our missionaries in Nigeria, reports: "There are very, very many radios in Nigeria. They are very common, even in the villages. Your broadcast in Nigeria ought to get good reception. We clearly get The Way to Life from Liberia. We listen to ELWA every morning, in fact. We enjoy their programs very much indeed."

Nigeria uses three powerful transmitters of 10,000 watts, plus a direct wire hookup in 125,000 homes. Lagos, the capital of Nigeria, and Ibadan, the largest African city in the continent of Africa, will be in the primary listening areas of these stations.

Radio Influential in Africa

Africa—Emperor Haile Selassie of Ethiopia during a recent visit to Liberia paid tribute to the work of missionary radio station ELWA (on which The Way to Life is released). He said that he and the members of his cabinet listen to ELWA and listen to their Amharic messages in sermon and song. One of the emperor's countrymen wrote ELWA: "It gives me great pleasure to express to you the great blessings, the wonderful fellowship, and the priceless peace of mind I regularly receive from your daily broadcasts."

Hersheys Visit Listener

Lester Hershey in a recent letter shared this experience: "Recently, Mrs. Hershey, the children, and I stopped to visit at a small house among the hills. A 65-year-old lady invited us to come in. We sang, read a Scripture, and prayed with her. This was our first visit. Seeing her radio, I suggested that she tune in every Sunday morning to a 'good broadcast' without identifying ours. She replied, 'Oh, I listen to your broadcast every Sunday morning, and I like it.' A few recent visits showed her ripe for the Gospel. Pray for her."

"Like this person, I am sure there are many others of whom we do not know, who

are regular listeners. We do know that people are being saved through the broadcast and our Bible correspondence courses. A Bible student writes us, 'I was a Catholic until I began studying the Bible. I am truly grateful, for I have found God.' We always rejoice in knowing that God has touched hearts and turned them to Him. What a wonderful experience to have had a small part in their salvation!"

WMSA

Elder Sisters

The Senior Charity Circle of the Erb Street Church (Waterloo, Ont.) sends an interesting report of their "Golden Age Fellowship."

Here are excerpts: "In this meeting we invite and bring [note this!] all of our older sisters who had been circle members. . . . The chairman asked Sister Malinda Stauffer, the first secretary, how our circle was started. 'It was when fresh-air children from Toronto Mission came into the homes and were in need of clothing that we met to sew for them,' she said. 'We liked to work together; so in 1908 we organized as the Senior Charity Circle.' This was the first organized circle in Ontario. Sister Malinda said, 'It must have been grounded on the Rock, for it has stood and grown.'

"We were privileged to have the first president, Mrs. Jacob Snider, 92 years old, with us too, and a few others who were active in the early years. Special singing was given by four of our senior members."

Special decorations, favors to the guests, special speaker, special refreshments—are all of this worth while? asks the reporter. She answers her own question with a quote from an elderly guest: "I enjoyed every minute of it."

And Little Sisters

"The help received from our Big Sisters was the 'shot in the arm' that started things moving at Indianapolis"—so wrote a member of that Indiana church which has grown out of a I-W gathering. The auxiliary there, a combination sewing-fellowship group, meets six times a year for fellowship and 12 times a year for sewing (and fellowship, no doubt). The women from East Goshen, the Big Brother church, sent them a gift of \$50 with which they bought material to begin sewing.

Neighbors, Too!

The East Bend WMSA (Fisher, Ill) makes a big occasion of their guest day. This year as they sewed, they exchanged homemaking ideas and recipes. After lunch, a guest-speaker spoke to more than 100 women. The guests represented every denomination in the church area. Mrs. Alva Cender, the reporter, concludes her note: "We feel this is another way that we women can witness in our community."

Overseas Services

Chaco, Paraguay.—Williams Brothers Company, the American engineering-construction firm that has been working on the north end of the Trans-Chaco Roadway, has received a contract from the government of Paraguay to build another 70 kilometers of the road.

This company started at Philadelphia and is working in the direction of the Point Four road project in the south, with which Pax men and Paraguayan Mennonites are working.

Akron, Pa.—Menno Travel Service is again arranging for a European summer travel experience on behalf of the Council of Mennonite and Affiliated Colleges. The group will sail from New York City on June 9 and return by plane on Aug. 27. This combination transportation arrangement, recommended by previous groups, is a new feature of this year's tour.

The student group, the fifteenth to make such a tour, will spend six weeks in educational travel in England, Holland, Germany, Belgium, France, Switzerland, Italy, and Austria. Visits to MCC units are an important part of the tour. Four weeks will be devoted to participation in one of the international work camps of Mennonite Voluntary Service.

For further information, apply to one of the member colleges of the Council of Mennonite and Affiliated Colleges, or by writing to John R. Mumaw, President, Eastern Mennonite College, Harrisonburg, Va.

Voluntary Services

El Dorado, Ark.—The Conservative Mennonite Conference held its third orientation for VS personnel on Dec. 27-29, in charge of Laban Swartzentruber, administrator of the Hudson Memorial Nursing Home. Classes ranged from Mennonite history to instruction in nursing care. Daniel Yutzky, director of VS, and Wesley Stoltzfus, mission worker in Kentucky, assisted in this school.

Salunga, Pa.—The Lancaster Conference VS office reports that there are 86 workers serving in their program at present, and that 123 were involved in their four different areas of service last summer. Their long-term program includes four migrant units (three of these are in Florida and one in

Pennsylvania) and nine hospital and community service locations. In August, the Honduras Overseas VS unit came into existence, with four VS-ers now assisting in the work in Tocoa and Sava.

Portland, Ore.—The VS unit recently invited a group of students from Western Mennonite School for a period of fellowship at the Service Center. Supper was followed by devotions and a tour of the Center, with explanations about the work of the VS-ers.

I-W Services

Nineteen young people from Pennsylvania and Virginia participated in a I-W orientation school held at Salunga on Jan. 13-18. The weekend was spent in New York City on a service tour of the University Hospital. On Sunday afternoon, the group enjoyed a period of fellowship with VS-ers and I-W's serving in the city.

Mennonite Mutual Aid

Chicago, Ill.—The Association of Mennonite Aid Societies will hold its annual conference at the Atlantic Hotel, on March 2 and 3. The program will include a series of addresses by Dr. William Klassen of Associated Mennonite Seminaries on the subject, "Christian Realities in Mutual Aid."

Mennonite Mental Health

Akron, Pa.—Mennonite Mental Health Services is now receiving applications for aid through its Graduate Assistance Program for the 1961-62 academic year. Two stipends of \$1,000 each are offered to selected graduate students in the field of mental health. Students preparing to serve professionally in the church psychiatric program will be selected on the basis of promise and need. Application blanks are available at Mennonite colleges or from Mennonite Mental Health Services, Akron, Pa.

Thank You from British Honduras

In spring, 1960, Mennonite colonists in British Honduras received three shipments of cattle donated by Mennonites in Washington County, Md. Adam Martin, a resident of Washington County and the MCC-appointed commissioner to British Honduras, delivered the shipments and divided them among the three Mennonite settlements. This is a thank-you from Peter H. W. Wiebe, POB 25, Orange Walk, British Honduras, South America.

More than a half year has passed since our brethren from North America donated so many heifers to us and only a few have received a letter of thanks in their home. Much less do they know whether or not the heifer is still alive.

As I am about the only one in our Blue Creek area who can stammer a few words in English, I should have been more eager to write for our brethren, but often when they asked me they did not know what number their heifer had. For that reason I decided to write to the GOSPEL HERALD which I am informed is being read by many of the North American people, and I hope also by most of those who donated a heifer.

Bro. Adam Martin drew lots for us (in order to be impartial) and the number 302

fell to our home. This heifer was donated by Reuben H. Eby. By now, Bro. Martin has shown Bro. Eby the pictures of both the cow and her heifer calf, I hope. She is giving eight to nine pounds of milk mornings and evenings. We have dried sorghum grass which we cut with a hand sickle at a height of seven to eight feet and ground it with a hammer mill. With it, we mix ¾ gallon of ground corn (the whole cob ground). She only stands about a four gallon mixture or else I overfeed her, and besides she has grass and a few different kinds of tree leaves, such as ramon leaves, and other growths.

Number 318 fell to our children Peter and Anna Knelsen, donated by Paul Shwalter. She came fresh by the middle of September and has a heifer calf also. As far as I know these are the only heifer calves alive from the heifers in Blue Creek. The cow gives about the amount of milk eight to nine pounds twice a day so far and is not bad on her body. The calf also is not bad looking. They are sending their thanks from the depth of their heart to Mr. and Mrs. Shwalter for the precious gift.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Sister Amanda Reider of Middletown, Pa., was 101 years old on Jan. 21.

The third printing of *Not Regina*, by Christmas Carol Kauffman, and the second printing of *How God Heals*, by Paul M. Miller, have been ordered.

The Mennonite Aid Association of Indiana-Michigan observed its fiftieth anniversary at its annual business meeting at Goshen College, Jan. 21.

Bro. H. B. Schmidt, pastor of the Moundridge, Kans., G.C. Church, preached at First Mennonite, Indianapolis, Ind., Jan. 15. Ellis B. Hargrave, assistant superintendent of the Indiana Temperance League, was the speaker there that evening.

Bro. Jacob Friesen, who was born in Russia and moved with his parents to Paraguay, spoke and showed slides on the Russian Mennonites in Paraguay at Sharon, Winton, Calif., Jan. 8.

Bro. Glenn Martin, Denver, Colo., is responsible for supplying the pastorate at Thurman, Colo., while the regular pastor, Bro. Earl Yeackley, is away at Hesston.

Sister Dorothy Yoder, Araguacema, Brazil, was the speaker at Clinton Frame, Goshen, Ind., the evening of Jan. 15, and at North Clinton Pettisville, Ohio, on Jan. 29.

Sister Orpha Zimmerman, former Pac matron in Greece, spoke at Frazer, Malvern, Pa., on Jan. 15.

Bro. J. Mark Stauffer, Harrisonburg, Va., served in both services at Prairie Street, Elkhart, Jan. 15.

Bro. Harry A. Diener, Hutchinson, Kans., preached at Lower Deer Creek, Kalona, Iowa, the morning and evening of Jan. 8. He was speaker in a Bible conference there the evenings of Jan. 9, 10, 11.

Bro. Amsa Yoder, who served in Central America, presented a missionary program at North Goshen, Ind., on Jan. 15.

Dr. Atlee Stroup, Professor of Sociology at Wooster College, spoke on "Successful Relationships Within the Family Unit" at Oak Grove, Smithville, Ohio, in the evening service, Jan. 8.

Bro. Daniel Kauffman, Hannibal, Mo., and a men's quartet presented a program at Mt. Pleasant, Iowa, on Jan. 22.

Bro. Glenn Stoltzfus and wife told of the work in Vietnam at Belmont, Elkhart, Ind., the evening of Jan. 8.

Bro. Kermit Yoder, Goshen, Ind., who served in Holland and Greece, showed pictures of the work and spoke at Central, Elida, Ohio, Jan. 15.

World Day of Prayer speakers at WMSA, Hopewell, Kauts, Ind., Feb. 17, Samuel

Smith and wife, directors of the Gospel League in Chicago.

Weekend services, First Mennonite, Indianapolis, Ind., Feb. 22-26. Speaker: Willard Mayer, Pigeon, Mich.

Bible Conference, Lyon Street, Hannibal, Mo., Feb. 24-26. Speaker: Allen Erb, Hesston, Kans.

Bro. Frank Byler will teach in the Biblical seminary at Montevideo during the school year that begins in March. He continues as pastor at Bragado, but will spend two and one-half days each week at the seminary.

Bro. Nelson Litwiller preached a mission sermon on Jan. 29 to the conference of the three Mennonite colony churches in Uruguay.

Bro. Stanley Shenk will conduct the Mennonite Travel Service Holy Land Tour this spring.

Mennonite History and Doctrine was the theme of a series of meetings at the Parkview Baptist Church, El Dorado, Ark., Jan. 16-18, with Bro. J. R. Mumaw, Harrisonburg, Va., and Bro. Mark Peachey, Plain City, Ohio, as speakers. The meetings were sponsored by the Conservative Mennonite Board of Missions and Charities, which is presently operating a nursing home in El Dorado, to help acquaint the local churches with the origin and faith of the Mennonites. While in El Dorado, Bro. Mumaw also brought the messages for "Morning Devotions," a regular KELD radio program.

Bro. Aaron King, returned missionary from Cuba, spoke at Park View, Harrisonburg, Va., on Jan. 29.

Bro. Harold Mast, Sturgis, Mich., brought the morning message at Cressman, Breslau, Ont., on Jan. 29.

Sister Helen Landis and Bro. Omar Eby, returned mission workers from Somalia, were speakers at Youth Bible Meeting, Erlsman's, Manheim, Pa., on Feb. 4.

Bible Conference attendants at Naubinway, Mich., on Feb. 4, 5, heard Bro. John Garber, Burton, Ohio, speak on "The Church."

Bro. Aquila E. Stoltzfus, Grayson, N.C., spoke of the work in North Carolina in the midweek meeting at Zion, Broadway, Va., Jan. 25.

Bro. Martin Longenecker was installed as assistant chaplain of the Dauphin County Prison, Harrisburg, Pa., in an afternoon service at the prison, Jan. 15.

Bro. Clyde Mosemann, Uruguay, spoke and showed pictures of the work in Uruguay in the evening service of the South Bend, Ind., Fellowship, Jan. 22.

Bro. LeRoy Bechler, formerly of Saginaw, Mich., en route with his family to his new pastorate in Los Angeles, Calif., preached in the evening service at Bethel, Albuquerque, N. Mex., Jan. 15.

The H. D. Grohs, London, England, worshipped with the St. Jacobs, Ont., congregation on Jan. 15, sharing their experiences in sermon, slides, and testimony.

Several Pac men who served in Nigeria told of their work and showed slides at First Mennonite, Fort Wayne, Ind., Feb. 5.

Bro. Frederick Erb, Sterling, Ill., preached at Cedar Bluffs, Iowa, the evening of Jan. 22. He was speaker for Spiritual Life Week at Iowa Mennonite School, Jan. 23-27.

Bob Shaw, worker with juveniles in Toronto, Ont., was speaker at the annual Father-Son Banquet at Erb Street, Waterloo, Ont., Jan. 27.

Bro. Stanley C. Shenk, Souderton, Pa., was guest speaker in a weekend conference at Pleasant View, North Lima, Ohio, Jan. 25, 29.

On Jan. 26, at Chicago, publishing representatives of four Mennonite groups—Mennonite Brethren, Brethren in Christ, General Conference Mennonites, and the Mennonite Church—met to share common interests and discuss the desirability of a fellowship of Mennonite publishers. The group appointed Willard Claassen, Newton, to serve as chairman and Ellrose Zook, Scottsdale, as secretary to arrange for a meeting in the fall of all Mennonite publishers interested in an annual get-together for fellowship and sharing. Others attending were A. J. Metzler, Ben Cutler, Paul M. Lederach, Harold Zehr, Walter Unrau, Orlando Harms, and J. N. Hostetter.

Donald H. Ebeling, Director of Literature in Tanganyika for the Africa Inland Mission, is at the Publishing House for a six-week period of study. He hopes to obtain more operating skill in the offset process of printing. He is well acquainted with many of our missionaries in Tanganyika.

The East Bend, Fisher, Ill., congregation is currently sponsoring a series of lecture-discussions for its Sunday-school staff. Six people with professional training as teachers are serving as resource persons in the "Teacher Improvement Program."

Twenty-one persons were received into membership at Headrick, Johnstown, Pa., on Jan. 8, as a step toward full organization as a congregation in the Allegheny Conference. Of those received, ten were without Mennonite background. Bro. Clarence Alwine, Hollsopple, Pa., was chosen by unanimous vote to serve as pastor.

Bro. John E. Gingrich, pastor of the First Mennonite Church, Johnstown, Pa., was elected president of the Evangelical Ministerial Association of Greater Johnstown on Jan. 9.

Calendar

Christian Life Conference, Hesston, Kans., Feb. 5-12. Ministers' Week, Hesston, Kans., Feb. 7-12.

Conservative Conference, Minister's Fellowship, Arthur, Ill., Feb. 12-22.

World Day of Prayer, Feb. 17.

Ministerial meeting of Lancaster Conference, Stumpstown, Feb. 21, 22.

Weekend evangelistic conference, sponsored by

Augsburger Graduate, Conestoga Valley High School, Lancaster, Pa., March 3-5.

Conference on Christian Community Relations, Metamora, Ill., March 3-5.

Eastern Mennonite Board of Missions and Charities, annual meeting, Waverly, East Earl, Pa., March 7-9.

Puerto Rico Conference, March 10-12.

Publication Board Meeting, Doylestown, Pa., March 24-26.

Illinois Mennonite Mission Board, Science Ridge, Sterling, Ill., April 21, 22.

Mennonite Board of Missions and Charities, Morton, Ill., to be held.

Ohio MYF Convention, Beech Church, Louisville, Ohio, June 23-25.

Allegheny Conference, Springs, Pa., July 28, 29.

South Central Conference, Aug. 1-3.

Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11.

Illinois Conference, Lebanon, Ill., Aug. 8-11.

Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 12-15.

MTI Convention, Lebanon, Oreg., Aug. 17-20.

Mennonite General Conference, Johnstown, Pa., Aug. 22-25.

Don't Miss—

"Abiding Principles of Separation," by John C. Wenger; an editorial on "Finding Unity Through Discussion," by Paul Erb; "Sunday Evening Services That Build," by Russell Krabill; and "Preserving Positive Broadcasting," by B. Charles Hostetter; all appearing in next week's GOSPEL HERALD.

Bro. Clifford Slatter was ordained to the office of deacon at the Filer, Idaho, Mennonite Church on Jan. 22. The brethren Raymond Mishler and Verl E. Nofziger officiated.

Bro. Alvin Becker, Woodburn, Ind., presented the work of the Northern Bible Society at Pigeon, Mich., on Jan. 22, and at Midway, Pekin, Ill., on Jan. 29.

Bro. Leonard Garber, pastor at Sycamore Grove, Garden City, Mo., is attending the Nazarene Theological Seminary in Kansas City part time second semester.

The Chicago area director of International Students, Inc., Max Kershaw, spoke at East Bend, Fisher, Ill., Jan. 12, concerning opportunities for Christian witness among foreign students.

The John Andersons, missionaries to India under the Ceylon and India General Mission, spoke to the Cedar Grove, Ont., congregation on Jan. 26.

Bro. Daniel Zehr was licensed on Jan. 22 to serve the Pleasant View, Goshen, Ind., congregation. Bro. H. S. Bender preached the sermon and Bro. John S. Steiner, pastor of the congregation, was in charge of the licensing.

The Roy Roth family gave the evening service at Sweet Home, Oreg., on Jan. 22. The entire family sang during the first part of the service. Then Bro. Roth spoke on "The Practice of I Cor. 11:2-16 in Our Present Culture."

Bro. Lee Yoder, Director of Publicity and Public Relations for Brook Lane Farm, Hagerstown, Md., presented the work and needs of that institution to the Barrville, Belleville, Pa., congregation in the morning service on Jan. 22.

Mrs. C. J. Garber, wife of Minister C. J. Garber, Alpha, Minn., died on Jan. 17. Funeral services were held on Jan. 20. Obituary later.

Bro. Nelson E. Kauffman, Elkhart, Ind., was guest speaker at the dedication service on Jan. 22 for the remodeled school building which serves as meeting place for the South Colon, Mich., congregation. Bro. T. E. Schrock, their bishop, led the dedication ceremony.

The South Colon Church, Colon, Mich., recently completed a self-evaluation analysis of their congregation. Bro. Nelson Kauffman, Elkhart, Ind., led the group in interpreting the results obtained and in laying plans to correct congregational weaknesses to enhance the church program there.

Bro. Raymond Mishler, Sheridan, Oreg., spoke on "Separated unto God," a conference assignment, at Nampa, Idaho, Jan. 20. Giving has increased by 80 per cent at First Mennonite, Johnstown, Pa., since planned giving was begun May 1, 1960.

Bro. LeRoy Bechler, formerly of Saginaw, Mich., was installed as pastor of the 73rd Street Church, Los Angeles, Calif., on the afternoon of Jan. 22. At the same time there was a farewell given for the James Larks. Bro. Sherman Maust was in charge of the service.

Bro. Don Jacobs, Tanganyika, spoke in services at Barrville, Belleville, Pa., Feb. 4, 5.

Bro. C. F. Derstine, Kitchener, Ont., preached at Neffsville, Pa., twice on Jan. 29.

New members: by baptism, two by reclamation, and one by letter at First Mennonite, Johnstown, Pa., Jan. 15; one by baptism at Barrville, Belleville, Pa., Jan. 29.

Bro. Subjantoro Atmosuwito, better known as Java John, has enrolled in the school of agriculture at Louisiana State College for the second semester. John is a graduate of Goshen College and had worked at the Publishing House for several months. He hopes to return to Java to give professional assistance to farmers in his homeland.

Announcements

Change of address: Kenneth G. Good from Morton, Ill., to 6207 41st Ave., Hyattsville, Md. (beginning Feb. 22).

Nelson Hiestand's address was incorrectly given as R. 4, Box 46, Goshen, Ind. It is 1322 S. 8th St., Goshen, Ind.

Wanted: at Rockway Chapel, East Minot, N. Dak., a consecrated young couple to superintend the mission and Sunday school. Unselfish help is received, the doors will be closed. Contact John Stoll, East Minot, N. Dak., or Amos Graber, Mylo, N. Dak.

Christian Life Meeting, Columbia Mission, Columbia, Pa., Feb. 19. Instructors: Amos H. Sauder, Ephrata, Pa., and Elias W. Kulp, Bally, Pa.

E. M. Yost, Denver, Colo., guest speaker at Chappell, Nebr., Feb. 12.

German hymn sing, Salem, Wooster, Ohio, Feb. 12, 2:00 p.m.

Stewart F. Weber, Sudan United Mission, at Cressman, Breslau, Ont., Feb. 12.

Harold Hochstetler, Nampa, Idaho, at Logsdon, Oreg., Feb. 26, speaking as a conference appointee on the subject of Biblical nonconformity.

Ruth Stoltzfus, Harrisonburg, Va., guest speaker in Family Life Meetings, Feb. 8-10; at Pershing Street, Hutchinson, Kans., Feb. 8; at Heaton, Feb. 9; and at First Mennonite, Newton, Kans., Feb. 10.

A. C. Good's 55th anniversary sermon at Science Ridge, Sterling, Ill., Feb. 26.

Your Treasurer Reports

For the General Mission Board, I would like to express thanks and appreciation for the fine response to Missions Week and other financial appeals during the past several months.

On Jan. 27, Missions Week contributions this year reached a total of \$187,403.82. Last year this figure was \$137,859.22. This represents an increase this year of 43 per cent to date. Some additional contributions are expected which should increase this amount slightly.

Jan. 20 financial reports indicate that the Board's financial situation is improving a great deal. If contributions during February and March continue on an increased basis, and if disbursements can be decreased or delayed as they are now, it is possible that this fiscal year can be completed March 31 without a deficit in operating accounts.

We would urge your continued support and appreciate any additional contributions which can be made before March 31.

Evangelistic Meetings

C. J. Ramer, Duchess, Alta., at Cascadia, Foster, Oreg., Jan. 29 to Feb. 5. Andrew Hartzler, Newport News, Va., at Hess, Lititz, Pa., Feb. 19 to March 5. Milo Kauffman, Heaton, Kans., at Forks, Middlebury, Ind., Feb. 12-19. Edward Stoltzfus, West Liberty, Ohio, at West Liberty, Conway, Kans., Feb. 7-12.

Due to the serious illness of Richard Nase, son-in-law of J. D. Graber, and member of the Prairie Street Church where Howard Zehr is pastor, the meetings at Upland, Calif., with Bro. Zehr as speaker, were postponed from Feb. 1-9 to March 1-9.

TO BE NEAR TO GOD

(Continued from page 123)

neering. He maintained the perfect balance of vision and intense activity with quiet waiting on God. The past did not hinder and bind him. For him the present was compellingly important, for he always had before him the prize of the high calling of God. "I follow after . . . reaching forth unto those things which are before."

For this time there is a new song. "All things are ours, for we have all in Him."

Saturday, February 18

Read Phil. 4:4-20.

For reflection: "My God shall supply all your need according to his riches in glory by Christ Jesus."

The apostle excels in the use of superlatives. He insists that God will supply all the needs of the believer and through the riches in glory by Christ Jesus. These two arresting statements cannot easily be argued against. Paul wrote with simple conviction that is durable as diamond. Wait on the Lord. In loving hands He holds the life of the faithful. With watchful care He supplies the deepest, even the unknown, needs of His children.

Scottsdale, Pa.

WE AND THEY

(Continued from page 126)

pastor's store is available for repair work such as fixing drippy faucets and mending broken wooden shutters. The unit matron often serves coffee at church committee meetings; the church ladies' group is entertained each month in the unit living room, following their regular Bible study.

In spite of this closeness, however, many members of the congregation had a small, distorted idea of what MCC really does, since its program change and expansion after the immediate postwar days. The congregation lives scattered throughout the big city and opportunities for fellowship together are limited. A wide variety of backgrounds—some have come from Prussia, some from Russia, and others from various parts of Germany—create barriers which a natural reticence makes hard to overcome.

These problems were discussed at periodic unit meetings, from which the idea of

a Sunday open house, with a fellowship dinner, an afternoon meeting to acquaint people with the work of MCC, and a tour of the house, evolved.

What can be cooked for 70 people on a stove which, although it usually cooks for from 10 to 12 people, is built for a four-person family? Do we have enough dishes? How can we set the tables so everyone can find a place in the chapel? What should we tell about our work within the limits of one afternoon? The boys tried out the old dumb-waiter, left from the days when the house was a mansion with the kitchen on the ground floor, thinking it could be used to transport food from the living quarters on the second floor to the chapel. An extra stove was set up at the only other gas outlet in the house, in one of the boys' bedrooms, which was once the kitchen of an apartment, and extra dishes were borrowed from the store of the pastor.

Clarence Bauman, previously with the Peace Section, was invited to come from Bonn to attend the meeting and speak on peace work.

On Sunday Peter Dyck, European Director, set the theme of the day with the message, "In the name of Christ," at the regular Sunday morning service. Then, instead of quickly scattering as usual, the people gathered on the lawn and in the hallways to visit, while unit members put up tables and brought hot, savory food. How the guests enjoyed the hot meal, with the special desert treat of American ice cream!

The work of MCC, "In the Name of Christ," was the theme of the afternoon session, as short talks and slides reviewed the European program. Jakob Warkentin, a young man who as a child went to Paraguay on the Volendam, and who is now studying in Germany so that he can return to Paraguay as a teacher, expressed briefly what the program meant to him. A special leaflet, giving a brief review of MCC in Europe, was distributed to each person.

Then the group was conducted through the house to see firsthand the central offices. And finally, after a coffee hour, people boarded streetcars and buses for home.

Bad Duerkheim children's home was the scene of another adventure in drawing together American and European Mennonites. The staff of the children's home wished to give German Mennonite young people a chance to get acquainted with the Bad Duerkheim home, especially since the German Mennonites will soon be taking over the operation of the home. They invited young people to the home for a weekend conference, April 2, 3. About 40 young people from surrounding churches and Pax men attended the conference at which Pax Pastor Clarence Hiebert led a Bible study from Ephesians, "Who Worships Him Must Also Serve Him."

We are the Mennonites of America; they are the Mennonites of Europe. But we are all part of one fellowship, the body of Christ — "For by one Spirit are we all baptized into

one body. . . ." The drawing together of the members of the body of Christ is not yet completed. What more can we do to learn to know each other better, to come even closer together?

London, England, as a Mission Field

By H. D. GROS

Sending missionaries to England may appear like carrying coals to Newcastle. Why send Christian workers to a country which, by common consent, is called "Christian" and which has supplied a large part of the world with first-class missionaries, preachers, and Bible expositors? A country which puts the church on a par with the government, having the queen as the head of each; a country which has pioneered in translating the Bible into the language of the multitudes and insists that it be taught as part of the curriculum in the schools of the land must surely be above the status of a mission field.

But alas! the glowing coals of spirituality have cooled to smoldering embers. The cradle of present-day world missions has become a needy mission field. Churches and cathedrals of which there are many in the British Isles, witnessing to the faith of former generations, now stand forsaken, or nearly so, except as they are used to attract tourists. A typical Sunday service attracts only 2 to 3 per cent of the people of the community. We may assume that the other 97 per cent have little interest in the things of spiritual life. The form of godliness is apparent on every hand but the power of the Gospel has faded from the land.

The Mennonite Church has come to recognize the need here as in other parts of the world and has opened points of witness in the city of London. By comparison this work has many difficulties which are not known in the so-called heathen lands, while they have their peculiar problems. The missionaries in the latter fields have the task of lighting for the first time the fires of spiritual life while those in England have the problem of trying to rekindle the embers which have been all but quenched with the water of formalism and modernism.

Aside from the witness given by the Mennonite Central Committee during and immediately after the second World War, the first established work in England began with the opening of the London Mennonite Centre at 14 Shepherds Hill. Here Bro. and Sister Quintus Leatherman have been the pioneers and are carrying on the work which, in the first place, is a home for foreign students who have come to the schools of London to equip themselves for lives of greater usefulness. This is a great opportunity to present the claims of Christ and to lead these young people into the fuller life

as it is found in Him who is the "Wisdom" of the ages. The Centre also provides hospitality for church workers who are traveling to and from their places of service throughout the world and find it necessary or convenient to spend some time in London while making travel connections.

The next work, which was opened soon after, was a mission known as Free Gospel Hall at 39 Grafton Terrace, about three miles from the Centre. Bro. and Sister John Coffman are witnessing at this place which is an old established work but without any local membership. The people of this community are mostly of the working class. Aside from the pupils of the Sunday school and the summer Bible schools most of those who attend the services are elderly people whose early training was according to the Victorian pattern, before the first World War. These people have never severed their relationship with Christianity but have been drifting around from church to church in search of something substantial. The great need in this community is to establish contact with the young married people and their families. This is most difficult; these are the people whose earliest memories are set in the background of World War I and whose settlement into the employment and family life of the nation was disrupted by World War II. They have been deprived of the security and love which God intended for His children and for some reason, valid or false, have forsaken the church, believing it to be incompetent to meet their need.

Nearly two years ago Karel Kulik joined the Mennonite fellowship in London. Bro. Kulik had been a pastor of an evangelical church for ten years in Czechoslovakia before the second World War. Because he refused to participate in the war and to support the Hitler regime he was interned and spent some time in prison before escaping and eventually making his way to England where he has, as an independent preacher, been conducting services and evangelistic campaigns. He is now helping in the Mennonite program and has also recently accepted on a part-time basis the responsibility of shepherding a small nondenominational church in the east of London.

When one thinks of the few with a burden for the souls of the twelve million of London alone, one is prompted to say, "What are they among so many?" Pray ye therefore.

—Reprinted from the Ontario Mennonite Evangel.

John A. Mackay points out, in a review of Pelikan's *The Riddle of Roman Catholicism* in "Theology Today," that there has not yet appeared in English a Roman Catholic translation of the Bible from the original Hebrew and Greek. All existing translations are based primarily upon the Vulgate, the Latin translation by Jerome which the Roman Church has used for centuries.

TRAVELING WITH THE EDITOR (Continued from page 116)

gives a solemn feeling of finality to the announced results. There will be no recount, and no one can check any handwriting he recognizes.

The other item that took a major block of time was the budget. The conference treasury is very important here, for all pastors and conference workers who are not paid by Elkhart are paid from the conference treasury, at a common rate, and this money must come from the giving of the congregations. The budget had been prepared earlier by the Executive Committee according to estimated needs. Then the congregations had been asked to report at conference on the amount they thought they could contribute toward the common fund. The budget of the committee totaled 526,000 pesos (about \$6,575). On a blackboard before the conference body the figures reported from the various congregations were listed and then totaled. The total proved to be 42,000 pesos below the budget of the committee. Should the budget be reduced?

The discussion which followed was most heartening. Since reducing the budget would mean fewer pastors, or less support to them, or less money for extension and the starting of new churches, no one argued for cutting the budget. Instead there were several strong speeches, by businessmen, not preachers, insisting that the budget was too low. All knew that national pastors do not get as much as they should. And the report on evangelism had given strong presentation of the need for new work in southern Argentina. Bro. Darino had said in his president's report that the Argentine Conference is now giving at about one third of its potential. One by one the delegates, facing these facts, offered to try to raise the figure of their congregations' giving. In this way the entire deficit was promised. The budget was then approved, and an additional motion was passed setting an extra goal of 100,000 pesos for extension and an increase in workers' allowances. This extra goal will be presented to the churches, and delegates and pastors are to encourage them to give this extra amount.

In this whole discussion it was most encouraging to those who have been talking of indigenous churches to see those national laymen strongly urge increased giving, and to hear pastors who once refused to teach on giving now argue warmly for tithing. Another evidence of change is seen in that ten years ago there were six Argentine pastors and ten missionary pastors; now there are twelve Argentine pastors and six missionaries. It is only fair to remind our North American people that

the income of Argentinians is relatively much below ours, and that even those who most advocate increased giving feel that North American support may be withdrawn too rapidly.

Background for all this was the treasurer's report which showed that the giving of the congregations had increased 38 per cent in the past year, with practically every congregation showing an increase, one up to 117 per cent. It was pointed out that this congregation did not use any method of special projects, but only teaching and a carefully administered program of planned giving. The giving to the conference fund increased during the year by 45 per cent.

The secretary's report shows a gain of 27 in the bona fide church membership. Four members have been baptized in a federal penitentiary at Santa Rosa, where the church has contacted a large number of prisoners. One of these men has been appointed as deacon to lead the group; he is probably the only Mennonite deacon in jail. The membership of the conference has increased 25 per cent in the last nine years.

It was reported that of the 2,000 copies printed of the Spanish translation of Wenger's *Glimpses of Mennonite History and Doctrine*, 500 have already been sold by the Aurora bookstore in Buenos Aires. This is an interdenominational store in which Mennonites participate in the sale of Christian literature. The manager has a good stand on the conference grounds, and gave a good speech on literature evangelism. Lind's *Answer to War* has been translated and will be published this year. Kaufman's *Hidden Rainbow* is being translated.

The hours of meeting would seem strange to a North American conference body. Breakfast is at 8:30, and the first session 9:00 to 12:00, with a five-minute break about 10:30. Lunch is at 12:00. Then there is no meeting except perhaps by committees and special groups until teatime at 4:30. There is another session from 5:30 to 7:30 or 8:00, with dinner at 8:30. The final conference session of the day follows this, continuing perhaps till midnight. It isn't too bad for people who are not kept from sleeping in the afternoon by flies or children—or an inability to sleep by day.

An important action was the election of an evangelizing committee to replace the single secretary of evangelism. This may well prove to be the most important and far-reaching action of this session of the Argentine Conference. For it is a step toward more outreach and extension under conference sponsorship. To the suggestion that beginnings in other areas of Argentina should be carried out by the North American board, conference members responded that they

felt the Argentine Church should be involved in any new work begun. This new committee, composed of Darino, Snyder, and Perugorria, will be largely an investigating and promotion group, bringing its recommendations to the Executive Committee, with which it has an overlapping membership. As funds are made available by the churches, one may expect that the convictions of the Argentine Church will bear fruit in new churches in the years ahead.

The closing subject of discussion was on how to enlist more young people in church vocations. It was interesting that the church here is experiencing the same need which has motivated the 1961 emphasis in our North American churches. The session closed with a season of prayer for the spiritual revival which will send workers into the great harvest.

Births

"Lo, children are on heritage of the Lord" (Ps. 127:3).

Bender, Delmar and Goldie (Miller), Oxford, Iowa, fourth and fifth children, second son and third daughter, Leslie Mark and Laura Kay, Jan. 10, 1961.

Bontrager, Eldon and Mary Ellen (Yoder), Hutchinson, Kans., fifth child, third daughter, Phyllis Eileen, Nov. 22, 1960.

Brubaker, Jacob and Orpha (Apple), McAlisterville, Pa., a daughter, Bonnie Lou, Dec. 16, 1960.

Bruck, Kenneth and Twila (Yoder), Denhigh, Va., second child, first daughter, Jean Lynette, Dec. 16, 1960.

Byler, Pollard and Lois A. (Dayton), Colorado Springs, Colo., first child, Paul Dayton, Jan. 17, 1961.

Cressman, Willard and Beulah (Snyder), New Hamburg, Ont., third child, second daughter, Nancy Isabel, Dec. 30, 1960.

Frey, Amsey and Ina (Bauman), Waterloo, Ont., second child, first son, John David, Jan. 9, 1961.

Frey, James and Betty (Hershey), Annville, Pa., first child, Kere James, Jan. 17, 1961.

Giddey, Edmund W. and Dorothea (Foster), Melvindale, Mich., second child, first son, Edmund Wesley, Jr., Jan. 2, 1961.

Glick, David and Lovina (Schrock), Goshen, Ind., fifth child, third daughter, Martha Louise, Jan. 1, 1961.

Glick, Isaac N. and Mildred (Alger), Edmononton, Alta., third child, second son, Eric Nelson, Dec. 22, 1960.

Glick, Melvin S. and Erma (Kaufman), Smokestown, Pa., third child, first son, Steven Craig, Jan. 7, 1961.

Graber, Russell and Jeannie (Amstutz), Creston, Ohio, fifth child, first son, Joseph Daniel, Jan. 15, 1961.

Hollopeter, Glenn and Kathryn (Miller), Wadsworth, Ohio, second child, first son, Randal Ray, Dec. 17, 1960.

Huber, Melvin E. and Romaine (Weaver), Litzitz, Pa., second child, first daughter, Sandra Kay, Jan. 1, 1961.

Hunsberger, Dan and Alverna (Yothers), Perkasie, Pa., 2 son, Jay Douglas, Jan. 8, 1961.

Kamp, Kenneth and Norma Jean (Phillabaum), Dalton, Ohio, first child, Susan Kay, Jan. 4, 1961.

Kaufman, Arthur and Lovina (Miller), Kalona, Iowa, second son, Nelson Durrell, Dec. 20, 1960.

Kaufman, Jesse and Lorene (Stione), Belle-

ville, Pa., fourth child, third son, Joseph Samuel, Dec. 6, 1960.

Kauffman, Warren and Maxine (Litwiller), Bloomington, Ill., second daughter (first was by adoption), Jane Carol, Nov. 25, 1960.

Keener, Harold L. and Mary (Shearer), Mt. Joy, Pa., sixth child, fourth son, Jeffrey S., Dec. 4, 1960.

Kennel, Leonard and Mary (Terravus), Torrance, Calif., first child, Kirk Lamont, Dec. 14, 1960.

King, Harold and Martha (Shetler), Denver, Colo., first child, Randall Scott, Dec. 31, 1960.

Kinsinger, Phil and Dottie (Heimstad), Wellman, Iowa, first child, Mitchell Galen, Jan. 11, 1961.

Leichty, Jacob and Norma Jean (Warre), Albany, Oreg., third child, second son, Philip Wayne, Jan. 8, 1961.

Longacre, Vernon and Phoebe (Yoder), Albuquerque, N. Mex., first child, Rhonda Sue, Jan. 20, 1961.

Martin, Glenn I. and Martha E. (Horst), Merceburg, Pa., seventh child, third daughter, Sylvia Kay, Oct. 17, 1960.

Martin, Richard B. and Elva E. (Hunt), Lancaster, Pa., first child, Catherine Faye, Dec. 11, 1960.

Mellinger, Erwin and Alta (Roth), Springfield, Ill., third child, first daughter, Gina Renee, Jan. 7, 1961.

Miller, Charles E. and Doris (Risser), Harrisonburg, Va., third daughter, Kristin Renee, Jan. 22, 1961.

Miller, John D. and Erma (Yoder), Middleburg, Ind., third child, first daughter, Diana Sue, Dec. 15, 1960.

Miller, Monroe and Barbara (Burger), Rittman, Ohio, seventh child, fourth son, Timothy Dale, Dec. 24, 1960.

Mininger, John D. and Cecelia (Imhoff), Goshen, Ind., first child, John Michael, Dec. 11, 1960.

Mumaw, Lowell E. and Mildred (Brontrager), Goshen, Ind., third child, first son, Eric James, Jan. 13, 1961.

Newcomer, Jerry and Barbara (Glover), Seville, Ohio, first child, Julie Lynn, Jan. 5, 1961.

Nisley, Calvin and Orpha (Yoder), Hartsville, Ohio, third child, second son, Orrin Lee, Dec. 25, 1960.

Nisley, Jay Luke and Verna Grace (Zeager), Middletown, Pa., second child, first son, James Luke, Jan. 18, 1961.

Nolt, Paul G. and Arlene (Martin), Manheim, Pa., third child, first daughter, Carol Jean, Dec. 13, 1960.

Ramer, Charles and Ruth (Brubaker), Duchess, Alta., second child, first daughter, Virginia Ruth, Sept. 28, 1960.

Rice, Howard and Anna (Miller), Perkaskie, Pa., fourth child, first daughter, Sharon Joy, Jan. 1, 1961.

Roth, Cloy and Ora (Roth), Milford, Nebr., third son, Alan Wayne, Nov. 27, 1960.

Roth, Milton and Wilma (Yoder), Milford, Nebr., first child, Dawn O'day, Dec. 2, 1960.

Ruebke, John and Beatrice (Brenneman), Heston, Kans., first child, Gwendolyn Rose, Jan. 8, 1961.

Smoker, Daniel and Sheryl (Book), Atglen, Pa., first child, Wendy Doreen, Jan. 2, 1961.

Smoker, J. Ivan and Elsie (Metzler), Genesee, Pa., sixth child, fourth son, Kevin Dale, Jan. 10, 1961.

Smoker, Lester S. and Esther Naomi (Kauffman), Gap, Pa., second daughter, Sheryl Joy, Dec. 23, 1960.

Smucker, Richard and Hazel (Steiner), Dalton, Ohio, fifth child, fourth daughter, Nancy Louise, Jan. 15, 1961.

Stauffer, Gene E. and Marilyn (Erb), Dorchester, Nebr., first child, Krista Deanne, Dec. 26, 1960.

Stauffer, Merritt and Donna (Bender), Edmontan, Alta., fifth child, third daughter, Erma Lorrie Lynn, Jan. 12, 1961.

Steele, Aysa and Lillian (McDowell), Zurich,

Ont., seventh child, fourth son, Simeon Edward, Jan. 6, 1961.

Steeley, Dale and Dorothy (Hersberger), Carstairs, Alta., sixth child, fifth son, Graham Elliot, Dec. 20, 1960.

Steiner, H. Lee and Vera (Kauffman), Orrville, Ohio, fifth child, third son, Phillip Lee, Jan. 13, 1961.

Stoltzfus, Glenn and Esther (Doutrich), Gap, Pa., second child, first daughter, Melba Rose, Dec. 2, 1960.

Stoltzfus, Paul and Mary (Myer), Gap, Pa., second son, Kevin Lamar, Dec. 28, 1960.

Swartzentruber, Paul E. and Janet (Hostetler), Columbia, Mo., second son, Brian Jay, Jan. 13, 1961.

Waverly, Duane and Shirley (Metz), Molalla, Oreg., first child, Mark Alan, born Dec. 19, 1961; received for adoption, Dec. 22, 1960.

Weaver, Atlee and Vera (Kandel), Apple Creek, Ohio, tenth child, fourth son, John Atlee, Dec. 28, 1960.

Weaver, Harold L. and Eileen (Reist), Portland, Oreg., second daughter, Donna Kay, Dec. 7, 1960.

Weaver, Irvin and Katherine (Penneger), Bath, N.Y., fifth child, third son (no name given), July 2, 1960.

Weaver, Levi H. and Mildred (Hershey), Bath, N.Y., fourth child, second daughter, Debra Joy, Dec. 27, 1960.

Wetly, Allen Dale and Nora (Schwartz), Goshen, Ind., first child, Teresa Kay, Jan. 19, 1961.

Yoder, David J. and Miriam (Bishop), Westfield, Pa., first child, Deborah Joy, Nov. 3, 1960.

Zimmerman, Mervin N. and Martha G. (High), Lancaster, Pa., second son, Phillip Kent, Jan. 3, 1961.

Zwiley, Dale R. and Marzella (Kauffman), Clarksville, Mich., fourth child, second daughter, Susan Kay, Jan. 14, 1961.

Marriages

May the blessing of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Alderfer — Derstine. — Lester H. Alderfer, Haysville, Pa., Salford cong., and Louise Derstine, Souderton, Pa., Rockhill cong., by Abram Landis at Rockhill, Oct. 1, 1960.

Bechler-Cook. — Kenneth Bechler, First Mennonite cong., Ft. Wayne, Ind., and Kay Lynne Cook, Ft. Wayne, by John R. Smucker at the church, Jan. 11, 1961.

Brown-Miller. — John H. Brown, Millersburg, Ohio, Walnut Creek cong., and Elta J. Miller, Apple Creek, Ohio, Bethesda C.M. cong., by Paul R. Miller at his home, Jan. 21, 1961.

Gindlesperger-Kaufman. — Dwight M. Gindlesperger, Johnstown, Pa., Stahl cong., and Linda Eileen Kaufman, Orrville (Ohio) cong., by Harold E. Thomas at the Stahl Church, Dec. 3, 1960.

Oja — Miller. — Leo Oja, Rudyard, Mich., Lutheran cong., and Mary K. Miller, Smithville, Ohio, Oak Grove cong., at Oak Grove, June 19, 1960.

Rice — Yothers. — Jay Linwood Rice, Groveland cong., Wisner, Pa., and Martha Ann Yothers, Deep Run (Pa.) cong., by Abraham W. Yothers at Deep Run, Nov. 19, 1960.

Stalter-Litwiller. — Leland R. Stalter, Chenoa, Ill., Flanagan cong., and Mary E. Litwiller, Delavan, Ill., Hopedale cong., by Ivan Kauffman at Hopedale Church, Jan. 15, 1961.

Thomas-Eash. — Leonard Edward Thomas, Hollis, Pa., Blough cong., and Kathleen Ann Eash, Johnstown, Pa., Kaufman cong., by Harold E. Thomas at the Kaufman Church, Sept. 10, 1960.

Thomas-Gindlesperger. — Harold E. Thomas, Jr., Johnstown, Pa., Weaver cong., and Sandra

Gindlesperger, Hollis, Pa., St. Davids Lutheran cong., by Harold Thomas, father of the groom at the church, June 4, 1960.

Anniversaries

Birky. Reuben Birky and Malinda Schweitzer were married at Milford, Nebr., Jan. 12, 1911. In the spring of 1920 they moved to Kouts, Ind. They observed their fiftieth wedding anniversary on Sunday, Jan. 8, with a family dinner at their home and open house in the basement of the Mennonite Church in the afternoon. They have three children: Thelma—Mrs. Walter Keim, North Judson, Ind.; Laurine—Mrs. Wilford Koehler and LeRoy, both of Kouts. They also have thirteen grandchildren and two great-grandchildren, all of whom were present for the observance except a grand-daughter living in Denver.

Byler. Mr. and Mrs. Thomas L. Byler were married Jan. 25, 1911, and observed their golden wedding anniversary with a New Year's Day family dinner at the fellowship rooms of the Goshen College Church, and open house in the afternoon, attended by about 250 friends. The eight children and their families were present: Vernon, Rolland, Glen, and Robert, all of Syracuse, Ind.; John D., Washington, Ill.; Hilda—Mrs. Jacob Sudermann, Elkhart; Rachel—Mrs. Lewis Powell, Keota, Iowa; and Nadine—Mrs. John Yoder, Goshen. They have lived in the Goshen community for 23 years, moving there from Garden City, Mo. One of the unusual gifts the couple received was a large picture containing a picture of every member of the family, and the history of Mr. and Mrs. Byler in pictures given by their daughter, Mrs. Jacob Sudermann.

Johns. Bishop O. N. Johns, son of Bishop and Mrs. D. J. Johns, and Margaret Rickert, daughter of Rev. and Mrs. Allen Rickert, were married Dec. 24, 1910, by the bride's father at the Rickert home near Columbiana, Ohio. They celebrated their golden wedding anniversary with open house at their home, 1509 East Main, Louisville, Ohio, on Dec. 24, 1960. Although the weather was unfavorable, more than 200 friends were able to come and help them celebrate. They also appreciated the many, many anniversary cards which they received for the occasion. The three daughters (Mrs. Rollin Krabill, Mrs. Arthur Miller, both of Louisville, and Mrs. Glen Yoder, Kansas City, Kans.) and one son (David J., Goshen, Ind.) were all present. One daughter, Esther Anna, died in 1916 at the age of four. All twelve grandchildren were also present. This was the first time since 1944 that the whole family could enjoy Christmas together. God has truly blessed, not only with length of days, but also with health. "The Lord hath done great things for us; whereof we are glad" (Psalm 126:3). For the last thirty-five years Bro. and Sister Johns have lived in the Louisville community, where he has served as bishop of the Becher Church and other congregations in the area. Although retiring from active bishop duty at Beech, he is planning to continue spending much time in the Lord's work, which will include much traveling and work elsewhere.

Oswald. Joseph R. and Anna Oswald were married by the late Bishop Jacob Birky at the Plum Creek Mennonite Church, Beemer, Nebr., Jan. 10, 1911. They lived in the Beemer community all these years and are now retired and living in Beemer. They have 7 children, 17 grandchildren, and 5 great-grandchildren, most of them living in the immediate vicinity. In the last months Joe has had two operations, but seems to be well on the way to recovery at the present time. Open house, with a short program of singing and a few talks, was held at the Beemer Township Hall, when many relatives

and friends gathered to extend to them congratulations and best wishes. They have made a worth-while contribution to the church and the community in which they lived.

Wyse, Mr. and Mrs. Albert Wyse, Midland, Mich., were married Dec. 30, 1900, at Archbold, Ohio, by Bishop Christ Stuckey in the Stuckey home. They celebrated their sixtieth wedding anniversary at Sarasota, Fla., where they have a winter home. They have nine sons living. One son died at the age of 50. They have 35 grandchildren and 16 great-grandchildren. The Wysees are both quite well.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Britsch, Earl F., son of George and Sarah (Sauter) Britsch, was born May 20, 1890; died Dec. 28, 1960; aged 70 y. 7 m. 8 d. In 1909, he was married to Lina Hamilton, who died June 3, 1960. Surviving are 4 sons (Samuel, Toledo; Frederick, Lima; Clayton and Virgil Lee, Cloverdale), 5 daughters (Erma—Mrs. Paul Selhorst, Columbus Grove; Doris—Mrs. Alfred Kline, Wakonaka; Mildred—Mrs. Darwin O'Connell, Florence—Mrs. Carl Decker, and Lila—Mrs. Carl Fleming, all of Lima), 22 grandchildren, 13 great-grandchildren, 2 brothers (Edwin and Wayne, Toledo), and 3 sisters (Mrs. Erma Schmidt, Continental; Mrs. Emma Myers, Waldron, Mich.; and Mrs. Doris Robinson, Milan, Mich.). Three sisters are deceased. He was a member of the Mt. Pleasant Church near Cloverdale, Ohio, where funeral services were held Dec. 31, in charge of Menno L. Troyer and Ronald D. Martin; interment in Cascade Cemetery.

Cripe, Barbara, daughter of Valentine and Anna (Natziger) Birkey, was born May 23, 1892, at Delavan, Ill.; died Jan. 11, 1961, at her home in Delavan; aged 68 y. 7 m. 19 d. On Feb. 20, 1919, she was married to Timothy S. Cripe, who survives. Also surviving are 2 children (Delano O. Burlingame, Calif.; and Rhoda Ann, Newton, Kans.) and 2 brothers (Chris, Hopdale; and Walter, Delavan). Two brothers preceded her in death. She was a member of the Hopdale Church, where funeral services were held Jan. 14, in charge of Ivan Kauffmann and Ben Springer.

Detweiler, Marietta C., daughter of Abram N. and Fayette (Clymer) Freed, was born March 22, 1895, in Montgomery Co., Franconia Twp., Pa.; died at the Rockhill Mennonite Home, Sellersville, Pa., Dec. 24, 1960, after a four-month illness; aged 65 y. 9 m. 2 d. Surviving are her husband (Preacher Alfred A. Detweiler) and 2 daughters (Margaret—Mrs. Marvin Stintley and Mae—Mrs. Norman Godshalk, 12 grandchildren, 2 sisters, and one brother. She was a member of the Rockhill Church, Telford, Pa., where funeral services were held Dec. 28, in charge of Clinton D. Landis, assisted by Chas. Mininger and Jacob Moyer.

Earnest, Emma Amelia, daughter of Gustaf and Anna (Ulrich) Herman, was born at Tamora, Neb., Feb. 24, 1897; died, after a lengthy illness, at the Lincoln (Neb.) General Hospital, Dec. 31, 1960; aged 63 y. 10 m. 7 d. On July 14, 1918, she was married to Ben Earnest who survives. Also surviving are 4 daughters and 2 sons (Betty, at home; Shirley—Mrs. Ralph Ebers and Geraldine—Mrs. Harry Bruns, both of Lincoln; Maxine—Mrs. Wayne Schuman, Milford; LaVern B., Denver, Colo.; and Melvin F., Decatur, Ill.), 16 grandchildren, and 3 brothers (Arthur, Milford; Ben, Sidney; and William, Cheyenne, Wyo.). She was a member of the East Fairview Church, where funeral services were held in charge of Ammon Miller, Elton Roth, and Sterling Stauffer.

Good, Ephraim B., son of Isaac L. and Fannie (Berkey) Good, was born in Medina Co., Ohio,

Aug. 30, 1867; died at the home of his son Rufus, West Salem, Ohio, Jan. 10, 1961; aged 93 y. 4 m. 11 d. On Nov. 19, 1893, he was married to Emma B. Imhoff, who died March 24, 1946. Surviving are 5 sons and 2 daughters (Henry, Sterling; Ira, Orrville; Rufus, West Salem; Carl, Noah, and Annie—Mrs. Joseph M. Wenger, all of Chester Twp.; and Susie—Mrs. Clarence K. Horst, Seville), 33 grandchildren, 4 great-grandchildren, and 3 children (Abram and William, Wadsworth). One infant daughter, one brother, and one sister preceded him in death. He was a member of the Chester Church, where funeral services were held Jan. 13, in charge of Jacob Neuschwander.

Graber, Guy O., son of Amos and Lydia (Short) Graber, was born Oct. 15, 1893, near Styker, Ohio, died of a coronary occlusion at his home in Styker, Dec. 24, 1960; aged 67 y. 2 m. 6 d. He became suddenly ill on Dec. 24, and when he lay down on the couch to sleep, he went to his eternal rest. He was married on Sept. 20, 1922, to Ida Lichty, who survives. Also surviving are 2 children (Elwood, who lives on the home farm and worked with his father at Douglass Belle—Mrs. Eugene Diller, Hesston, Kans.), 7 grandchildren, 3 brothers and 2 sisters (Clarence and Charles, Styker; George, Monticello, Ky.; Anna—Mrs. Ernest Ringenberg, Hillsdale, Mich.; and Catharine—Mrs. Harry Lambersen, Montpelier, Ohio). He had been a member of the Lockport Church, and in 1953 he helped to establish the Salem congregation, Waldron, Mich., where he was one of the charter members. Funeral services were held Dec. 28 at the Lockport Church with Earl Stuckey, Walter Stuckey, D. Wyse Graber, and Freeman Aschliman officiating.

Halteman, Isaac B., son of Enos and Syvilla (Berger) Halteman, was born July 8, 1905; died of a heart attack Jan. 5, 1961, at Franconia, Pa.; aged 55 y. 5 m. 28 d. On Sept. 10, 1927, he was married to Lillian Landis, who survives. Also surviving are 2 children (Arlene—Mrs. Wm. Rosenberger, Lansdale; and J. Lowell, Souderton), 2 grandchildren, 2 brothers (Alvin and Preston, Souderton), a half sister (Sara—Mrs. Reuben Diller, Phoenix, Ariz.), a stepbrother (J. Howard Krupp, Winter Park, Fla.), and a stepdaughter (Mrs. Allen C. Moyer, Souderton). He was a member of the Franconia Church, where funeral services were held Jan. 9, in charge of Curtis Berger, Leroy Godshall, and Menno B. Souder.

Jantzi, Ida Kay, twin daughter of Roman, Jr., and Ruth Jantzi, was born Sept. 16, 1960, at Lincoln, Neb.; died Jan. 10, 1961, at the home of her foster parents, Wallace and Edna Stauffer, Milford, Neb.; aged 5 m. 25 d. Surviving are her parents, foster parents, 2 brothers (Jerry and Terry), 3 sisters (Sharon, Sandra, and her twin—Ila Mae), grandparents (George and Teresa Holtz, Kalamazoo, Mich.; and Roman and Edith Jantzi, Milford), and one great-grandmother (Anna Anderson). Funeral services were held at East Fairview, Milford, Neb., in charge of Ammon Miller, Oliver Roth, and Sterling Stauffer.

Kauffman, Lenora Mae, daughter of Frank and Nettie (Hostetter) Eash, was born July 19, 1931, near Shelbyville, Ill.; died after a short illness, at Kalispell, Mont., Jan. 4, 1961; aged 29 y. 5 m. 16 d. She was married to James A. Kauffman, who survives. Also surviving are 2 sons (Elton and James Edward, her mother and stepfather, 3 sisters (Mary—Mrs. Ira Baker, Harrisburg, Oreg.; Mabel—Mrs. Aldine Kauffman, Kalispell; and Verna—Mrs. Curtis Kauffman, Shedd, Oreg.), and one brother (Lloyd, Corvallis, Oreg.). Her father and one brother preceded her in death. She was a member of the Mennonite Church since her youth. Funeral services were held from the Wagner and Campbell Funeral Home, Jan. 5, in charge of D. D. Brenneman and J. G. Hochstetler.

Kilheffer, Willis S., son of Jacob B. and Susan (Shenk) Kilheffer, was born near Lancaster, Pa., Aug. 10, 1869; died at the New Holland (Pa.) Nursing Home, Jan. 5, 1961; aged

91 y. 4 m. 26 d. On Nov. 26, 1891, he was married to Katie H. Hostetter, who died March 7, 1906. To this union were born 2 children (Anna—Mrs. Isaac Leafever, East Petersburg, Pa.; and Abram H., Litzitz, with whom he resided the past 17 years). On March 19, 1908, he was married to Mattie H. Brubacher, who died Nov. 11, 1912; then on Dec. 29, 1914, he was married to Anna L. Charles, who died Dec. 5, 1943. One daughter from this union (Kathryn, Mrs. Herbert King, Lancaster, Pa.) survives. He was a member of the East Petersburg Church, where funeral services were held Jan. 8, in charge of Irvin Kreider.

Mann, Thomas Brent and Steven Kent, twin sons of David W. and Mona M. (Aeschliman) Mann, were born Jan. 17, 1961, at Lebanon, Oreg.; died Jan. 17 and 18, soon after birth. Surviving, besides the parents, are 2 brothers (David and Timothy) and grandparents (Mr. and Mrs. John Aeschliman, Toledo, Ohio; and Mr. and Mrs. Cleo A. Mann, Indianapolis, Ind.). Graveside services were held Jan. 19 at the Willamette Memorial Cemetery, Albany, Oreg., in charge of Millard Osborne.

Saltzman, Douglas Allen, son of Albert and Naomi (Hauder) Saltzman, was born April 2, 1959, at Seward, Neb.; died from a virus infection at the Seward Memorial Hospital, Jan. 17, 1961; aged 1 y. 9 m. 15 d. Surviving are his parents, 2 sisters (Joyce and Shirley), one brother (Terry Lynn), and his grandparents (Wm. and Ida Hauder, Milford; and Peter Saltzman, Shickley, Neb.). Funeral services were held at East Fairview, Milford, Neb., with Ammon Miller, Oliver Roth, and Sterling Stauffer officiating.

Steinmann, Daniel, son of John and Susannah (Gascho) Steinmann, was born July 29, 1884, at Waterloo Co., Ont.; died of a heart attack Aug. 31, 1960, while visiting his nephew, Mahlon Bast, Copper Cliff, Ont.; aged 76 y. 1 m. 2 d. Surviving are 2 brothers and 5 sisters (Noah, Catharine, Barbara, and Veronica—Mrs. David Bast, all of Wellesley; and Enos, Kitchener). In the last few years he worshipped with the brethren at the A.M. Gospel Mission in Wellesley.

Thomas, William A., son of Abraham and Catharine (Speicher) Thomas, was born March 10, 1874, in Somerset Co., Pa.; died at his home Jan. 7, 1961, at age 86 y. 10 m. 22 d. In 1896, he was married to Susan Stevens, who survives. Also surviving are 4 sons (David E., Johnstown; Harry C., Hollispopple; Elmer F., Orrville, Ohio; and Mahlon J., Hollispopple, 14 grandchildren, 29 great-grandchildren, 4 great-great-grandchildren, 2 brothers, and one sister. An infant son, a stepdaughter, one granddaughter, 2 brothers, and one sister preceded him in death. He was a member of the Blough Church, where funeral services were held Jan. 10, in charge of Harry C. Blough and John A. Lehman.

Troyer, Elizabeth Mae, daughter of Daniel and Mary Glick, was born April 16, 1924, at Poplar Bluff, Mo.; died Dec. 23, 1960, at the Lagrange Co. (Ind.) Hospital, of internal hemorrhage, due to a rare type of anemia; aged 36 y. 8 m. 7 d. On May 30, 1943, she was married to Wilbur Troyer, who survives. Also surviving are 8 children (Ronald, Willard, Robert, Steven, Sharon, Linda, Rosemary, and Daniel) and her parents. Two infant children preceded her in death. She was a member of the Marion Mennonite Church, near Ellettsburg, Ind. Services were held at the Shore Church, Dec. 26, in charge of Homer Miller, John Mishler, and Paul Lauver.

Whetzel, Mary Jane, daughter of Henry and Allie Nesselrodt, was born May 3, 1882; died of pneumonia Jan. 2, 1961, at Peru, W. Va.; aged 78 y. 7 m. 29 d. She was married to Thornton Whetzel, who survives. Also surviving are 2 daughters and 4 sons (Mrs. Mabel Lambert, Gerards Fort, Pa.; Mrs. Cecil Boswell, Berneville, Va.; Howard, Jr., and Victor, Milam, W. Va.; and Alton, Criders, Va.), one brother (Samuel, Ft. Seybert, W. Va.), one half brother

(Charlie A. Fort Knox, Ky.), 6 grandchildren, and 10 great-grandchildren. She was a member of the Pleasant Grove Church. Funeral services were held Jan. 4, at the Thrush Funeral Home, Moorefield, W. Va., in charge of Lloyd Hartzler and Gordon Wenger.

Yoder, Anna, daughter of Emanuel P. and Lydia (Shetler) Hershberger, was born in Johnson Co., Iowa, Dec. 8, 1878; died after a lingering illness at the Mercy Hospital, Iowa City, Iowa, Jan. 9, 1961; aged 82 y. 1 m. 1 d. On Sept. 18, 1898, she was married to Mahlon E. Yoder, who died April 1, 1958. Surviving are 8 children (Ray A. and Cora—Mrs. Lloyd Breneman, Kalona; Mary—Mrs. John F. Shetler, Martha—Mrs. Ezra Troyer, Leona—Mrs. Chester P. Miller, and Edith, of Wellman; Kathryn—Mrs. Lawrence L. Miller and Albert of Colorado Springs, Colo.), 26 grandchildren, 38 great-grandchildren, one sister and 2 brothers (Mary—Mrs. W. D. Breneman, Joseph L., and Chris E., Kalona). One daughter preceded her in death. Since September, 1959, she lived at the Pleasantview Home, Kalona. She was a member of the Lower Deer Creek Church, where funeral services were held Jan. 11, in charge of Robert K. Yoder and J. Y. Swartzendruber.

Yoder, Mary, daughter of Solomon and Rachel Beem, was born Dec. 29, 1881; died at the Bethel Deaconess Hospital, Newton, Kans., Jan. 19, 1961; aged 99 y. 21 d. She was married to Herman H. Yoder, who died Sept. 30, 1928. Two children also preceded her in death. Surviving are 5 daughters and one son (Anna, Mrs. Tillie Yoder, William H., Fannie—Mrs. Weldon Gaines, Nora—Mrs. Elmer Hartzler, and Amanda—Mrs. John Johnson). She was a member of the Hesston Mennonite Church, where funeral services were held Jan. 22, with Milo Kauffman and Peter Wiebe in charge; burial in West Liberty Cemetery near Inman, Kans.

Yoder, Max Boyd, son of Harvey and Ferne (Boytz) Yoder, was born near Crystal Springs, Kans., April 5, 1929; was killed in an airplane accident at Wear, Searchlight, Nev., Dec. 31, 1960; aged 31 y. 8 m. 26 d. On Jan. 20, 1953, he was married to Danette Bear, who survives. Also surviving are one daughter (Kimberly Michele), his parents, one brother (Doyle), and 2 sisters (Shirley—Mrs. Claude Swartzendruber, Goshen, Ind.; and Mona Bebe—Mrs. Clifford King, Cheraw, Colo.). He was a member of the Baptist Church. Graveside services were held at the Harper, Kans., Cemetery, Jan. 9, 1961.

The Attorney General of the United States called chain store executives from the South to discuss the sit-in situation, says **Between the Lines**. Here these chain store executives reported that they have desegregated lunch counters in their outlets in 69 different southern communities. The article points out that Negro buying power was no doubt an important element in this decision. It further points out that the young people who carried on the sit-in movement discovered that suffering in meekness and without hate gave them power.

An estimated 20,000 East and West Germans gathered in Berlin for the opening rally of American evangelist Billy Graham's one-week crusade there. His sermon was translated by a German Protestant pastor, Peter Schneider. Several hours before the meeting began, communist police sealed all nearby crossing points to prevent East Berliners from attending the rally. However, a number of persons managed to get through. In a press conference, Graham stressed he

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PRE



ITEMS AND COMMENTS

BY THE EDITOR

had not come to Berlin as an American, but as a preacher of God's Word. Denouncing communist charges that he was being "financed by Wall Street," he said he had been in Wall Street only three times. On these occasions he had urged businessmen to repent of their sins.

Bishop J. E. Lesslie Newbigin of the Church of South India, and General Secretary of the International Missionary Council, told Protestant leaders in Nigeria that a new pattern of every-member evangelism which is proving effective in India may be the answer to Africa's need. In India, Dr. Newbigin said, church leaders are getting away from the idea of paid agents of the church. Instead, people from villages who have become Christians go and preach to their neighbors. This pattern of evangelism, he pointed out, is a return to the ideas of the Apostle Paul and the early Christian Church.

Billy Graham, in speaking to a Berlin audience on "What Is Wrong with the World," said, "Something is wrong with the world. There are so many who are sick, who are racially prejudiced, who lust and hate, and who go to war."

In a Day-of-Atonement statement 17 major American Jewish organizations expressed "deep sorrow and ever mounting concern" over the plight of the estimated two to three million Jews in the Soviet Union. Urging a major change in policy toward Soviet Jewry, the organizations asked for the granting of full cultural and religious rights, including permission to erect Yiddish and Hebrew institutions, and also to immigrate for purposes such as the reunion of dispersed families.

Officials of the Americus, Georgia, school board, conceded in Federal District Court that they had refused to admit three white students to a high school because the youngsters came from Koinonia Farm, which was founded in 1942 to practice a form of Christian communal living on a biracial basis. The community, which has been under pressure in recent years, is no longer integrated.

A sharp denunciation of the "criminal" activities of Baptists and other "sectarians" in Southern Russia appeared in the official com-

munist organ at Moscow. The denunciation accused the religious groups of violating the law and engaging in "anti-Soviet activities." The writer did not specify what the alleged activities were. He dealt chiefly with what he said was the failure of the religious groups to register with local government committees as required by law. He went on to reprimand authorities who are "careless about enforcing this regulation." He charged that another regulation against "involving people under age in religious communities" is not being properly enforced.

Seventh-day Adventists will build a 25-bed hospital in New Guinea, in a back country area which is now without medical care.

John Baillie, a leading theologian of the Church of Scotland, and one of the six presidents of the World Council of Churches, died of cancer in Edinburgh, at the age of 74.

Approximately 518,000 persons attended last year's presentation of the world-famed Passion Play at Oberammergau, Germany. Most of the foreign visitors were English. The Irish ranked second and the 66,000 Americans were third.

"The Old Rugged Cross" remains America's best-loved hymn, according to a poll taken by the Christian Herald. Runner-up in the survey is "What a Friend We Have in Jesus." Others ranking among the top 12 were, in this order: "In the Garden," "How Great Thou Art," "Sweet Hour of Prayer," "Abide with Me," "Rock of Ages," "Nearer, My God, to Thee," "Amazing Grace," "Jesus, Lover of My Soul," "Beyond the Sunset," and "Blessed Assurance." While ministers voted generally for the more serious hymns, they chose "What a Friend We Have in Jesus" as No. 1. Biggest surprise in the balloting, according to those who conducted the survey, was that "How Great Thou Art," a newcomer to the United States, was in fourth place. This song was written in Sweden in 1885 and was translated later into several European languages, including Russian. Discovered in the Ukraine and translated by an English missionary, it was popularized in America through its use in Billy Graham's evangelistic meetings.

Gospel Herald

*Biblical separation
is the sharp separation of those
who know God and love and serve Him
from those who are without God
and without hope.*

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Abiding Principles of Separation

By John C. Wenger

It is the conviction of the Mennonite Church that a great gulf separates spiritually those who are in the kingdom of Christ and those who are still in sin. The problem of separation is therefore not a trivial matter. Indeed, the New Testament itself calls upon Christians to come out from among the wicked and to be separate. This separation is even given as a prime requisite for having God as our Father and being His children. II Cor. 6:14-7:1.

In the following discussion it is proposed to attempt to set forth some of the basic principles of separation as they are set forth in the Word of God. No attempt will be made to spell out applications in terms of today's culture except as illustrations may be necessary to make clear a principle. No claim is made for completeness as to these principles; others might have been mentioned.

1. Church and world are separated as to spiritual status.

The Bible recognizes that some people are saved, are children of God, are forgiven, have their names written in heaven; while others are lost, are children of Satan, are still in their sins, are headed for hell. Those in Christ are saved. It is having the Son or not having Him which separates men in the most serious way that they can be divided. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). To "have" the Son is to have Him as Saviour and Lord, to have faith in Him. "He that believeth on the Son hath everlasting life; and he that believeth not [or disobeyeth] the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

An evangelical Christian cannot therefore speak of the universal brotherhood of man in the sense in which it is ordinarily used: for the sinner is only a brother to the saint in the sense that he is human and was also created by God. But as to the spiritual relationship to God the sinner is lost, a stranger to grace, and does not know Him, whom to know is life eternal. This separation is a mile deeper than merely looking at the life pattern of the individual, to see whether he follows after the world in business practices, and the like. The real question is: What is his relation to Jesus? What compassion we Christians ought to have for those who are still in spiritual darkness outside Christ! How concerned we should be to see them find the Saviour, the only Mediator between God and man!

2. Christians and unbelievers are separated in their goal for life.

This is inevitable on the deeper levels. Superficially, believers and sinners may appear somewhat similar. Both classes wear clothes, eat food, live in houses, get married and have children, work for a living, drive cars, have economic problems, take an interest in the community, and finally get sick and die. But the sinner simply cannot please God. Rom. 8:7, 8. He is in the flesh, to use a Biblical phrase, and that weak human nature, of which flesh and blood are symbols, cannot please God. While

Bargain

By ELLA MAE LEHMAN

*The beat of his heart
Keeps time to the clink
Of silver on pieces of silver—
Twenty-eight, twenty-nine, thirty.*

* * *

*Cool shadows descend
Blotting the light;
Olive leaves whisper
A warning.*

*The hour is come;
With moneyed smile
He greets the Christ.*

* * *

*Long gray fingers of mist
Half strangle the sobbing wind.
By the plunging cliff
Gropes the shadow—alone.*

*Remorse
Too late—
Nowhere a light.
He pitches forward
Into endless night.*

Kidron, Ohio.

the sinner is able to cut off the expression of various sins, he is not able to regenerate himself. He cannot deliver himself from self. He cannot effect a fundamental change of heart in himself so that he loves God with all his heart, soul, mind, and strength. He is selfish, and cannot help it. He needs the miracle of the new birth, a profound spiritual reality effected in the inner self by the Holy Spirit. Unless a man is born again he cannot even see the kingdom of God. John 3:3.

But Jesus baptizes every true convert with the Holy Spirit. The Holy Spirit is the One who gives him the washing of regeneration and spiritual renewal. Titus 3:3. This is the real meaning of being born of water (cleansing) and the Spirit (new life). John 3:5. So the big difference between Christians and sinners is not that the latter commit various sins. Of course they commit sins. But the tragedy

is that they are not able to love as they ought. They have never been born again. This is a fundamental truth of the Word of God which we must constantly stress. Man by nature needs the circumcision of the heart. Deut. 10:6. He needs to have the law of God written on his heart. Jer. 31:33. He needs to experience a heavenly anointing (1 John 2:20, 27) which confers the intention to please God. In short, the Christian is himself "taught of God" (1 Thess. 4:9). This is what makes the goal of the Christian so utterly different from that of the non-Christian.

3. The dynamic of the Christian separates him from the unbeliever.

The man who is in Christ lives by what might be called self-effort. He takes himself in hand and decides that he will do certain things, and that he will not do others. He has a certain pride which craves a good name, and so he stays reasonably near what society asks of him. But whatever he achieves, he does by his own strength. This is not the case with the child of God. This person lives by the power of the indwelling Christ. Christ indwells the believer by His Spirit. So a man cannot help being in one of two classes: Either he is producing the works of the flesh: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like; or else he is producing the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. The first catalog is the list of what the flesh does, and to see its truth, just read the daily newspaper. The second cluster of virtues is not fleshly in nature or origin. No man is able to produce these genuine pearls; only the Spirit of God is able to make them abound in our lives.

How important then that we should not work merely at the putting off of the works of the flesh, and the putting on of the behavior patterns of the new man. People need to be introduced to Jesus Christ. Only He is able to baptize with the Spirit. Only He can circumcise the heart. Only He is able to renew the mind, to achieve a spiritual metamorphosis. Rom. 12:1, 2. Only the law of the Spirit of life in Christ Jesus can release from the law of sin and death. Rom. 8:2. The incarnation of our Lord and His redemptive work accomplished that which the law could never do:

Our Readers Say—

If our editor would be at his desk, I would like to tell him how very much we enjoy "Traveling with the Editor." I and my wife eagerly followed him all the way. When we looked in on the scene when the Editor and his dear one met their beloved son and his family, we almost could feel tears of joy flow from our own eyes. I appreciate very much Bro. Erb's description of the church activities among our brethren in the southland. Maybe sometime we can read a book, "The Gospel Under Orion." Just before me on the shelf stands a book I read with much profit, "The Gospel Under the Southern Cross." That was in 1943. The editor's keen eyes of observation make his write-up very interesting. The people, the stars, the birds, the flowers—all this makes life more smooth on this earth.—Moses G. Gehman, Denver, Pa.

He has made it possible that the requirement of the law might be fulfilled in us who walk not after flesh but after the Spirit. Rom. 8:4.

The effect of the coming of the Holy Spirit into our hearts upon our relationship to God is that He enables us to exercise saving faith. The effect of the coming of the Holy Spirit upon our relation to other people is that He bestows upon us genuine love. He pours His love into our hearts. Rom. 5:5. If any man have not the Spirit of Christ, he does not belong to Him. Rom. 8:9. For by one Spirit has Jesus Christ baptized us all into one body (the church). 1 Cor. 12:13. So once again there are two classes: (1) the lost, who have not Christ's Spirit; and (2) the saved, who have been baptized by Christ with the Holy Spirit. No greater separation can be imagined between men than these differences.

4. Another point of separation between the Christian and the non-Christian is the source of their standards of life.

To the man who has been born again, the standards of the world will be obnoxious. The temptations of the world, though they may appeal to his flesh, will be repudiated by the real self, the center of his springs of action, since he does not dwell in the flesh spiritually. Rom. 8:9. But this is exactly the opposite of the case of the unbeliever. He may to some extent long for the right kind of life, for he sees the benefits of holiness, and wants to have a good name. But it is the standards of

(Continued on page 156)

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EDITORIAL

Finding Unity Through Discussion

"Then they that feared the Lord spake often one to another" (Mal. 3:16).

"Speaking the truth in love" (Eph. 4:15).
"He that prophesieth speaketh . . . to edification" (1 Cor. 14:3).

"Exhort one another daily" (Heb. 3:13).

A chief manifestation of human fellowship is free discussion. And when the human beings are Christians, it is all the more true that the bond of Christian love will make them want to share their thoughts in uninhibited conversation.

On occasion Jesus preached. But more often He conversed. He asked and answered questions. He drew people out to express what was in their minds. He did not do this because He needed their instruction. But He knew that the processes of thought which He wanted to provoke, particularly in His disciples, went on best in the atmosphere of free give and take. He knew that good conversation promotes learning and fellowship.

The proclamation of the Gospel has always been quite as much by two-sided discussion as it has been by preaching in which only one did the speaking. Conversation is part of the Great Commission. Great soul-winners do not wait for a preacher-congregation situation. They witness for Christ wherever they can engage someone in conversation. And what we have come to call "personal work," as distinguished from more formal preaching situations, is a most effective method of evangelism.

The life of the early church seems to have made a good deal of room for the free participation of all the believers. They contributed to their meetings as they were moved by the Spirit. They spoke, not one to all, but to one another. Since they usually met in homes, we can think of them as sitting in a circle, each listening to the others as he looked into their faces, and adding whatever he thought might be edifying. Certain men were assigned leadership responsibilities in these churches, but there is nothing to indicate that they did all the talking. The New Testament knows nothing of believers whose only responsibility was to listen. The sharp division of the clergy who did the singing and the preaching from the laity who only listened or made formal responses was a departure from the New Testament pattern.

When two or more Christians are together, they may not always feel like talking. There is often a communion of spirit

which does not require words. But if these Christians do not speak because they are afraid to, or because they do not like each other, then that is not Christian fellowship. When two men, or a group of men, or women, can be at peace only by staying away from certain dangerous topics, then they are not living in the fellowship of the Spirit.

The quality of our church life may be most severely tested by the ease of communication between us or among us. If it is considered bad manners to express our convictions and our deepest feelings, then we have only a polite society, not a Christian church. If we are afraid to speak up because of what others might think or say, then we do not have the perfect love that casteth out fear. If we can have peace in our churches only by keeping quiet about certain touchy issues, then we have much to learn about the art of Christian discussion.

Sometimes we shun discussion because we know the positions we hold will not stand exposure to opposing ideas. We are afraid to face facts. Since our ideas will not stand the light, we prefer to hold them comfortably in the dark. We cannot say, "We hold certain truths; therefore we can argue about them." We can only say, "Since examination may show that what we hold for truth is error, we will not examine it."

For let us be sure that genuine, honest discussion involves a risk. One may have to change his mind. When people exhort one another, as the Scripture bids us do, they all listen as well as speak. Unless one intends simply to bombard others into agreement with him, listening is an important part of the discussion process. And when you listen, you may hear something that you had not known, or had not thought of, before. And when you face new evidence, if you are an honest man, you have to adjust your thinking to it. The purpose of discussion is to search for truth together. Or, in more Christian terms, to help one another to discern the will of God. The purpose is not to win an argument.

We hear much of the need for tolerance. A broad-minded person is supposed to be tolerant of the opinions of others. If this means that others have a right to their opinions, then we should be tolerant, except that the Christian Church has no room for every opinion within its fellowship. The church must reserve the collec-

tive right to say what opinions its members may hold.

Actually, tolerance is not a Christian term. We have love, rather than mere tolerance. Our love for our brethren makes us willing to listen to them and to exercise, within the limits of faith, Christian forbearance where there are differences of opinion. Love, too, motivates us in winning our brother from any error into which we sincerely believe he has fallen.

The Mennonite Church has long believed in and practiced discussion. The counsel meeting, variously used, is an old institution among us. Up to recent times new members were asked to promise that they would give and receive counsel. We have long had conferences, in which church leaders through discussion and study help one another in doctrinal formulations and practical procedures in church life. Recently many of our conferences have included elected laymen in these conference discussions and decisions.

A special form of discussion, the study conference, has in recent years been found very helpful. These conferences are for study, not for final decision. An entire conference is usually devoted to the study of one question or issue before the church. Well-prepared papers and lengthy discussions make possible a thoroughness that would not be possible in a regular business session of a conference. The fact that no official decisions will be made keeps down tensions and encourages open frankness.

These study conferences have shown also the possible futility of discussion which is not brought down to the focus of an agreed-upon position. There is danger that out of the much talk there may not come much light. Then, too, because the size of the group must be limited to keep the study atmosphere, some have felt that this is not free discussion. Recognizing these dangers, it is still our belief that the study conference technique has been of great value to our church. It has certainly helped us to look at issues with less passion and prejudice. Flaring tempers are less common in our circles than they used to be. We have learned that a disputant gets angry when his case is weak.

Let us admit that there are some matters too petty for serious discussion by a church. Also that some questions had better rest a bit while emotions calm down. But as a general rule we do well to seek to come to a common mind in our church thought and life through the use of Christian disputation. The sad thing about the breaking of fellowship is that there is an end of discussions together. If we do not meet, if we do not talk, we will get farther apart. It is a very serious situation indeed in which brethren admit they have nothing further to say to each other.

We may add that our duties in inter-

denominational dialog must not be neglected. We have things to say to other churches, and they may have some things that they can say to our profit.—E.

Traveling with the Editor

XIV

The South American Mennonite Congress held at the Trenque Lauquen campground Jan. 19-22 was the first meeting of the kind. Never before have the missionaries of Brazil, Uruguay, and Argentina been together for fellowship, spiritual up-building, and discussion of mutual problems. There will be other meetings of a similar nature, without a doubt. I had the feeling that this was a historic meeting.

Who was there? Herbert Minnichs from faraway Araguacema; Peter Sawatsky from Sertaozinho; Allen Martin, Cecil Ashleys, and Ruth Gamber from language school in Campinas, and David Hostetler and Joachin Luglio from Valinhos, in southern Brazil; James Martins, Daniel Millers, Milka Rozinski, and Nelson Litwillers from Montevideo, Uruguay; all of the missionaries from Argentina; all of the Argentine national pastors (although some of them went home for Sunday services); a number of Argentine laymen, although not as many as were expected; Jacob Duerksen, a General Conference teacher and pastor from Filadelfia, Paraguay; and Martin Duerksen, E.M.B. pastor of the union German congregation in Buenos Aires. Alta and I were the only representatives from North America. It was a tremendous disappointment that the illness of his son-in-law called Bro. Graber home before the meeting. He was to have been the chief speaker, and his presence would have added a great deal. I received a cable from Elkhart asking me to represent the Mission Board, but of course I could not do this as the Secretary of Foreign Missions could have.

The weather as a whole was pleasant. The paths were dusty, and sometimes the wind whipped the dust into the air. Two days were pretty warm, but the nights were cool, and in the mornings and late evenings sweaters and ponchos were in evidence. Regularly the dust was wetted down around the eating center with a hose. Three times a day we lined up in a cola (tail) for the delicious meals. On Saturday noon we had an *asado*, three of the men roasting two lambs and two big sides of beef at an outdoor fire during the morning. We shared Delbert's cottage, but from choice I slept most of the nights on a cot under the brilliant southern skies. I probably will never have the privilege again to sleep outdoors in January.

The informal fellowship was not the

least of the values of the meeting. For some of the missionaries from the different countries it was a first acquaintance. For some of the more isolated it was almost like going to a family reunion. Partly because we were there, and partly because the Spanish and the Portuguese of the missionaries did not always communicate, there was a great deal of English spoken in the social conversation. Joachin from Brazil and Milka from Uruguay, and some of the Argentines understand English. But many others do not, and we had to wonder whether there was not too much English around for the promotion of an inclusive fellowship. But there was also much conversation which made use of a translator; there was always one somewhere near, if not an adult, then a missionary child. There were many children there, and they had a wonderful time together. The big tank gave them a good place to splash.

The program was full, for there was much to discuss and many people to be heard from. Each morning there was a devotional hour: twenty minutes for silent Bible study and then twenty minutes for sharing thoughts and convictions. Another devotional period was the prayer groups at 6:30 each day. I was impressed with the readiness of our nationals to participate. There was seldom any waiting for response in these open meetings. Once Bro. Litwiller translated the prayers for me. These people really know how to talk to the Lord. And testimonies do not need to be pumped.

The devotional climax of the congress was the communion service on Sunday morning. It was conducted by the veteran retired missionary, Amos Swartzentruber. Herbert Minnich preached. Four brethren, ministers and laymen, distributed the emblems. It was a joyous experience of fellowship with our living Lord and with an international church.

Each forenoon in the Bible Hour I led in a study of Colossians. The other forenoon period considered topics of interest to the Mennonite Church in South America. Frank Byler read a well-thought-out paper on the essence of Anabaptism in the light of today's need. This provoked a lively discussion. Just as the Anabaptists did not follow the theology of any period, but went back to the authority of Christ and the Bible, so our missionaries and preachers in South America are trying to find what true loyalty to Christ means in the Latin-American culture.

Nelson Litwiller presented the need for Mennonite co-operation in South America. What may come out of the convictions expressed by the group on this subject is what may make this congress historic. Our conference in Argentina and our developing churches in Uruguay and Brazil are here to stay. So are the German-speaking

colony churches in Brazil, Paraguay, Uruguay, and Buenos Aires. Our churches are interested in evangelistic extension, and the German churches are rapidly developing mission interest, an outreach not only to Indians, but also to the Latin peoples. Great confusion will result if this evangelism is carried on by unrelated and competitive groups. The Mennonite co-operation in the seminary at Montevideo has already done much to unify our efforts. All missionary students are required to learn Spanish, and their practical work is often done in our missions and churches. Further co-operation of all Mennonite churches in South America seems to be inevitable. The discussion brought out strong convictions in this direction. It was voted that a more representative conference should be held not later than March, 1962, to further explore needs and problems of co-operation.

A. F. Darino, one of the stronger leaders in the Argentine conference, read a paper on "The Church and Society." I was surprised and pleased at the advanced and competent social thinking of this brother. The open discussion on this topic was devoted chiefly to a consideration of communism, which is much more an element to be reckoned with than it is with us in North America. There was a frank recognition of the failure of the church to deal with the causes of the growth of communism, and that the church in these countries may soon need to exist in a communist-dominated society.

The afternoon period was to have been Bro. Graber's on "The Church Is Mission." I opened the subject the first day and then on late* days Nelson Litwiller, David Hostetler, Elmer Miller, and Peter Sawatsky dealt with phases of the subject. This whole area of thought was close to the primary interest of this meeting of missionaries.

The evening sessions were devoted to a description of the work of the represented churches: Herbert Minnich on the Amazon Valley, Martin Duerksen on the German colonies, James Martin on Uruguay, Daniel Miller on the seminary, Albert Buckwalter and Elmer Miller on the Argentine Chaco, and David Hostetler and Peter Sawatsky on southern Brazil. All these talks were illustrated with slides. I also gave a description of developments in North America. In this period there was singing by some missionary groups; especially beautiful was the singing of Toba songs by the Buckwalter family.

The Sunday afternoon meeting was Alta's. She spoke (Eunice Miller was an especially capable translator) on objectives of Christian teaching. A lively period of questions followed.

A resolution was adopted asking me to

(Continued on page 156)

The Fact of Sin

By Oliver H. Zook

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

Seven hundred and fifty years before our Saviour was born on earth, this wonderful picture was given of Him by the prophet Isaiah. He came as the world's Redeemer. Sin had entered the world, and death by sin, and the world was lost, and was without hope. So God provided a means of grace whereby the world could be redeemed. Redemption was secured by the death of His Son.

The prophecy before us is a fitting tribute to the Son of God, who came from the bosom of the Father to give His life a ransom for sin. Of none other could it have possibly been said, "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." One must wonder why we should find it necessary at times to try to re-establish the necessity of the new birth. How easily some people who have once confessed Christ as their Saviour can again return to the sins of the world, and fall away from God! Pope put it like this:

*Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.*

The fact of sin is ever before us, and we will have to deal with it to the end of time. But what is sin? I John 3:4 says, "Sin is the transgression of the law." I John 5:17 says, "All unrighteousness is sin." But these are only sinful acts, or examples. They do not tell us what sin is, or where or how sin originated. We say, "The devil brought sin into the world." But this is not true. Sin brought the devil. We say drunkenness, adultery, covetousness, murder, theft, and hate are sin. But they are not. They are only the effects of sin. They are only acts of sin. They are not the essence of sin.

Sin is an evil influence in the world, just as righteousness is a good influence in the world. Righteousness is a part of God; it is a part of the very nature of God. Sin must be the very opposite of righteousness, and therefore a characteristic of the devil. We do not know what sin is, and we have no record of a single act of sin in the first two chapters of Genesis. But sin came in like a flood in the third chapter. We know the awful consequences of sin. We know the awful effects of sin. We know the awful results of sin. We turn to

the first chapter of the Roman letter and get a picture of more than twenty-five examples of sin that almost make your blood run cold.

Sin is a ghastly fact of such magnitude that the incarnation of Christ, and what followed, was the only adequate remedy for its eradication. If Gen. 3 is not entirely and completely authentic, there would never have been any good reason for the incarnation of Christ. It took the virgin birth, the crucifixion, the resurrection, and the return to the Father by our Lord to atone for the sins of the world.

But what is sin? Frankly, I do not know. I see the awful effects of sin everywhere I look. I find it everywhere I go. I know sin is so horrible, so vicious, so ungodly that it did not hesitate to tempt the Son of God to fall down and worship the devil. Sin did not hesitate to bind the hands of Christ, and blindfold Him, and spit in His face, and beat and maul Him till "his visage was so marred more than any man" (Isa. 52:14). Sin did not hesitate to scourge and chastise Him till His back was so torn and mutilated, and His body so weakened by pain and loss of blood, that He fell down under the weight of the cross.

Sin did not hesitate to strip the Son of God of all His clothing and hang Him naked on the cross to the gaze of an ungodly, cruel, mocking world. Sin did not hesitate to let Him hang crucified on the cross for six long hours till death brought merciful relief. Modernists, atheists, and infidels reject the Gospel of God because they do not believe in the substitutionary work of Christ on the cross. The ghastly fact of sin runs all the way through the Bible from Gen. 3 to Rev. 20. Unless this fact is recognized, and the death of Christ is accepted as the only means of salvation for a lost world, the entire Bible is reduced to a mere historical collection, with little more than a passing value. Were it not for the mercy of God, sin would keep every living soul out of heaven. Our Saviour redeemed us from sin. He paid for our sin with His own blood on the cross.

Why do we believe in the terrible fact of sin? Why do we believe in the incarnation of Christ? Why do we believe in redeeming love? Why do we believe in the death of Christ on the cross, and redemption by the blood? Why do we believe the Bible is the divinely inspired Word of God? We believe, my friends, because it is the only source of life and peace. We believe the Bible, regardless of all its enemies have said against it. We believe it because the Spirit of God and the Word of God stand as a safeguard for our spiritual

life and strength, and it has blessed our souls and it has given us an assurance of salvation.

There is no other theme in the whole Bible to which more attention has been given than the subject of sin. It was sin that sent Christ to the cross, and tried to send every living soul to hell. It was sin that tried to defeat the plan of God, and leave a world bewildered, defeated, mocked, hopeless, cringing, and mired in sin beyond all hope of redemption. God's plan for the redemption of the world can be hindered, but it cannot be defeated. The sin question must be settled in every heart, and settled once for all, before there can be any assurance of salvation or peace.

Why people refuse to come to Christ and get their sins under the blood, I do not understand. There is no peace in sin. The peace of God and the blessings of God come only to those who have settled the sin question, and have their names written in the Lamb's book of life. You must choose your own master. You can serve the devil if you want to, but if you do you will have to put up with the consequences. The great central theme of the Bible is sin, and the great central fact of the Bible is redemption. Remove the great plan of redemption from the Bible, and you will have very little left but a history book of sin and crime at its very worst. God does not want a world of His own creation to be lost, and so He has provided redemption through the death of His Son.

The Bible declares that redemption hinges on one point only—the shed blood of our Lord Jesus Christ. You can turn Him down if you want to, you can reject Him if you wish, but the price of rejection is so high that only a fool will pay it. "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord" (Josh. 24:15).

Belleville, Pa.

City Hospital

By MARY ALICE HOLDEN

We will stop here
Where silence seals each wall;
Tiptoe white angels go about their
healing care;
Here rooms are washed
And clothed with linen
That will ease our throbbing weariness.

We see God stopping here today;
He extends His hand
To help the sick,
To show the pain-racked
Heaven's door to health.
If we may "but touch the hem
Of His garment,
We shall be whole."

Cimarron, Kans.

Our Mennonite Churches: River Corner



Located near Conestoga, Pa., in southern Lancaster County, the River Corner Church was organized in 1794. The building shown here was constructed in 1882 and enlarged in 1947. Present membership is 70. Bro. C. Mylin Shenk serves as minister.

The Lord's Prayer

Part I: Father, Ours

By J. PAUL SAUDER

Four hundred years before Christ gave "the Lord's Prayer" to His pupils, Malachi had asked Israel, "Have we not all one father? hath not one God created us?" Now Jesus goes straight to the heart of prayer and makes the first word of the "do it yourself" prayer a meaningful word: "Father." Here is respectful intimacy, as Jesus' Greek so plainly shows. "In him we live, and move, and have our being." We are His issue and natural heirs to what He has amassed. And so there is no address made here to "fearful and wonderful Jehovah," but a simple "Father." Thus the first word as Jesus spoke it when His pupils asked Him to teach them to pray.

And of course He is "ours," the second word in the sentence as Jesus spoke it in the Greek. Thus did "the Word . . . made flesh" link Himself with me, and you, born as we were so many centuries later. And all of the Father's issue, all men everywhere and any time, have a birthright privilege to say, "Father, ours." Claim your rights, you famous men. Claim your rights, you obscure ones; let all of us acknowledge our spiritual paternity, together with its duties, rights, and privileges. Roll that lovely word "Father" over your tongue and savor the flavor of it as gratitude for Him wells up within you.

Now look out horizontally to all His other children within the scope of your vision, so far as eye can see, and acknowledge your relationship to them. Breathe that happy word of kinship, "ours," for are we not one large "Freundschaft"? And

of course your eye must travel beyond the seas to "foreigners," for you too are a foreigner to most of the Father's other children.

"Father, ours"—that is how we are to address Him. And this paternal inheritance awaits you also, Mr. Communist, professedly atheistic though you may be. We would welcome you, together with all others, into this kinship. For have we not all one Father?

Elkridge 27, Md.

Laymen's Leadership Institute

By EUGENE R. WITMER

The author is Executive Secretary of the Christian Laymen's Evangelistic Association, which sponsors the Augsburg Crusades.

"Serve one another with the particular gifts God has given each of you, as faithful dispensers of the magnificently varied grace of God" (I Pet. 4:10, Phillips).

Eight hundred laymen, with this Scriptural admonition upon their hearts, assembled Jan. 18-21 in the Fontainebleau Hotel at Miami Beach, Fla., for the sixth annual Laymen's Leadership Institute.

The institute is not an organizational effort and has no stated membership. It is programmed and co-ordinated by the three sponsors, Howard Butt, Jr., of Corpus Christi, Texas; Duke McCall of Southern Baptist Theological Seminary; and Billy Graham. All participants are present by personal invitation, in order that the institute be kept small. The institute is dedicated to helping make the total "ministry of the laity" current and effective.

Immediate inspiration came as Cliff

Barrows led the group in singing, "The Church's One Foundation," and on through the four days the Grand Ballroom resounded with hymns. Included in the music program were testimonies in song by George Beverly Shea and Bill Mann.

Billy Graham presided at the opening session, introducing Senator George Smathers for the welcoming address. The senator shared his joy in having been used to bring Graham and President Kennedy together a few days previous. He urged the laymen in today's church to be more zealous in witnessing, putting forth as much effort in inviting our colleagues to church as we do in inviting them to come along to the Junior Chamber of Commerce. Billy Graham introduced Howard Butt as the outstanding lay minister in the world, and called on him for the keynote address. Butt is vice-president of a huge grocery store chain in the South. In his address, he stated that one of America's biggest sins is sermon listening—listening, and not doing.

Devotional periods were conducted in each session by such men as Richard Halverson of Washington's Fourth Presbyterian Church, Grady Wilson and Joe Blinco, Graham associate evangelists, and Dr. McCall, among others. Each morning there were one-hour seminars—a dozen from which to choose: Labor-Management, Economics and Christian Living, Race Relations, etc.

Dr. John Goodenough, noted research physicist, and active Episcopal layman, spoke of scientific developments, relating them to the Word of God. Canon Bryan Green of Birmingham Cathedral in England brought a message on "Loving My Neighbor As Myself," stating that love is giving oneself to his neighbor for the neighbor's ultimate good. Maxey Jarman, president of GENESCO, discussed current Christian issues, stressing the need for a fuller understanding of the nature and purpose of the church in our day.

Lee Bristol, Jr., of Bristol-Myers stated that it is time for a new kind of layman to emerge, pointing out that for too long the layman has been a spectator at a "clergy-men's show." Inspiring personal testimonies were given by wire tapper Jim Vaus and Johnny Spence, the golf pro from South Carolina who met Christ and is now walking daily with Him.

ABC News Commentator Paul Harvey brought a tremendous message with a challenge to be more than common men. He warned of the specific dangers of communism, but pointed out that his faith in Jesus Christ as personal Saviour gives him strength to face the trials of the day. Louis Evans, Presbyterian minister from California, warned that we cannot conquer communism with arms—it can only be conquered by a greater idea—and many Americans do not know what that idea is. He compared the allegiance of Allah's followers to many Christians, saying that people will bow down to Allah all over the place, while in America few Christians have the courage to bow their heads for grace in a public restaurant. He reminded us that Russia is teaching communism in the second grade while we are trying to take the

Bible out of schools altogether.

Billy Graham spoke briefly of his six-hour encounter with Mr. Kennedy on the golf course and at dinner. "The thing I talked about to the president," Graham reported, "was the second coming of Jesus Christ—telling him that the only answer to the needs of man everywhere in the world is to know Christ as Saviour." Graham said that he was pleased to sense on the part of the new president a spirit of humility, and a noted lack of cockiness, believing him to be a man who now realizes the responsibility resting upon his shoulders.

Graham's closing message was taken from the Sermon on the Mount, pointing out that the big indictment on the church today is superficiality. He reminded us that it is easier to join most churches than to join the Country Club. Graham said that while he cannot prove the Bible to be true, he is willing to take it by faith; and all of the hassling and words of the theologians do not worry him a bit. The message was closed with the words, "The kingdom is not in you unless Christ is Lord of every area of your life." When the invitation was given, even among this group of church leaders, approximately forty-five responded to receive Christ.

Laymen were not alone at this gathering. The church was represented also by men such as V. Raymond Edman of Wheaton and Carl F. H. Henry of Christianity Today.

While those attending the Laymen's Leadership Institute were of varied vocational and church backgrounds, it is certain that most returned to their field of labor strengthened by the common bond of fellowship in the Gospel of Christ.

Atglen, Pa.

"And He Spake . . . in Parables"

BY DOROTHY HARNISH

And, lo, there was a certain farmer, John by name, whose good fortune it was to fall heir to a large estate—a barn for much grain, a fine herd, much fertile land, and verdant meadows.

Now the time of the harvest was at hand, and the golden wheat nodded, heads heavy with fruit. But John said unto his hired servants, "Today I have many other things to do. Some other day I shall harvest the grain." And so many days passed by and, lo, one night as they slept, the sky darkened and thunder, and hail, and rain came forth and the fine crop fell to ruin.

Now take heed from this parable and be not foolish as was this man John. For the harvest of souls of men is come now. Be not overtaken by other cares, but reap ye the harvest while the harvest is ripe, before swift destruction come, and the time for the reaping pass by while thou dost sleep.

Strasburg, Pa.

It Is Time to Start

BY RALPH PALMER

About fifteen years ago I became very much concerned over the millions of people in our cities who needed to be given a Christian testimony. I knew I had a responsibility to do all in my power to meet that need, and so began giving out tracts in cities near my home.

The Lord has greatly expanded the work. In the past twelve years, working full time, I have passed out in 48 states and Canada, six million (twelve tons) tracts. The financial needs are being supplied through freewill offerings. We encourage buying tracts from Herald Press.

For our work in the South this winter we have our headquarters at Sarasota, Fla. At the Tuttle Avenue Church we have a stock of about 300,000 tracts which we expect to distribute in large Southern cities.

If Japan is to be won, the basic
job must be done by Japanese.
—Carl Kreider.

A friend has made it possible to use a large Greyhound bus for groups leaving Sarasota to work with me in large cities. The biggest day's work was in Miami, where 27 of us passed out over 30,000 tracts in about three hours. On this trip there were a number of opportunities for united group testimonies, including an open-air meeting—singing, testimony, and prayer—at a fishing resort. One outstanding contact resulted in the conversion of a young man, formerly an army sergeant.

Several times in the past friends have accompanied me on such trips. On one occasion a number of Goshen College students, with Bro. Nelson Kauffman in charge, went with me to Chicago where as many as 15,000 tracts were given out in one hour. Since then groups from Ohio, Louisiana, and Iowa have helped distribute tracts in Cleveland, Akron, Canton, New Orleans, and Davenport.

From time to time we have received reports of individuals and groups here, and there who have taken up the work in cities in their own communities. Also we rejoice in letters telling of some beginning to branch out to places farther away.

Surely there are many people near your community who need such a witness. Perhaps a group from your church would engage in this work or one or two individuals could go. It is not necessary to wait to be sent by a mission board. We started out alone—on our own—working as there was opportunity in the time available.

Are you willing to go and do likewise?

Denbigh, Va.

A Prayer

FOR THIS WEEK

Dear loving Father:

We approach Thee boldly, yet humbly on tiptoe, knowing that Christ, our Saviour, prepares an audience in Thy glorious presence.

While people are observing a Lenten program, may we sacrificially use our time to study "every word that proceedeth out of the mouth of God." May Thy commandments not only be the sword of the Spirit to pierce the wiles of the devil, but may they also be our spiritual joy, for "the commandment of the Lord is pure, enlightening the eyes" and is "holy, and just, and good." "Her ways are ways of pleasantness, and all her paths are peace."

O Prince of Peace, keep us calm in this world of strife and violence. Keep us in Thy love. As the day of the Lord approaches, may our lives by their patient, loving expectancy reflect the sweet peace of Jesus so that wayward souls are drawn to Thee and are snatched from the burning.

—Paul R. Clemens.

Prayer Requests

(Requests for this column must be signed)

Pray for Richard Nase, J. D. Graber's son-in-law, who has been ill with leukemia for several months. Remember also the family.

Pray for the Ashoro congregation in Japan, that each Christian will follow Christ in obedience and grow in spiritual strength.

Pray for the Howard Charles family as they move to Japan this month where Bro. Charles will assist churches in leadership training for about a year.

Pray for Holy Spirit conviction and passion in the five Christian churches in Kushiro, Japan. Ask that God will lead them in deciding whether or not they should unite in a city-wide evangelistic crusade at this time.

What a Bird!

When a church seeks a pastor
They often want
The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
And the night hours of an owl.
And when they catch that bird
They expect him to live
On the food of a canary.

—The Cumberland Presbyterian.



OUR SCHOOLS

Horizons in Christian Service: Medicine

By ERNEST M. HESS

Given as an oration at Lancaster Mennonite School.

How can we improve our Christian witness?

How can we more effectively serve our fellow men?

One of the best ways to reach individuals with a Christian testimony is to minister to their physical needs. When one gets close to a person through serving him physically, he can then tactfully approach him on a spiritual level. This makes the field of medicine one of the most effective methods of reaching the spiritual needs of individuals.

Christ Himself was the "Great Physician," and much of His earthly ministry was given to healing. Through His healing ministry, He taught many valuable spiritual lessons. He stressed the importance of healing when He sent forth the twelve disciples, in Matt. 10:8, with the commission, "Heal the sick, cleanse the lepers."

Since Jesus so strongly emphasized healing, surely He wants His followers today to be concerned for the health and well-being of their fellow men.

The need today is for devoted men in the field of medicine for the service they can give to others and not for any selfish desires.

Medicine is a very challenging field because it involves human life. There are numerous areas within the field, of which practically all are excellent opportunities for Christian service.

The first major area is that of family physician. A family doctor must be willing to be called at any time of the night or day. He must take a personal interest in each case. Acting as counselor for families and individuals is one of his most important responsibilities.

Another area is that of the specialist. Included in this area is surgery. Surgeons today operate on the delicate tissues of the human brain and heart. In fact, they are looking forward to the day when they can replace a worn-out heart with a good one, thus offering the patient additional years of life.

A third area is nursing. In recent years many men, as well as women, have begun to serve in this field. The nurse is indispensable in today's medical system. A nurse must be alert and sensitive to the feelings of her patient. A cheerful nurse

is a great help in brightening any sick-room.

Still another area in the medical field is psychiatry. In the confusion and uncertainty of modern American life thousands of people are having mental breakdowns. Our mental institutions are overcrowded. Doctors are badly needed in this area. Here we Christians have a tremendous responsibility—that of presenting Christ, the one who brings peace of mind to the troubled.

A fifth area is the medical mission. Although medical science has benefited many nations, there are still many parts of the world in which improved medical methods are not practiced. Actually, many areas of our own country suffer severely from lack of adequate medical personnel and equipment.

Effective communication in the church fellowship requires personal acquaintance and contact.
—E. M. Yost.

In some parts of the country of Ghana the infant mortality rate is as high as 30 per cent. In other words, three out of ten babies born die in infancy. Some women who bear five or six children have only one or two living by the time the children grow up.

Epidemics of cholera and typhoid are not uncommon where crowded, unsanitary living conditions exist among superstitious people.

Both of these cases could be greatly improved, if not corrected completely, if the people were taught proper methods. But who will teach them? Here again we Christians, especially we American Christians, are held responsible to God if we fail to share our knowledge and improved methods, for Christ states in Luke 12:48, "Unto whomsoever much is given, of him shall be much required."

Mission boards are constantly on the lookout for people to send as medical missionaries. Our own Eastern Board at present has five or six unfilled openings for nurses to send as foreign missionaries.

The last area I want to discuss is research. Again the opportunities for service

are almost unlimited. In recent years medical research has almost eliminated, in many parts of the world, diseases which once claimed many lives. However, there are still many unconquered diseases: cancer, cerebral palsy, muscular dystrophy, arthritis, and others.

Some of our VS-ers are serving as human guinea pigs for medical research.

Another branch of research is pharmacy. A familiar type of pharmacist is the druggist who accurately fills your doctor's prescriptions. Many other pharmacists work in the laboratories of drug companies and hospitals conducting endless and sometimes unfruitful tests with new drugs.

Of the many people employed in all the various branches of research, only a very few have ever attained great popularity. But this doesn't concern the Christian. His reward is not fame, but rather the blessing that comes from serving others.

Great achievements have been made by medical science in the past, but medical men are not satisfied. They are anticipating greater achievements in the future. Medicine's horizon is extending. In the future there will be even more opportunities for Christian service in this field.

One of the best methods of reaching a man's spiritual problem is to first minister to his physical needs. Medicine deals with man and with man's problems; thus it gives access to the real man, man's soul.

Certainly medicine is one of the most effective opportunities for Christian service.

Lancaster, Pa.

Harvesting for the Kingdom

By THELMA ALLINDER

Christian, hearken to your duty!

Hasten now, without delay!

There are seething masses waiting—

Hungry, weary souls are waiting,

Dreaming of a better day!

They are rising from their darkness.

Bring salvation's hope ere long

To the hundred million mortals,

To the superstitious mortals;

Teach them truth instead of wrong!

They who have been held in bondage
Want a place within the sun.

Let us harvest for His kingdom—

Here are souls for Christ's own

kingdom—

Here is work that must be done!

Osceola, Nebr.



TEACHING THE WORD

Sunday Evening Services That Build

BY RUSSELL KRABILL

Russell Krabill is bishop and pastor of the North Goshen Mennonite Church, Goshen, Ind. He serves as Secretary of Sunday Evening Services for the Commission for Christian Education. This article provides guidance and help in planning and promoting Sunday evening services in the local congregation. References are made to the Sunday Evening Service Guide as found in *Builder* magazine.

One Sunday evening, not many years ago, a young girl, alone, friendless, and in serious trouble, came to the First Methodist Church in Atlanta, Ga., for help. No one knows the full story.

When she arrived, she found the church dark. Sunday evening, yet the building was dark! The one place she expected to find lights, friendship, and help was closed.

Her last hope gone, the young woman took her own life on the church steps. The bullet scars may still be seen on the front door of the church.

Partly as a result of that tragedy, Dr. Harris, when he was appointed to serve the First Methodist Church there, immediately launched plans for a challenging Sunday evening service.

Why have Sunday evening services?

1. For the sake of our youth. They will go somewhere; they will get together. Let the evening be wholesome and spiritual.
2. For the cause of Christian education. The task is so large it cannot be done on Sunday morning alone.
3. To meet the needs of our complex age. We discourage Sunday work, but more of our people are engaging in it. The Sunday evening service makes it possible for nurses and others to attend at least one service on Sunday.
4. To win the unsaved. In some communities it seems to be easier to get community people out to an evening service. In other communities the reverse is true; more unsaved come to the morning service. But every good attempt should be made to attract visitors to the Sunday evening service.

We are living in a different age. We cannot argue that because the church did not have Sunday evening services years ago, we should not have them today. Today we have automobiles and good roads; we have comfortable well-lighted and well-heated buildings, something which our forefathers did not have. Sunday eve-

ning services are more practical than they used to be.

Keep Your Goals in Mind

What is the purpose of the Sunday evening service? What are its unique contributions? How is it different from Sunday school; from the midweek meeting? Is its main purpose just to have another meeting, or are there definite objectives and goals?

In a general way, all of the agencies of our church have the same general objectives: to win men to Christ, to build them up in Christ, and to send them out for Christ.

But to accomplish these general goals we must have specific objectives.

The Sunday evening service shares with other agencies of the church such common objectives as:

1. To supply the need for Christian fellowship.
2. To provide for meaningful worship experiences.
3. To inspire persons to become personal workers.
4. To reach the community for Christ.
5. To present the Gospel through evangelistic preaching.
6. To promote dynamic Christian family living.
7. To increase knowledge of the Word.
8. To meet the needs of the various age groups without destroying family and church unity.

Then there are some objectives which may be more uniquely Sunday evening:

1. To offer opportunity for both formal and informal expression.
2. To develop skills in, and appreciation for, good singing.
3. To make the Gospel intelligible and interesting to those not conversant in the Word.
4. To acquaint persons with world-wide mission needs and program.
5. To provide for a variety of activities not otherwise sponsored in the church program.

It is important that one knows where he is going when he directs an organization. Imagine how a house would look if there were no plan and the contractor would merely turn his men loose building rooms wherever they chose!

You will note that some of the above objectives can also be the objectives for other church agencies. But the Sunday

evening service should emphasize fellowship, expression, singing, variety, informality, and worship.

It is the purpose also to provide something vital for every age group and yet at the same time provide fellowship across age lines.

The evangelistic purpose should ever be kept in mind. Every agency of the church should seek to win others into its fellowship and thus to Christ. Every circle of fellowship should have an open end. Some churches consciously try to make their Sunday evening services evangelistic and seek to attract the unsaved and unchurched of the community.

Planning a Program That Builds

It does take planning. Good programs don't just happen.

1. **Plan ahead.** Those on the program should have plenty of time (several weeks) to prepare their assignment.
2. **Be practical.** Try to project yourself into the situation. Will this program click with the people? A program which may work in one situation may not work in another. Therefore most plans which are suggested by others may need to be adapted to fit your need.
3. **Plan for variety.** The traditional three-essay program, if used night after night, will breed disinterest. Plan for a music night, a missions night, a youth night, an evangelistic night, a home night. On Music night there can be hymn-sings, special music, hymn stories, the learning of new songs, messages on Bible teaching on song and hymn appreciation programs.

Missions Night may be varied with Bible studies, talks given by returned missionaries, talks on missions by local persons, showing of pictures made available by the mission boards, emphasis of different fields such as Argentina and Japan, reports from local rescue missions or outposts, sermons on world needs, map studies, etc.

On Youth Night the youth may plan and give the program. There may be special talks on youth problems or panels on the same. Youth groups from other congregations may be invited in to give the program. There may be Bible quiz contests. Special music gives youth an opportunity to serve.

The Evangelistic Night might be the time when a children's meeting is conducted in the presence of the adults. A live testimony meeting is effective in encouraging the unsaved to make a decision. On this night the message is the main thing and the preacher should be given plenty of time.

Home Night can be the night for fel-

(Continued on page 155)



FAMILY CIRCLE

Introducing "Family Worship"

BY PAUL M. LEDERACH

The following article will appear in the first issue (April-June) of *Family Worship* magazine, a new quarterly guide for worship in the home. Written by the editor of *Family Worship*, it gives information on the plans and purposes of the new publication.

The first issue of our new magazine, *Family Worship* grows out of a deep concern for the Christian life of our families. We believe that faith in Jesus Christ should be the center of family life. We further believe that if Christ is at the center of family life, worship in the family will be an important expression of that faith.

The primary purpose of family worship is to worship God. We need no justification for this purpose, nor should we confuse this purpose with secondary benefits. The slogan, "The family that prays together stays together," is true. However, to pray together to stay together is to miss the basic purpose for worship. We worship God because of who He is, because of what He is, because of His love, His mercy, His grace, His forgiveness, and because He created us to worship Him.

In family worship, persons will learn about God; they will hear truths about God; they will express their understanding of God and share their experiences with Him. Family worship will provide the consciousness of God's presence, the realization of one's sinfulness, the knowledge of standing under the judgment of God, and the recognition of the need to evaluate life and conduct in terms of God's Word. In family worship there will be, therefore, the consciousness of failure and sin. But upon repentance there will be joy of pardon and forgiveness as fellowship with God is restored.

Worship will lead families to appraise their goals and objectives for life; it will give perspective as to what is important in life; it will be a source of power to live a life that is increasingly more Christlike. Family worship will lead to deepened relationships in the family as persons share at the deepest of all levels. Through worship persons learn to know and appreciate each other, for, as individuals are united to Christ, broken relationships are healed. Thus, this magazine has been prepared to help the family to worship.

We should not be blind to the many benefits which come from family worship. For example, Christian nurture. Parents always head the list of teachers, and the home is the basic teaching agency. Both the home and the church are commissioned to teach. Consequently, the home and the

church must be partners in the nurture of children. It is our hope that *Family Worship* will strengthen this partnership, not only by giving guidance for family worship, but also by helping parents understand what is done in the Sunday school so that they may relate Sunday-school work to the teaching and worship activities of the home.

Because the home and church are partners in worship and nurture, it seemed right that the guides for family worship should be related to what is taught in the church. Consequently, this magazine contains two sets of worship guides. One set is related to the Herald Graded Sunday School Series, the other to the Herald Uniform Sunday School Series.

This was necessary because there are two types of households. The first type is the household with children between three and fourteen. The second type is the household without children, with grown children who have left home, or of single persons living together. Graded Worship Guides are for those households with children studying in the Graded Series, Uniform Worship Guides are for the other households.

Each worship guide includes a prayer request. We believe that prayer is at the heart of worship, and that concern is at the heart of prayer. Therefore, we have attempted to prepare a magazine which not only helps the family worship and teach, but also guides its prayer life. Prayer requests are included for each day. The prayer requests found at the end of each devotional meditation are planned to be both church-wide and world-wide in scope. Many prayer requests grow out of needs in our mission work at home and abroad. There are requests concerning the educational work of the church, requests concerning the publication work, and requests growing out of the work of our General Conference. From time to time there may be specific congregational requests concerning which the prayers of the brotherhood may rise to our heavenly Father. It is thrilling to realize that, on a given day, our homes throughout the land will be remembering together a certain mission field, a certain family, or a certain work of the church. How wonderful it will be to see definite answers to our prayers, and thus have faith reaffirmed in our God who hears and answers prayers.

Each guide contains suggestions for

singing in the family. Most of the hymn suggestions come from the Church Hymnal. Other Herald Press songbooks (Life Songs, Songs of the Church, and Our Hymns of Praise) are sometimes referred to.

Perhaps many homes have not had family worship because so little help has been given in conducting family worship. This magazine will attempt to give the necessary guidance. We do not say when family worship should be conducted. Each family must find a time in its own schedule which suits it best. For some it may be at the breakfast table. For others it may be following the evening meal. Others may conduct family worship in the evening before retiring. There is no one best time. But there will be a best time for each family.

Through this magazine we hope that instead of a mere one third of our families enjoying the privilege of worship, the number may grow—until one hundred per cent discover the value and experience the joy of coming into the presence of God and worshipping Him as a family. Thus the work and outreach of the church will be supported by the prayers of God's people. And children, as the teaching and worship of home and church are co-ordinated and integrated, will grow in their understanding and application of Christian truth.

It is in God's eternal purpose that families should learn together and should worship together.

Scottdale, Pa.

Prayer in Restaurants

The important part that right training in the home plays in the actions of children is well illustrated in the following story told by Celeste Sibley, a columnist for the *Atlanta Constitution*:

One morning Mrs. Sibley, when rushed for time and unable to prepare breakfast, took her three children to a restaurant for breakfast so that they would not be late to school and she for work. The restaurant was crowded, and they had to take separate seats at the counter. When eight-year-old Mary, seated far down at the end of the line, was served, she paused and called down to her mother in a clear, loud voice, "Mother, don't people ask the blessing in this place?"

In the silence that followed, Mrs. Sibley was embarrassed, but before she could shush the child, the counterwoman replied, "Yes, we do, sister. You say it." So Mary bowed her head and began, "God is great, God is good; let us thank Him for our food." And all the people at the counter bowed their heads.—Selected.



TO BE NEAR TO GOD

Who May Stand in His Presence?

By ELNORA SCHROCK

Sunday, February 19

Use hymn 28 (Church Hymnal), "Holy, Holy, Holy." Read Ex. 3:1-6; 34:5-8, 29-31.

For reflection: "Holy, holy, holy, Lord God Almighty! All Thy works shall praise Thy name."

To investigate a curiosity, Moses, unknowingly walked into the presence of God. Unwillingly he heard the command of God to be His servant in Egypt. In the compelling presence of Jehovah, Moses became the man of whom God spoke later: "My servant Moses is . . . faithful in all mine house. With him will I speak mouth to mouth." The remarkable faithfulness and courageous leadership of this lonely giant among the Israelites doubtless resulted from that first awesome encounter with the living I AM who appeared to him in the burning bush.

Lord, we would come into Thy presence. Fit us for such a coming in. Strengthen us for the receiving of Thy word for us.

Monday, February 20

Read Isa. 61-5; Rev. 5:9-14.

For reflection: "Mine eyes have seen the King, the Lord of hosts."

Another man saw the glory of the Almighty. Another one suddenly found himself in the presence of the living God. That terrible vision exalted the glory of the Eternal, and Isaiah immediately recognized his own unworthiness. Who may stand in His presence? He who sees, falls down in worship and obedience. Only he who earnestly seeks to know God and not an image of Him, not a shadow of Him, not the mere knowledge of Him—only he can come before Him.

Tuesday, February 21

Read Mal. 3:1-6; Rev. 15:3b, 4a.

For reflection: "Great and marvellous are thy works, Lord God Almighty. . . . Thou only art holy."

Only He is holy. He is holy who spoke and brought forth the earth and heavens. He is holy who, with love and hope, brought forth man, an image of Himself. He is holy who has come in the flesh as a refiner's fire. He is the Holy One who appeared to John on Patmos—He whose eyes were "as a flame of fire" and who spoke with a voice as of a trumpet, and whose countenance blazed as the sun in full strength. Who can abide the day of His coming?

Lord God, purify us. As we behold Thy glory, show us also how we may worship Thee in full love and obedience.

Wednesday, February 22

Use hymn 532 (Mennonite Hymnary), "Out of the

Depths I Cry to Thee"; 250 (Church Hymnal), "O God, According to Thy Grace." Read Isa. 55:1-11.

For reflection: "Our pardon is Thy gift." Some gifts are difficult to accept. Man is trained to think of gifts somewhat as rewards. How difficult this makes God's giving to His children. The sacrificed Lamb is God's eternal Gift to man. Through Him

the believer comes boldly into the holy presence of God. Our pardon is His gift. Lord, we accept Thy redemption. Make us steadfast in our desire to love and serve Thee.

Thursday, February 23

Read Isa. 26:3, 4, 7-9.

For reflection: "My hope is in the Lord. . . . I rest upon His faithful word" (Luther-Winkworth).

Isaiah, called by a vision of the overwhelming glory of Jehovah to be a prophet of judgment and salvation among his people, sang a song of trust in God's care. The prophet is a man apart; one who is lonely in his calling to be a messenger of the Holy One. In what else can he trust

(Continued on page 155)

Sunday School Lesson for February 26

Jesus Faces the Cross

John 12

The Passover feast was on. Authorities say this feast may have been attended by more than two million people. The fame of Jesus had gone far. Many came to see the resurrected Lazarus. The clash of the scribes and Pharisees with Jesus was well known. It had become so bitter that people expected something unusual to occur any time now, perhaps at this feast time.

"What think ye? Will He come?" He did come. Accompanied by whom? Although the praise given Jesus was not understanding praise, yet it did stir the Pharisees, because it seemed to them "the world is gone after him."

For what purpose did Jesus come to the feast? To give Himself as the Lamb to be offered for the sins of everybody in all times and places. We may not know when Jesus first realized that a cross was ahead of Him, but by now He certainly knew that it was inevitable. At least one friend understood in part. Verses 3, 7. These were hard days for the disciples.

"We would see Jesus" was the request of whom? Why does John record this request? These Greeks represented the Gentile world and the longings of all men for what this God-man might be able to give them. We are not certain why these men wanted to see Jesus, but we are glad that Jesus let them see Him. As they got the picture, all men there present and all of us can see this picture of Jesus too.

The Greeks' request must have impressed Jesus that all the world was needing salvation, and His "hour" loomed large. "The hour is come, that the Son of man should be glorified." Glory was to come through death. This hour was to be His glory. No man could see Jesus unless he would see Him in terms of His death and resurrection. It was difficult then as

it is today for anyone to see Jesus' glory except by way of His death. Many had eyes to see but would not. The way to life is by the cross.

Jesus immediately helped His visitors to see themselves in the necessary relation to Him. As He would get life through death, so they must lose their lives to save them. They would have to give up the hollow forms of religion and truly follow Jesus and His teachings. The cross was a necessity for them too. Honor from the Father was promised them.

Even God from heaven testified for His Son about this "hour." How did God approve of His Son? How wonderful of God for His Son's sake and for ours! But best of all to encourage and strengthen His Son, who was facing the cross. His soul was in agony. Why couldn't some who heard only thunder hear God?

With renewed assurance Jesus continued His discourse on this "hour." "Now" is judgment come on the prince of this world. Jesus declared the fact of His crucifixion and said, "I, if I be lifted up from the earth, will draw all men unto me." Some surprised hearers said they couldn't understand. But Jesus' only answer was, "Walk while ye have the light." The light will not be here long, He told them. Jesus must have felt the nearness of the cross in a way we can never understand. His soul was troubled.

See the Greeks, the disciples, the listening crowds, the Pharisees, and the Son of God as some more of our choice Gospel truths are given. If time permits, meditate further on verses 25, 26, 32, and 36.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: The International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Preserving Positive Broadcasting

By B. Charles Hostetter, *Mennonite Hour* Pastor

The following is a condensation of an address given by B. Charles Hostetter to the Seventeenth Annual Convention of the National Religious Broadcasters held in Washington, D.C., Jan. 14, 1960. While the talk is particularly related to broadcasting, the principles can well apply to other phases of our individual and collective witness.

It suggests the spiritual motivations which Bro. Hostetter, a key figure in Mennonite Broadcasts, brings to his work and to the entire program. The first part of his message dealt with preserving positive preaching and in it Bro. Hostetter listed five points:

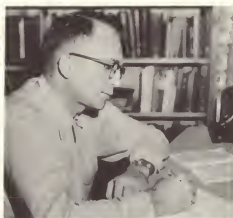
1. We must speak God's message, not our own.
2. We must adopt the principle of the infinite worth of the human soul.
3. We must believe in the lost condition of natural man.
4. We must believe in the power of the enemy of souls.
5. We must believe in the terrible of judgment and the glory of eternal life.

Perhaps after reading this we can understand why we are so hesitant to glamorize our radio effort. We may sense our own responsibility to develop a comparable spiritual maturity in support of this noble goal.—Editor.

One evening last summer my six-year-old Chucky came running up to me in the garden all out of breath. He said, "Boy, oh, boy, Daddy, I just ran a mile!" I said, "How do you know you ran a mile, Chucky?"

"Well, they say if you run around the track six times over at the college, you run a mile. I got awfully tired, though," he said; "so I took some of the good short cuts they have over there."

May I suggest that there are no short cuts in positive broadcasting. We must have divine guidance, conviction, spiritual motivation, and the power of God to do



Co-ordinating the broadcast production, writing scripts, and helping in spiritual counseling are tasks done by Norman Derstine, associate pastor.

effective programing.

To have positive broadcasting we must return to the basic objectives for the work. As religious broadcasters, we don't compete with professional show business. If we are not careful, we program to get fan mail or contributions, rather than to help people in spiritual need. We may become more concerned about our listeners as statistics than as persons needing spiritual help.

If God blesses our broadcasting, we may become big business. This threatens the personal touch and interest. Oh, we don't lose our personal touch with the large



contributor; we become professional and adept in our ability to care for him. We make long-distance calls, write special letters, and make personal visits to make sure he knows that we appreciate his gifts and try to pave the way for him to continue his generous contributions.

Many times, however, the soul who accepts Christ or reveals a spiritual need is soon disposed of by a form letter and a tract. He becomes a statistic and is forgotten. Time tends to cloud our vision for lost souls and the contributor is apt to get more personal attention than the needy sinner, thus killing positive programing.

We must also depend upon the power of God, rather than upon the arm of flesh. Again and again, we call a strategy meeting rather than a prayer meeting to resolve our difficulties. We may depend upon "Madison Avenue" tactics to get money instead of depending upon God. How often we use pressure and politics to get the station or the time that we want rather than casting ourselves upon the Lord and letting Him care for us!

Let us not forget that "The effectual fervent prayer of a righteous man availeth much." Our battle is spiritual, not material. Only God in His power can assure us effective broadcasting.

Often material responsibilities involve us so deeply that we do not have time for our major responsibility—spiritual work. We get busy in administration and paying bills and don't have time for program excellence. Being busy, we ride along on past reputation and abilities, not spending time in research, study, practice, and prayer. Time tends to make our work routine. We develop self-confidence and complacency. Gradually we lower our standards and lose program quality.

For positive programing we must gear our entire program to reaching men for Christ. If we are not careful, gimmicks, mail counts, monies received, ratings, and reputation excite us more than meeting spiritual needs. Having a big operation to boast about constantly tempts us toward the sensational program which draws mail



Broadcasting takes many hours of practice, prayer, and perseverance. The newly organized Men's Chorus under the direction of Earl Maust is one of the groups now taking part in each Mennonite Hour broadcast.



The Ladies' Triple Trio blend their voices in praising their Lord. (L. to R.) Catherine Mumaw, director; Brownie Driver, Grace Mumaw, Audrey Shank, Janet Longenecker, Annetta Wenger, Mrs. James (Nancy) Lapp, Maribeth Messner, and Olive Arbogast.



Another group heard on The Mennonite Hour and The Way to Life is the Men's Quartet. Recently they started singing some Russian songs to be used on the Russian program. (L. to R.) Marvin Miller, first tenor; Earl Maust, second tenor; John Horst, Jr., bass; and David Augsburg, baritone; as seen in practice session.

and money instead of meeting spiritual needs in the listening audience. We tend to appeal to carnal appetite rather than spiritual concern.

We must have transparent honesty. Trying to get money, to build up statistics, or to appear as big operators may tempt us to slant the facts or distort the truth. Maybe one doesn't exactly say the wrong thing, but he knows that people will receive the wrong impression. This, I believe, takes the power of God from our ministries and reduces our effectiveness. This is God's business, and we are in it for His glory. We seek not to exalt a man, a church, or an organization. When we exalt Christ only, we can expect to see permanent fruit, the result of positive broadcasting.

Finally, we must remember that radio is only one of the tools of the church. We often feel that our broadcasting work is the most important. If this is true, we are apt to siphon off more of the church's money for this method than it deserves. Other evangelistic and missionary activities of the church are damaged. We must remain sensitive on this point because we have advantages in getting money that

other important church agencies do not have. We go right into every home every week with a personal appeal.

We will have positive broadcasting when we are willing to let our ministry fit into the slot that God has ordained for it. When we capitalize on our advantages at the expense of other agencies in the church instead, we hurt broadcasting and hinder the church of Jesus Christ.

May the Lord search our hearts with these suggestions for positive preaching and broadcasting. These temptations are before all of us, and we need to face them constantly. If we open our hearts to God regularly and sincerely, we are well on the way to preserving positive preaching and broadcasting. Then Christ will be exalted and the church will move forward.

Harrisonburg, Va.

Home Bible Studies and Radio Follow-Up

By JOHN L. HORST, *Home Bible Studies Instructor*

"I am glad to have the opportunity to really know about God and apply it in my everyday living. I pray that you may win more souls for Christ, for you have helped me very much in making the right decision for a happy life by giving up sin and living a Christian life."

So writes a 28-year-old person, indicted for murder, who is taking the free Home Bible Studies being offered by correspondence by The Mennonite Hour.

The first correspondence course, "God's Great Salvation," inaugurated in October, 1955, met an excellent response on the part of radio listeners. Soon a need was felt for a second course so that students could continue their Bible studies.

Accordingly, a second course, "The Sermon on the Mount," was prepared, and released in October, 1956. Many followed up with this course, and by January, 1958, over 6,000 had enrolled in both courses.



The A Cappella Chorus under the direction of J. Mark Stauffer is shown here just before traveling to Pennsylvania to present several programs. An occasional public program helps the chorus to envision the radio audience when singing into the "cold mikes" each week.

As the demand for Bible studies continued, plans were made to publish a total of six courses, the additional ones to be released at intervals. The third course, "Living for Christ," was offered in September, 1959. It not only has had a popular reception, but has also stimulated interest in our previously offered courses, so that by the end of September, 1960, nearly 15,000 had enrolled in the three courses.

In October, 1960, our fourth course, "The Bible: God's Word to Man," was released.

These four courses and the two that are to follow—"The Church" and "Witnessing for Christ"—are made up over the same format, with twelve lessons each and every lesson having work sheets of ten questions to be answered and returned by the student.

It should be said that these English courses are also administered in Elkhart, Ind.; London, England; and mission headquarters in Honduras, Jamaica, Puerto Rico, and Ghana.

The Bible study courses offered by Mennonite Broadcasts, Inc., at Harrisonburg, Va., are intended largely to minister to the audiences of The Menonite Hour and The Way to Life radio programs. The same courses administered by the Menonite Board of Missions at Elkhart, Ind.,

are designed to serve people or groups not related to the radio programs.

The number of lessons processed at Harrisonburg during the fiscal year ending March 1, 1960, amounted to 22,669. The highest daily average for one month was 132, in November, 1959. The highest number processed in one day was 234. A continual roll of over 1,000 active students is maintained.

Our students come from all walks of life, from many denominations, and from most of our states and the provinces of Canada, as well as from English-speaking sections of the West Indies, Central and South America, and the Philippines. Many prisoners take the courses with great appreciation and profit. The age bracket of our students ranges from teen-agers to octogenarians. Many testimonies similar to the one at the beginning of this article come to us continually, as students tell that they have been either saved or helped spiritually by these studies.

From these and other evidences we have the assurance that the Lord is blessing this type of literature ministry and that the promise of Isa. 55:11 still holds good—His Word does not return void but accomplishes that which He wills.

Harrisonburg, Va.

Missions Today

Spirit Worship

By J. D. GRABER

Idol worship is devil worship. This is what Paul says in I Cor. 10:21. No other conclusion can be drawn as a result of observation of idolatry at close range. This is apparently the reason why idols are always ugly. The beautiful statues of Greece, produced in her classical period, are not idols. They are too beautiful. Fearful representations in blood violence and immorality are the common signs in idol temples. These must have been the visions of the "gods" the worshippers saw when they made the idols.

Spirit worship in Nigeria is primitive Animism, a step farther down the scale than idol worship in a more advanced religion like Hinduism. In both cases, however, the people worship the evil spirits whom they fear. This represents the gulf between the Gospel of Jesus Christ and spirit worship most clearly, for we worship Christ who loves us and whom we are to love with heart, mind, soul, and strength.

Spirit worship holds a terrible grip on its devotees. It takes rare courage for someone to leave worship of an evil spirit, destroy the idol, fetish, juju, or whatever symbol may have represented to him the presence of the spirit, and worship Christ. In a time of crisis the temptation to sacrifice to the spirits will be terribly strong. Trouble, death, disaster, or whatever befalls one who has left Animism, is easily attributed to the evil spirit whom he has outraged. He must be placated by sacrifice.

"Pray for us and help us to overcome the spirit whom we rejected," begged the man in a village a few days ago. "We left our spirit and burned his little house on the river bank," he went on, "and now he comes to torment us. People of neighboring villages still worship this spirit and they blame us for making the spirit angry." There was genuine fear in the man's eyes.

Rebuke the evil spirit. We prayed with this man and his friends. And he prayed with confidence, for in every instance recorded in the Gospels where an evil spirit appeared before Jesus He rebuked him and cast him out. If only this man, and thousands like him in this spirit-ridden rain forest, could hold on to Jesus by faith, their fear of spirits would vanish. But they are babes in Christ and the devil goes about like a roaring lion in these parts. Christ alone is the victory!

Elkhart, Ind.

Thirtieth Anniversary of the Slavic (Refugee and Immigrant) Evangelical Church in Belgium, 1930-1960

By VASIL MAGAL (Translated by J. H. Yoder)

EDITOR'S NOTE: Since immediately following World War II, first our relief workers and later our missionaries have labored side by side with the Russian brethren for the Gospel in Belgium. Assistance has been and is still being given to this struggling church. Their victorious testimony in the Lord should bring joy to our hearts for the share we have had in this work of the Spirit.

Christian Greetings from Belgium

November, 1960, (signed) The Council of Elders of the Church.

Dear Bro. Yoder:

A few words to accompany the attached letter which gives a brief summary of the work among refugees in Belgium during the last 30 years. I want to share this with you in order to keep the mission board at Elkhart informed. We plan to have, the Lord willing, a special memorial service Nov. 1 at Brussels. Among other speakers we shall have the privilege of having Dr. H. H. Jansen with us.

Thanking you again in the name of our church, for everything that you do for the work of God among refugees—for your spiritual, moral, and financial support so generously given and which we appreciate for its true worth, that is to say, with all our heart, I ask you to think of us on this Nov. 1 in your prayers of intercession. May God

richly bless His people and bring many more to salvation in Jesus Christ. Our brother and friend David Shank and his family will also be with us for the day.

In the name of M. O. Grikman, of the whole church, and of my family, may I give you our Christian hearty greetings in Christ.

Signed, Vasil Magal
Deut. 8:2

With great joy and a deep sentiment of gratitude toward God, our Slavic Evangelical Church in Belgium desires, according to the order of the Lord, to "remember . . ." (Heb. 13:7).

Remember first of all the blessed and fruitful ministry of His servants the pastor Charles Grikman and his wife who, answering a call from above, came to Belgium to serve the Master and consecrate their lives to the welfare of thousands of uprooted refugees and immigrants from the countries of Eastern Europe. Remember secondly the long past which she has been enabled to cover by the grace and with the help of God.

The first two years after beginning in November, 1930, the spiritual work was carried on principally among the Russians,

(Continued on page 155)



MISSION NEWS

Executive Committee Meets

Kansas City, Mo.—The Executive Committee of the General Mission Board meeting here Jan. 30 and 31 in connection with the Association of Mennonite Hospitals and Homes:

—Sent a condolence telegram to the Vernon Reiff family, Board treasurer for 15 years during the twenties and early thirties, who died at Elkhart Jan. 28.

—Heard Ernest Bennett's financial report, approved recommendations for allocating estate contributions to building funds, discovered that if expenditures can be held at the reduced level and contributions continue at their present rate, the Board will close its fiscal year in the black on March 31.

—Allocated the following estates to building funds:

France church:
Michael Lambright estate \$1,170.80
Harrisonburg radio headquarters
Edgar J. Schertz estate 11,143.59
Premont, Texas, church:

Harry E. Kreider estate 1,000.00
Quebec church building:

Susanna Bowman estate 326.22
Mary Richer estate 376.20
Lydia Weber estate 1,133.33
Edgar J. Schertz estate 13,464.24
Harry E. Kreider estate 3,000.00

—Closed out China General Fund into Japan operational funds in view of the unlikelihood of return to China.

—Allocated \$30,000 Missions Week returns to relief and service.

—Accepted with gratitude the invitation of Virginia churches to hold the 1962 Board meeting at Eastern Mennonite College, Harrisonburg, Va.

—Approved arrangements for John H. Yoder's one-year tour of service in Europe as field representative and of Norman Derstine's service at Elkhart during that time as administrative assistant for foreign missions.

—Asked the executive secretary to prepare a report on current retirement arrangements of the General Board.

—Approved in principle the idea of assisting Information Services staff with advanced training to strengthen the work of that department.

—Transferred the Morris, Kans., property (one lot with no buildings), a former mission which was washed out in the flood in Kansas City a number of years ago, to the Community Church of God, Morris, who will use it as a parking lot for their church which adjoins.

—Heard J. D. Graber report on his fore-

shortened trip to Nigeria, Ghana, and South America.

—Approved an advance of \$2,800 for the Abiriba, Nigeria, hospital for beginning operations.

—Approved 14 Nigeria secondary and Bible school scholarship covering tuition. One of the most urgent needs throughout an Africa desperately struggling without adequate national leadership.



H. Ernest Bennett, left, and J. D. Graber, right, stand behind the Executive Committee, which recently met at Kansas City, Mo. Seated (l. to r.), John H. Mosemann, president; Norman Derstine, vice-president; J. E. Martin; Earl Buckwalter; and Jacob Clemens.

—Heard Urie Bender report on literature evangelism, development of his department as a service to missions, current developments in his work with Spanish literature, and March plans to review mutual concerns with Scottdale and other agencies relating with them.

—Encouraged the foreign office to study primitive tribes work in light of the number of persons interested in this type of service.

—Heard J. D. Graber report on the formation of a mission board among our missionaries, new churches, and colonists in Uruguay for evangelization in their own area.

—Appointed Clyde Mosemanns for service in Argentina and furlough extension for William Hallman.

—Approved an additional \$650 budget request for Nepal.

—Approved in principle graduate student loan procedures being used in various parts of the program, and encouraged bringing these together into one consistent picture for the entire program.

—Transferred administration of the Quebec program from foreign missions to home missions and evangelism.

—Asked Mennonite Broadcasts to study further the request of the Spanish Broadcast Subcommittee for a branch office in Spain.

—Authorized \$3,000 subsidy for GOSPEL

HERALD in light of the Board's use of mission pages.

—Approved allocations from 1960-61 earned income for annuity and endowment payments, administrative costs of the investment program, and reserves for depreciation and investment, leaving an estimated \$18,971.82 unallocated earned income for program use.

—Set up procedures for handling loans from Mennonite Church Buildings for Schowalter Villa.

—Accepted with gratitude a \$2,500 grant from Schowalter Foundation for the Mennonite Biblical Seminary in Montevideo, Uruguay, and authorized forwarding it to the Seminary for student aid endowments.

—Reviewed plans for the April 5 meeting with the Eastern Board Executive Committee at Salunga and April 6 and 7 with Mennonite Broadcasts at Harrisonburg, Va.

—Reviewed the planning for annual meeting at Morton, Ill., June 22-25.

—Appointed Allen Kanagy and Richard Fahndrich to the South Texas committee.

—Authorized a \$5,000 grant to the Calvary Church in Los Angeles from estate funds in line with the development of two congregations.

—Heard Nelson Kauffman report the licensing of Marvin Sweigart, Mt. Pleasant, Iowa, at the Pleasant View congregation there. The Sweigarts have accepted the call of the Ninth Street congregation, Saginaw, Mich., and he will be installed as pastor there Feb. 19.

—Heard of Hebrew Evangelism Committee plans to meet in Toronto Feb. 4, with intention to complete 1961-62 plans for Jewish work.

—Appointed S. Allen Shirk secretary-treasurer of the Bihar field committee, replacing Milton Vogt who returns home on furlough this year.

—Approved the recommendation of the Health and Welfare Committee to authorize signing the contract with the La Jara, Colo., community for the operation of its new hospital.

—Met conjointly with the Health and Welfare Committee all day Jan. 21 as they reviewed their work and planning (see feature on next page).

Overseas Missions

Elkhart, Ind.—Word just received from Algeria indicates renewed bitterness due largely to provocation of bands of "ultras," fascist-inclined pro-French colonists who roam illegally about Arab quarters making noises and assaulting whoever crosses their path. Their purpose seems to be to provoke Arabs into retaliation which then could provide a pretext for renewed repression and undermining De Gaulle's plans for Algerian autodetermination.

Pray for the physical safety of mission-

aries Robert and Lila Rae Stetter, Annie Haldemann, Sanford Kaufman, and Emery Yoder; for their rapport with their neighbors; and for an orderly solution of the country's political problems.

Hokkaido, Japan—Bob Lees' address effective July 1 will be: No. 1 Minami, 17 chome, Nishi 7 po, Ohihori, Hokkaido, Japan.

Abiriba, Nigeria—Chief the Honorable M. I. Okpara, Premier of Eastern Nigeria, spoke at the opening of the Abiriba Joint Hospital on Jan. 9. Dr. M. I. Okpara said the hospital was a "monumental expression of a living African community." Chief E. P. Okoya, Eastern Nigeria Minister of Health, praised Abiriba communal effort on this occasion.

A complete write-up of the occasion, speeches, and three pictures appeared in issues of *Nigerian Outlook*, a daily newspaper published at Enugu.

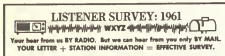
It is interesting to note that Iban, new governor of Nigeria, was the first doctor of Abiriba Hospital when it was first started. Mennonite personnel at Abiriba are John Grasse, M.D., medical director; Cyril Geringer, business manager; and Ruth Geringer, R.N., director of nursing service.

Broadcasting

Harrisonburg, Va.—If you have not already done so, please send the call letters of your station for *The Mennonite Hour* or *The Way to Life*.

The listener survey takes on increased importance this year. Mennonite Broadcasts is going all out to discover the effectiveness of each station carrying English programs. To bring expenditures into line with contributions, some stations will need to be discontinued. This survey helps to make this decision.

Address all mail to *The Mennonite Hour* *The Way to Life*, Harrisonburg, Va.



Kitchener, Ont.—CKKW, Kitchener, will be discontinued with the Feb. 21 release of *The Mennonite Hour* because of duplicating coverage with CHML, Hamilton, each Sunday morning at 7:30.

San Juan, Puerto Rico—*The Way to Life* is being discontinued on WHOA, San Juan, because of poor release time (5:45 a.m., Monday). Discontinuing broadcasts is part of an over-all effort to make maximum use of MBI contributions. Any suggestions readers may have to help evaluate releases would be greatly appreciated.

Washington, D.C.—Don Augsburg, chairman of *The Mennonite Hour* (English) committee, and Harrisonburg staff members represented Mennonite Broadcasts at the eighteenth annual convention of National Religious Broadcasters here, Jan. 24-26. Present were religious broadcasters from the U.S. and abroad, senators,

congressmen, and representatives of commercial broadcasting. John David Yoder represented Rock of Ages, Warwick, Va.

Aibonito, Puerto Rico—Lester Hershey, Luz y Verdad radio speaker, is serving five Dominican Republic churches as evangelist Jan. 29 to Feb. 22 at their invitation. Pray that he might have liberty in preaching and that fruit might abound.

Lansdale, Pa.—Ralph's Supermarket, Lansdale, Pa., and Herald Book Store, Souderton, Pa., sponsor *Heart to Heart*

and *The Mennonite Hour* respectively on WBVO-FM, Boyertown, Pa. (107.5 on the FM dial). *Heart to Heart* is heard at 10:45 a.m., Saturday, and *The Mennonite Hour* at 1:00 p.m., Sunday.

Niagara Falls, N.Y.—WHL, Niagara Falls, now airs *Heart to Heart* at 11:15 a.m., Saturday, instead of 9:15 a.m., Wednesday.

Moose Jaw, Sask.—CHAB, Moose Jaw, releases *The Mennonite Hour* at 2:30 p.m. CST, Sunday, instead of 7:30 a.m.

Health and Welfare Committee Meets

Kansas City, Mo.—The Health and Welfare Committee met here Jan. 31 just prior to the annual meeting of the Association of Mennonite Hospitals and Homes and the American Protestant Hospital Association.

With the Mission Board Executive Committee present, the committee:

—Recommended signing the La Jara, Colo., hospital contract and appointing of Wayne Miller as administrator to facilitate recruitment and hiring of needed personnel. Target date to begin operation: July 1, 1961.

—Discussed relationships of La Jara hospital operation with church development, the home missions and evangelism office, and the Colorado overseer.

—Heard E. C. Bender's report on the White House Conference on Aging (a full report will appear soon in the *GOSPEL HERALD*), and authorized planning for a church conference on aging in co-operation with other Mennonite Church groups interested in this area of concern.

—Approved with appreciation Allen Erb's report as chairman of Schowalter Villa board, outlining current financial status, building progress, and response of potential residents to date.

—Received a report on the Denver chaplaincy and encouraged the committee to continue its administration of the program and study of the most effective way to administer the program.

—Authorized further study and work with other groups interested in a retirement home in the Goshen, Ind., area.

—Heard a report on the need for an administrator couple for the Sunset Home at Geneva, Nebr.

—Discussed a rehabilitation center or "halfway house" for parolees or ex-convicts, and indicated willingness to undertake work if directed to do so by the Board Executive Committee.

—Heard a report from the Eureka, Ill., home regarding its plans for a nine-month in-service training program for handicapped girls and another from Froh Bros. Homestead, Sturgis, Mich., indicating desire to move in this direction. (See news note elsewhere.)



Members of the Health and Welfare Committee present at the recent Kansas City, Mo., meeting were (standing, l. to r.) W. J. Dyer, Ray Ulrich, Howard Yoder, J. D. Graber, ex-officio member; Allen Erb; (seated, l. to r.) E. C. Bender, Secretary for Health and Welfare; Wilson Hunsberger; E. P. Miner, M.D., chairman; Lester Glick, vice-chairman; and H. Ernest Bennett, ex-officio member.

—Agreed to accept responsibility for the Mathis, Texas, Maternity Home. Begun on voluntary service initiative in 1954 and built by a community corporation, the Maternity Home is now paid for and long-term administration needs to be provided.

—Received a report of Sunshine Children's Home, Maumee, Ohio, plans for another wing. A number of Sunshine Home children are now arriving at an age of physical maturity which by state law prevents their being cared for in living facility with smaller children. With no place to send them, the Home plans to develop a new facility for older children.

—Approved La Junta, Colo., Hospital plans for community solicitation for a new geriatrics wing to meet the enlarged need among the aging of the area. A few years ago, the former sanatorium was remodeled for a nursing home. Since that time it has been operating at full capacity and has one section of the main hospital building.

—Accepted a report from Luke Birky, administrator, on the La Junta Practical Nursing School.

—Accepted a report from Samuel Janzen on Mountain View Nursing Home, Glenwood Springs, Colo.

—Heard of Pitkin County, Colo., work toward a new hospital at Aspen. The new building is scheduled to open in August.

—Reviewed the Eureka, Ill., plan for development of its facilities in order to broaden retirement services.

Health and Welfare

Eureka, Ill. —A new in-service training program for mentally retarded girls was begun Feb. 6 at the Mennonite Home for the Aged. The Eureka home is co-operating with the Illinois Division of Vocational Rehabilitation on the pilot project.

During the first, individual evaluation, phase each girl will have opportunity to work in food handling, housekeeping, and patient care. In the second, intensive training, phase each girl will train in the area in which she is most likely to succeed and enjoys most.

Edna Zehr, matron and dietitian, and Mrs. John Hartzler, R.N., nursing supervisor, will carry primary training responsibility. The girls will be living with the Harter sisters of Eureka during their training.

After training, each girl will receive a certificate of training to enable her to take another job. Two girls have been accepted to begin the program.

WMSA

Bronx, N.Y. —The Mennonite House of Friendship sent for WMSA materials recently. On Jan. 27, they were scheduling their first "all ladies' meeting," and they wanted up-to-date information about WMSA. We hope for a full report of their gathering and will share it with you when it comes.

South Bend, Ind. —The new Mennonite Fellowship here sent out a call for speakers to present WMSA to their women's meeting. Two went and found a warm welcome on a cold night. Eight ladies, ranging from a young mother to a much-appreciated grandmother, are ready to organize a fellowship meeting. What would you tell them? This is what was advised: Go slowly. Get acquainted. Be honest, each one, about what this evening needs to supply in your life. Don't be traditional —make it fit this group's deepest needs. Aim for quality in your meeting and the statistics will take care of themselves. Don't hurry! Better to build slowly the fellowship all of you need than to hurry into something that doesn't satisfy and has to be remodeled soon.

Virginia —Virginia's Missionary Light paper reports that 80 women and several men met at Virginia Mennonite Home to consider organizing an auxiliary there. After discussing needs which women can fill in "plus service" at that institution, a temporary committee was elected. Sister Emma Horst, as chairman of the committee, then presided for the balance of the meeting. Discussion was on whether this project should be a new organization or simply be incorporated under WMSA. The group voted in favor of working with WMSA.

Preston, Ont. —Mrs. Harold Groh recalls a "mountaintop experience" on the World Day of Prayer.

"It happened in London, England, on the World Day of Prayer, and I shall never forget it. Since it wasn't possible for us to gather with others in the church when

prayer was 'wont to be made,' we planned a service of our own in our home. There were just seven of us, representing as many countries.

"Have you prayed audibly in a foreign language when you were just learning it? We didn't either! Each of us expressed our worship in our mother tongue. None of us understood all the prayers, as they were offered in Hindi, Swahili, Kikuyu, German, and English. But God heard and understood; His presence was manifest in our midst.

"As we rose from our knees, one young believer remarked, 'That's the first time I ever prayed a public prayer.'

"My heart welled with joy as I thought, 'This is a foretaste of heaven.'

World Day of Prayer this year is Feb. 17.

General Relief and Service News

Fayette County, Tenn. —Evicted Negro sharecroppers recently received a truckload of approximately two tons of food and clothing from the North Newton MCC Relief Center. The shipment, which left Newton Jan. 23, was delivered by Walter Neufeld, Albert Ediger, and Peter Froese.

Akron, Pa. —Orientation school for 21 outgoing workers opened Jan. 25. Much of the one and a half week period is spent studying the philosophy and service program of MCC and practical aspects of particular assignments. Guest instructors for this school are David Habegger, pastor of the First Mennonite Church, Allentown, Pa., and Ray Bair, pastor of the Beech Mennonite Church, Louisville, Ohio.

Bluffton, Ohio —A mid-term conference for European trainees now in the States will be held on Feb. 17-19. David Habegger, Allentown, Pa., will be the speaker at the conference and Robert Kreider, Bluffton, Ohio, will lead group discussions. The trainees will give a public program in the Grace Mennonite Church, Pandora, on Sunday night, Feb. 19.

I-W Services

South Bend, Ind. —Recently the thirteen I-W's who work at the Memorial Hospital were invited to the home of I-W Sponsor Carl J. Rudy for a social.

Upland, Ind. —I-W involvement at Taylor University will be coming to a close.

This is another move toward encouraging young men to enter one of the 80 recommended locations for I-W work. Each of the service counselors appointed by district conferences has this list of recommended institutions. Locations are recommended on the basis of good personnel relationships, meaningful work assignments, and proximity to a Mennonite congregation.

New York City, N.Y. —I-W Sponsor John Kravbill reports that there are no regular I-W unit activities here as such since most of the fellows take an active part in the program of one of the local churches and are taking evening classes at one of the universities. John Martin, I-W Director (who accompanied a I-W orientation group to New York City on a weekend tour recently), commented that the usual practice of having I-W's meet with the orientation participants during the Sunday morning service was impossible in New York because practically all of the I-W's were teaching Sunday-school classes or held other responsibilities in church!

Salunga, Pa. —Norman Shenk, I-W Counselor, visited I-W units in Portland, Maine; Hanover, N.H.; Boston, Mass.; and New York City Jan. 21-23, 1961.

Salunga, Pa. —About 20 sponsors attended a I-W Sponsors' Workshop on Jan. 13. The morning session was given to a discussion of the new I-W program. In the afternoon, discussion centered around the new tasks for sponsors. District conferences represented were Allegheny, Lancaster, Franconia, Virginia, and Washington-Franklin County.

Elkhart, Ind. —Twenty-three young people spent Jan. 20-25 in the second orientation school held here. They went to Indianapolis, Ind., for a service tour, where they visited Indiana University Medical Center and heard a talk by Major Warner, from the State Selective Service office, on "What Selective Service Expects of I-W Men." On Saturday evening, the group presented the program at the Wheeler Rescue Mission in Indianapolis. The last three days of this period were spent in classroom discussions on subjects relevant to I-W experience. The men and women in this group came from Indiana, Ohio, Pennsylvania, New York, Wisconsin, Michigan, and Illinois.

Home Missions

Chinle, Ariz. —Mrs. Naswood Burbank was scheduled for a hernia operation on Feb. 2. Naswood Burbank's ordination is scheduled for Sunday, Feb. 19.

Bronx, N.Y. —The Mennonite House of Friendship held afternoon services at Welfare Island on Jan. 22. Milagros Mernandez and Mildred Diaz were in charge.

Hannibal, Mo. —Allen Erb is scheduled to bring messages from 1 Thessalonians at the annual Bible Conference, Feb. 24-26, at Lyon Street Mennonite Church here.

St. Louis, Mo. —One person was brought into fellowship of Bethesda Mennonite Church Jan. 22 through baptism.

Your Treasurer Reports

Missions Week Contributions February 3

Last Year	This Year
\$143,417.21	\$199,619.87
Final figure for last year	\$155,838.36
This year's final figure	P

—H. Ernest Bennett, Treasurer.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Liem Kie Djan, business manager of The Christian Literature Society in Indonesia, began studying operating policies and management controls at Mennonite Publishing House last week. He plans to continue his observation for approximately six months.

Bro. Ralph Hernley, Production Manager of Mennonite Publishing House, is on leave of absence for at least a year. During this period he is working for Mennonite Mutual Aid in setting up ways to coordinate their field services. Bro. Stanley E. Yoder is serving as Acting Production Manager for the House.

Brothers in Christ, the English translation of a book about the early Anabaptists by Fritz Blanke, will be published by Herald Press early in March. It was originally published in 1955 by Zwingli Press, Zurich, Switzerland.

Bro. George R. Smoker, Tanganyika, delivered the morning sermon at Calvary, Los Angeles, Calif., Jan. 23.

Bro. John Hostetler, Beaver, Ohio, has been licensed as a minister to serve the Beaver congregation in southern Ohio.

Bro. Lloy Kniss, Ellicott City, Md., and Bro. Andrew Hartzler, Newport News, Va., were featured speakers in a weekend conference at National Heights, Richmond, Va., Jan. 27-29.

Bro. Russell Schnell, missionary to the Congo for more than 30 years, reported on the Congo situation to the Shore, Shipshewana, Ind., congregation, Jan. 29.

Don Colfant, superintendent of the Haven of Rest Rescue Mission, Battle Creek, Mich., spoke to the Shore, Shipshewana, Ind., congregation on Jan. 22.

Bro. Glen Richards, Wayland, Iowa, who has been serving as licensed minister at the Pleasant View Church, Mt. Pleasant Iowa, was ordained to the ministry on Jan. 29 by Bro. Vernon Gerig, assisted by Bro. Herman Ropp, Bro. Simon Gingerich, and Bro. Willard Leichty.

The evening service at Orrville, Ohio, on Jan. 29 was given by the Longenecker, Winesburg, Ohio, congregation. Bro. Albert C. Slabach preached.

The Mennonite Federal Credit Union of La Junta, Colo., held its second annual

meeting Jan. 20. It has a membership of 106 and assets of more than \$10,000. Bro. Derald Brenneman is the new president of the organization.

The Walnut Creek, Ohio, Church accepted responsibility for the spiritual care of the Oak Hill Evangelical United Brethren Church, Millersburg, Ohio, beginning Jan. 8. Eight families from Walnut Creek are commuting to Oak Hill to assist the local group in carrying on this work.

Bro. Paul Peachey, Washington, D.C., former MCC worker in Japan and professor at E.M.C., spoke in a union service at the Gospel Center, Kansas City, Mo., the evening of Jan. 29. He addressed the Kansas City Mennonite Ministerial Fellowship the next day.

The March issue of *Christian Living* contains the first of three articles entitled "It's an African Bible." These articles are written by Levi Keidel, Jr., who observed African tribal practices firsthand while serving as a missionary in the Congo. He shows that some of the practices mentioned in the Bible which seem unusual to us make good sense to Africans.

Bro. Alva Swartzendruber, Hydro, Okla., preached at Argentine, Kansas City, Kans., on Feb. 5.

Bro. Don Brenneman, Chicago, Ill., preached on "Receiving and Revealing the Word" at Bay Shore, Sarasota, Fla., Jan. 8. Bro. John Otto, Leonard, Mo., and Bro. Homer North, Nappanee, Ind., preached there on Jan. 15.

Bro. Levi Bontreger, Middlebury, Ind., showed pictures of missions in South America at Mt. Joy, Optimus, Ark., Jan. 29.

Bro. J. Ross Goodall, Tampa, Fla., was guest speaker at Thomas, Thomas Mills, Pa., on Feb. 9.

Bro. Alvin Miller was ordained to the ministry at Birch Grove, Port Allegany, Pa., Feb. 13.

Bro. Lawrence Brunk, Argentina, led the midweek meeting at Scottdale, Feb. 8. Sister Dorothy Brunk was speaker at the World Day of Prayer services there on Feb. 9.

New members: one by baptism at East Goshen, Jan. 22; two by baptism and one by transfer at Skippack, Pa., Feb. 5; fourteen by baptism at Riverview C.M., White Pigeon, Mich., Jan. 29; four by baptism at Hi-Way Chapel, East Greenville, Ohio, Dec. 11; five by baptism at Lysinde, Lyndhurst, Va., Jan. 22.

Saginaw, Mich., Rescue Mission Superintendent Don Price preached at North Clinton, Wauseon, Ohio, Feb. 5.

Bro. Richard E. Martin, Elida, Ohio, spoke to the Wapakoneta, Ohio, Christian Businessmen's Meeting on Feb. 8.

Bro. Lucio Casas was licensed for the ministry at America, Argentina, on Jan. 29. Bro. Frank Byler, president of the Argentine Conference, conducted the licensing service and preached the sermon.

Bro. Philip Miller, Fentress, Va., preached at Plato, Lagrange, Ind., Feb. 5.

Co-operative Study Enjoyed in Indiana

A joint Christian Service Training series for the Mennonite churches of the Fort Wayne, Ind., area was held at the Cuba Conservative Church, Grabbill, Ind., each Monday and Wednesday evening, Jan. 9-25. The 158 who enrolled were able to choose two courses from the eight offered: Mennonite History and Genesis, by John C. Wenger; Missions Survey and Missionary Education in the Congregation, by Boyd Nelson; The Sermon on the Mount and Teaching of Adults, by Wilbur Hostetler; Teaching of Children, by Mary K. Nafziger; and Philipians, by Virgil Vogt.

Those who attended represented the following congregations: Cuba, 68; First Mennonite, 31; Leo, 30; Lost Creek (Ohio), 10; Berne Conservative, 6; Fairhaven, 4; New Bethel, 2; Anderson, 1; Fort Wayne General Conference, 1; others, 5.

Many expressed appreciation for a better understanding of the Mennonite heritage, a deepening sense of mission, a more intimate acquaintance with the Word, and the healthy interaction between the various congregations. It was unanimously felt that such a series should become an annual affair in the Fort Wayne area.

Announcements

Missionary Day speakers: March 5—S. J. and Ida Hostetler, Ghana, at Orrville, Ohio. William Hallman, Argentina, at South Union, West Liberty, Ohio.

March 12—Victor and Viola Dorsch, Somalia, at Glen Allan, Ont. Mark Lehman and team, Rehoboth, St. Anne, Ill., at Arthur, Ill. Samuel and Ella May Miller, Harrisonburg, Va., at Barrville, Belleville, Pa.

Omar Eby, Somalia, at Mt. Vernon Chapel, Oxford, Pa., Feb. 11.

C. K. Lehman, Harrisonburg, Va., in Bible Conference at Manson, Iowa, March 11-14, speaking on "The Holy Spirit."

East-Ohio Ministers' meeting and study week, at Beech, Louisville, Ohio, Feb. 28 to March 3. Guest speakers: J. Otis Yoder, Harrisonburg, Va., speaking on Divine Inspiration and the Revelation of John; and Harold B. Winn, pastor of the First Friends Church, Salem, Ohio, on the devotional life of the pastor. Local pastors will also serve.

Bible Conference, Central, Elida, Ohio, Feb. 26 to March 3. Guest speaker: Milton Brackbill, Paoli, Pa.

Ministers, reporting marriages to the GOSPEL HERALD should remember to give the mailing address of the newlyweds. They will receive a six-month complimentary subscription to the GOSPEL HERALD. Reporting forms are available from our office by request.

Harold Longenecker, Morton, Ill., at Congregational Mennonite, Marietta, Pa., evening of Feb. 19.

Watch for These—

The latest in our series on church vocations—Qualifications of the Church Worker, by Nelson Waybill; an article from the first issue of Family Worship—What Is Family Worship? by Russell Krabill; and an address given at MCC Annual Meeting in January—Children of Light in a World of Darkness, by Robert Kreider; all appearing in the next GOSPEL HERALD.

Weekend meeting at North Lebanon, Lebanon, Pa., Saturday evening, Feb. 25, and all day Sunday, Feb. 26. Speaker: Kenneth Brenneman, Ontario.

Evangelistic Meetings

Paul M. Miller, Goshen, Ind., at Evangelical Mennonite, Ft. Dodge, Iowa, March 2-5. E. M. Yost, Denver, Colo., at Hopedale, Ill., March 15-22. Allen Erb, Hesston, Kans., at East Holbrook, Chawar, Colo., March 19-26. Sanford Shetler, Hollsopple, Pa., at North Clinton, Wauseon, Ohio, March 24-31. Noah Hershey, Parkersburg, Pa., at Ephrata, Pa., March 29 to April 8. Glen Sell, Laytonsville, Md., at Mellinger's, Lancaster, Pa., Feb. 12-26.

TEACHING THE WORD

(Continued from page 145)

lowship prior to the program. Where facilities are available there might be a fellowship carry-in lunch at the church on these evenings. There is a difference between a church supper for fellowship and one designed to raise funds. It is the latter to which we object. We must remember that the church is a brotherhood and that the early church broke "bread from house to house, [and] did eat their meat with gladness and singleness of heart." There is great blessing in eating together in Christian fellowship.

On Home Night families could give the program. There could be discussions on child training or the family altar and messages on various phases of home life.

4. Use the "Builder." The new Builder magazine offers excellent suggestions to the committee planning the programs. Feel free to change and adapt these suggestions to meet your needs.
5. Plan for preaching. It has been demonstrated that churches that have preaching on Sunday evening have the best attendance. See the Builder for suggested sermon titles. Ask your pastor to preach. He will be inspired to know that you appreciate his preaching on Sunday evening.
6. Plan for all ages. Sometimes you may plan for separate sectional meetings—sometimes you may meet together.
7. Keep records. Keep a record of the persons who have served and when. Keep a record of those who were asked—but did not serve. In some way give everyone an opportunity to serve in one way or another.
8. Plan and pray. The Spirit of God must direct, inspire, and empower. One can have an elaborate organization, but if it is dead it will be no good.

The Lord is in favor of Sunday evening

services. Let us seek His direction that His name may be glorified and the church built up in the most holy faith.

Goshen, Ind.

TO BE NEAR TO GOD (Continued from page 147)

but the faithful promise of the Lord? By night his confidence is in the Lord; he seeks His presence early and late.

God our Father, grant us the peace and joy of Thy faithful presence. Though our way be unknown we praise Thee for the illumination of Thy Word.

Friday, February 24

Read Psalm 119:7-16.

For reflection: "Redeemer, I open wide my heart to Thee. . . Here, Lord, abide" (Luther-Winkworth).

The Holy One who spoke to Moses in the burning bush and who spoke to Job from out of the whirlwind, and came to Isaiah in a penetrating vision—Him man may ask to dwell within his heart. Not only may man come into the presence of God, but he may seek His coming into his life—a living flame within.

Lord, be the flame within us that we may be light in darkness, and love and compassion in the humid atmosphere of hate and distrust about us.

Saturday, February 25

Use hymn 25 (Church Hymnal), "Joyful, Joyful, We Adore Thee." Read Psalm 16:1-11.

For reflection: "In this presence is fullness of joy."

There is a time for quiet reverence and quiet waiting in the presence of God. There is also a time for song and rejoicing. Moments of worship come spontaneously to the believer when everyday language is inadequate for the expression of his deepest feelings of thanksgiving for the gifts of God's revelations of Himself. One of the best ways of expressing this worship is through the hymns of the church. The "Hymn to Joy" of Henry van Dyke is one of these hymns which expresses emotion as well as the deep convictions of faith.

Lord God, we praise Thee who art the source of our joy. May our rejoicing always be in the knowledge that all things belong to Thee and are sustained by Thee.

THIRTIETH ANNIVERSARY

(Continued from page 150)

Ukrainians, and other Slavs living in the major cities. Soon it spread to the various coal mining areas, where a great number of foreigners had found work. A spiritual revival took place there among Ruthenians, a Slavic people originating in the Carpathians, who manifested a burning thirst for the Word of God. In the few years before the war, a flourishing community came into being and developed in the mining area of La Louviere-Maurage.

The tragic events of World War II interrupted this effective work, and occasionally one would think that God's activity was to stop, but the Lord had His plan. As the Germans occupied not only the western but also the eastern countries of Europe, they brought thousands of prisoners of war and deported Russians and Ukrainians to Belgium to work in coal mines. They lived in barracks connected to the camp. The majority of these prisoners had never heard the Gospel. Driven by a deep love and at the cost of innumerable dangers, even the danger of death, Bro. Grikman distributed hundreds of copies of the Word of God, which many in fact took back home with them at the end of the war.

After the war, defeated Germany had a great number of prisoners, deportees, and other persons from east of the Iron Curtain who refused to return to their homes, preferring to remain as displaced persons in the West. The Belgian government, with a great need for workers in the mines, was one of the first to provide work for them under a two-year contract. Approximately 25,000 men, between the ages of 25 and 40, accepted work. They came to Belgium with all the members of their family, approximately 75,000 persons in all. These thousands were divided among the five mining areas of the country and housed in former prisoner of war camps. This was in 1947.

Looking forward to these refugees' potential departure, Mr. Grikman and his assistants immediately undertook an accelerated evangelistic effort in order to save the greatest possible number. Not only the preachers, but also other members of the church, even recent converts, assisted. After a hard day's labor, it was not unusual to see these Christian miners leave home by bicycle to visit the most distant camps spreading the Good News. God richly blessed these efforts and many joined the church.

In 1949 the mining work contract expired. Many of them found it possible to leave for other countries and a more healthy and less dangerous occupation. From year to year, their number increased and in this way 175 members of our church and a great number of "sympathizers," who later joined churches elsewhere, left the country. This was a great loss for the church in Belgium because the majority of those who left us were young and active members.

In spite of this massive exodus, the remaining congregations continued the work of evangelization and often filled the gaps. Sunday schools and youth groups are still active in the church. After the death of Bro. Charles Grikman, a great blow for the Slavic work, the church, which was scattered throughout Belgium, unanimously requested Vasil Magal to take the leadership as her second pastor.

Celebrating this thirtieth anniversary, raising our "Ebenezer"—thus far the Lord has helped us—we invite you to join our hymn of praise and thanksgiving.

TRAVELING WITH THE EDITOR

(Continued from page 140)

extend the greetings of the congress to the churches in North America.

During one of the intermissions the group gave special recognition to Pablo Cavadore for his many years of faithful witness. Bro. Cavadore is retired, but he has not ceased his witness in the Cordoba area, where he now lives. The group presented him with a beautiful maté set. One evening also, at the beginning of the service, they gave us a lovely vicuña poncho, with a scroll containing the signatures of all the donors.

The final session was held in the Trenque Lauquen church. I substituted for Bro. Graber in a mission sermon. The church was crowded.

ABIDING PRINCIPLES OF SEPARATION

(Continued from page 138)

the world that really appeal to him. He has not been anointed with the Spirit. His heart has never been circumcised. He has not yet experienced the divine unction. The law has not yet been written in his heart.

The consequence of this depravity is that the man of the world may talk much and loudly about high ideals, but he will lack the spiritual perception to really understand the law of God. He will carefully put a cultural veneer over his raw human passions and lusts, but he will not be in possession of that holiness without which no man shall see the Lord. Heb. 12:14. On the other hand, the child of God loves the Word of God and the law of God. He will delight in studying the Word. He will joyfully cling to the Word of his Lord, whether it seems practical or impractical. The ethic of the Christian is not adopted on the basis of prudence. The Christian bases his standards on divine revelation. For him it is enough to know the revealed will of God. Such a position is incomprehensible to the man of the world.

5. The values of the child of God and of the man of the world are sharply different.

The Apostle Paul has set forth this difference in a few well-chosen words. Of the members of the church he says, "We look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal" (II Cor. 4:18, RSV). This point of view is simply not comprehensible to the worldling. When Count von Moltke sat before his Nazi judge in 1945, the court seemed to sense something of this in von Moltke because, of the questions asked him, one of the most significant was this: "Do you take

your orders from Jenseits (beyond this world) or from Adolf Hitler?" Von Moltke was really pleased by the intense sharpness of the issue. In fact, so strongly did he feel on the subject that he was ready to die on just that issue. He wished to take his orders from Christ in preference to those of a secular earthly ruler. The man of the world is simply blind to this point of view.

Paul is daring enough to say that we have in our possession "a secret and hidden wisdom of God" (I Cor. 2:7, RSV). But he goes even farther. He actually explains the situation of the unconverted man. "The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned" (I Cor. 2:14, RSV). Why should a skillful surgeon, capable of earning \$50,000 per year or more, invest his life in a primitive tribe of people on the allowance of an ordinary missionary? The world is puzzled. Why should a young man who could rise to the top in scientific circles decide to enter seminary and prepare for the ministry? To the unsaved man this is sheer folly. The basic values of the Christian and of the non-Christian are sharply opposed.

6. The man in Christ derives his joy from a different sphere than the man of the world.

To put this in Biblical language, the Christian puts his mind on the things of the Spirit of God, while those who live according to the flesh put their minds on the things of the flesh. Rom. 8:5. Illustrations here are almost essential to make the truth live. The man of the world stumbles home at 2:00 a.m., feeling that he surely had a wonderful time with the "boys" (or perhaps with unconverted women). Whereas, if a Christian had been forced to accompany him all evening, he would have suffered most keenly from the conversation, behavior, and worldly associations. Conversely, when a Christian returns home from a spiritual life conference at which many people were saved, and vast numbers of young people took fundamental steps forward in their lives, the Christian is overflowing with joy so much that he can hardly contain it all. But had the worldling been forced to participate in the meeting, he would have been most miserable.

The only thing worse than hell in the next life for the unconverted man would be heaven. There has to be a separation. Sin compels it. The sinner cannot endure that which is the highest pleasure of the regenerated: the holy fellowship of the believer with his Lord. Once the convert has been spiritually enlightened, has tasted the heavenly gift, has shared in the Holy Spirit, has experienced the goodness of the Word of God and the powers of the age

to come, anything the world has to offer has a stale taste. Heb. 6:4, 5.

7. The treasures of the believer and those of the unbeliever are different.

The chief difference is that the latter class lay up treasures on earth. They invest in houses and lands, they build financial empires, they hoard money, they accumulate what most people cannot afford—original copies of great paintings, for example. They drive cars of distinction. They wear clothing of distinction. They dwell in mansions of distinction. They go on trips which reveal how wealthy they are. Incidentally, they imitate on a smaller or larger scale a certain wise man who proved to be a fool: Solomon by name. For in the end, because man is made in God's image—although sin has corrupted his nature—yet the pleasures of this world leave an empty feeling in one's soul. No one is less happy than the wealthy fool who has everything he wants and then is miserable.

The happy people are those who have found Christ as Saviour and Lord. These joyous disciples take seriously the word of their Master not to lay up treasures on earth, but to lay them up in heaven. "For," said Jesus, "where your treasure is, there will your heart be also" (Matt. 6:21). These people also live in houses, wear warm clothing, eat wholesome food, etc., but all these things are secondary. They live to promote the cause of Jesus Christ. Although they are not well-to-do financially, they give sacrificially in order that the work of the Lord may move ahead. The budget of the local church, the cause of Christian education of the young, the missionary enterprise, the project of Bible distribution—these and many other causes engage their hearts. Food, clothing, and shelter are minor incidentals. The cause of Christ (that is, the mind of the Spirit) is fundamental. What a contrast there is in the treasures of the Christian (just examine the check stubs of his tithes and offerings) and of the non-Christian!

8. Is the body an instrument of physical thrills or the temple of the Holy Spirit?

We must of course be careful not to go to the opposite extreme here by opposing that which is pleasurable simply because we enjoy it. God has made us in such a way that there are many legitimate pleasures associated with the body. Enjoying good food is not wrong, provided it is not carried to gluttony. Enjoying the warmth of a fireplace on a cold winter night is legitimate, provided God has not sent us on an errand at that particular time. And so with all the pleasures of the body. Being pleasant does not make anything sin. But pleasure is and must ever be secondary in the life of the disciple. He must stand ready to endure hardness as a good soldier of Jesus Christ. II Tim. 2:3. More than that, he must ever be prepared for

outright suffering, when such suffering lies in the path of duty. We must through much tribulation enter into the kingdom of God. Acts 14:22. Jesus sends us out as sheep in the midst of wolves. Matt. 10:16. We must be prepared to suffer for righteousness' sake; if so, Scripture pronounces us blessed. I Pet. 3:14.

The flesh, of course, shrinks from the cross. Men of the world may be prepared to die in the midst of fighting for what they consider honor and justice; they enjoy the taste of killing with all the glory that worldly governments confer upon military heroes. But to accept unjust suffering willingly and meekly as did our Lord, and not to retaliate, seems a doctrine of weakness to many men of the world. Unconverted men glory in their "freedom," although they have never truly been set free from sin and self by Jesus Christ. As a part of this freedom they consider it nobody's business but their own what they do to and with their body. They gladly walk a mile for a cigarette. Using tobacco is their own prerogative. Even if there is a high incidence of lung cancer among long-time heavy smokers—and a price which is still paid oftentimes when the heavy smoker later quits—they continue to smoke because they enjoy the feel of the cigarette in their lips and the taste of the smoke.

But the New Testament apostles do not bow down to the idol of personal pleasure. They live by principle. So Paul does not say, if impurity of life is pleasurable to the flesh, go ahead and enjoy your liberty! Rather, he argues eloquently for the principle of personal holiness on the ground that the Christian's body is the temple of the Holy Ghost. I Cor. 6:12-20. He also sees a certain dignity about this temple which makes it unthinkable to become a slave to anything. I Cor. 6:12.

9. How is the tongue to be used?

The man of the world uses it to express his personality, profane and impure though his mind may be. All the filth of his wicked heart is revealed by his untempered speech. The sins of the tongue are legion: boasting, swearing, cursing, gossiping, slandering, telling impure stories. Once again the man who is unconverted resents any attempt to curb his speech.

But the Christian disciple seeks to use his lips to praise God and to evangelize his unsaved friends, and to edify the church. The Christian is perfectly free to express the concerns of a born-again heart. He will sincerely desire to give a winsome witness to Jesus Christ. Men say that silence is golden. But the Scripture says that a word fitly spoken is like golden apples in silver bowls. Prov. 25:11 (German). What a contrast there is between a loud, boastful, profane man, and a quiet

man whose words are well chosen and pure, a man whose words reveal him as a person who loves the Lord and wishes to witness for Him!

10. Christians and unbelievers are even different in their dress.

They are not different in the sense that Christians are distinguishable from sinners by wearing clothing from a bygone day, but from the fact that the Christian follows different standards in his attire. The unbeliever may dress to display wealth, or to display physical attractiveness to the opposite sex. The Christian will dress in such a way that it is evident that he is not placing clothing very high in his scale of values. He does not have any interest in aping the latest fads. He does not depend upon what he puts on for his "beauty." The "adornment" of the child of God is a meek and quiet spirit, which in the sight of God is a great price. I Pet. 3:3, 4. The Christian woman, for example, does not depend upon her hairdo for her attractiveness (in the good sense), nor upon "gold or pearls or costly attire" (I Tim. 2:9, RSV).

The outcome of these differing principles is that Christians who are following the spirit of the New Testament in their outward appearance are strikingly different from those who follow the princes of fashion in Paris or New York. Just the one principle of modesty has tremendous implications for the clothing of the Christian woman. And what about simplicity? Here we have an excellent opportunity to manifest what it means to be a disciple of the lowly Nazarene. A well-educated German priest spoke to me in Europe about the plain coat, for example (before I wore one). He saw pictures of Mennonite professors wearing plain coats. He said, "Es ist eine Mahnung." He seems to have meant that dress of this type is a rebuke to the world for its pride and outer adornment.

11. Finally, there is a sharp separation between the man of the world and the one who is in Christ in their attitudes toward unjust suffering.

He who is not a born-again child of God is quick to assert the principle of legitimate self-defense. Who, he asks, is stupid enough to meekly allow himself to be injured or killed? To him it is simply self-evident that one should destroy an evildoer before he harms himself or his loved ones. Anything else seems to him to be sheer insanity. Likewise, he cherishes the right of legal redress, litigation.

But what does the New Testament have to say to the Christian? We are not to resist an evil man, declared Jesus. Matt. 5:39. We are rather to turn the other cheek to him who smites us. We are to imitate our beneficent Father in heaven,

who showers His blessings alike upon those who hate Him and those who love Him. In short, we are to be perfect in love as God is. Matt. 5:48. Christians are not to take vengeance but are to give place unto God's wrath; they are to show love to their enemies, to overcome evil with good. Rom. 12:18-21. Although Christians walk through this life in the flesh, they do not war according to the flesh, for their weapons are not carnal. II Cor. 10:3, 4. The servant of the Lord is not to strive, but to be gentle to all men. II Tim. 2:24. The Christian shall not render evil for evil, but rather blessing; for we are called to suffer. I Pet. 3:8, 9. The divinely intended pattern for the Christian is none other than the Lord Jesus, who "when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2:23).

After this brief review it should be evident that to have a Christian separation from the world, we must be born-again Biblical Christians. We must not be human imitators of Christ; rather, we must be divinely transformed by the Spirit of Christ. We must be spiritually delivered from this present evil world. We must belong to the Lord, body, soul, and spirit. Nothing less than sound Gospel teaching and preaching can produce such Biblically separated children of light. May we be faithful in employing spiritual means to meet spiritual problems. Biblical separation is not the rejection of science and inventions, nor is it the maintenance of a cultural status quo. It is rather the sharp separation of those who know God and love and serve Him from those who are still without God and without hope. God help us to see the issues as He sees them.

Goshen, Ind.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Allebach, Darwin and Lorraine (Leatherman). Telford, Pa., third daughter, Grace Darlene, Jan. 19, 1961.

Amstutz, Mahlon and Judy (Ebersole), Denver, Colo., third child, first son, Rodney Dale, Jan. 25, 1961.

Bomberger, James R. and Doris (Good), Mt. Joy, Pa., second child, first daughter, Catherine Elizabeth, Jan. 16, 1961.

Evans, Earl and Ruth (Kirkendall), Elida, Ohio, first child, Stephen Mark, Dec. 14, 1960.

Hochstetler, Clyde W. and Shirley Jean (Yoder), Shipshewana, Ind., first child, Brent Wayne, Jan. 24, 1961.

Hollinger, I. Wilmer and Ruth (Sauder), Goshen, Ind., third child, first son, Kenneth Wilmer, Jan. 24, 1961.

Hunsberger, Sharon L. and Gladys (Allebach), Harleysville, Pa., first child, Galen Leverage, Jan. 15, 1961.

King, Harold and Martha (Shetler), Denver, Colo., first child, Randall Scott, Dec. 31, 1960.

Larrew, James and Alma (Miller), Beaver, Ore., fourth child, second daughter. Sharon Dawn, born Feb. 1, 1939; received for adoption, Jan. 11, 1961.

Lehman, Martin H. and Elsie (Rohrer), Pottsville, Pa., fourth child, second son, Stephen R., Jan. 20, 1961.

Martin, Lehman and Corinne (Martin), Greencastle, Pa., fifth child, second daughter, Judith Ann, Jan. 22, 1961.

Miller, Allen and Mildred (Schlach), Lima, Ind., second child, first son, Timothy Allen, Jan. 6, 1961.

Miller, Andrew G. and Naomi (Siegrist), Manheim, Pa., first child, Merle Lamar, Jan. 12, 1961.

Miller, Vern and Helen (Hostetler), Cleveland, Ohio, a daughter, Rochele Dawn, Jan. 25, 1961.

Nofziger, Dean and Janeth (Nofziger), Wauseon, Ohio, second daughter, Brenda Kay, Nov. 22, 1960.

Sensenig, Robert L. and Rhoda M. (Boll), Manheim, Pa., sixth child, third daughter, Brenda Marie, Jan. 24, 1961.

Shawalter, David and Rhoda (Swartzentruber), Rowdy, Ky., eighth child, sixth son, Joseph Ralph, Dec. 26, 1960.

Snader, John L. and Evelyn (Spangler), Denver, Pa., second living son, Dale Lynn, Jan. 21, 1961.

Swartley, James and Arlene (Leatherman), Dublin, Pa., fifth child, second son, Daryle Ray, Jan. 21, 1961.

Weaver, David M. and Lizzie (Horst), Vienna, Ill., fifth child, third daughter, Elizabeth, Jan. 21, 1961.

Weaver, Henry, Jr., and Mary (Eby), Goshen, Ind., third and fourth children, third daughter and first son, Debora Jean and Joseph Donald, Jan. 24, 1961.

Yoder, Marion and Regina (Miller), Middlebury, Ind., second child, first son, Alan Eugene, Jan. 20, 1961.

Yutzy, Ernest and Marilyn L. (Brenneman), Kalona, Iowa, fourth child, third daughter, Jo Ann, Jan. 14, 1961.

Zehr, Allen and Carol (Miller), Lagrange, Ind., first child, Sandore Lee, Nov. 26, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Eby-Shawalter—Ira Eby, Hagerstown, Md., Reiff's cong., and Mary Emma Shawalter, Harrisonburg, Va., Trissels cong., by Richard E. Martin at the home of the bride's sister in Park View, Dec. 18, 1960.

Gaines—Wicker—Harold Gaines, Baptist Church, and Betty Jean Wicker, Ninth Street Mennonite Church, Saginaw, Mich., by LeRoy Bechler at the church, June 18, 1960.

Gehman—Moyer—Ray H. Gehman, Telford, Pa., Franconia cong., and Louise H. Moyer, Morwood, Pa., Rockhill cong., by Curtis Bergey at Rockhill, Jan. 14, 1961.

Gingerich—Hershberger—Peter D. Gingerich and Pauline Hershberger, Lynnhaven (Va.) C.M. cong., by Simon Coblenz, Nov. 24, 1960.

Grassel—Shreiner—Thomas D. Grassel, Conecota, Pa., River Corner cong., and Geraldine F. Shreiner, Bird in Hand, Pa., Groffdale cong., by Mahlon Witmer at Groffdale, Jan. 28, 1961.

Martin—Martin—Edward N. Martin, East Earl, Pa., Weaverland cong., and June N. Martin, Narvon, Pa., Metzler's cong., by Mahlon Witmer at Metzler's, Jan. 14, 1961.

Martin—Sensenig—James W. Martin and

Arlene W. Sensenig, both of the Martindale cong., Ephrata, Pa., by J. Paul Graybill at the church, Dec. 31, 1960.

Ropp—Brenneman—Daniel Ropp, Wellesley, Ont., Maple View cong., and Shirley Ann Brenneman, New Hamburg, Ont., Steinman's cong., by Orland Gingerich at Steinman's Oct. 8, 1960.

Willard—Kaufman—Robert Willard and Ruth Kaufman, Benton (Ind.) cong., by Robert Hartzler at the Eighth Street Mennonite Church, Dec. 17, 1960.

Yoder—Miller—Amzie Yoder, Millersburg, Ind., and Fannie Ellen Miller, Middlebury, Ind., both of the Woodlawn A.M. cong., by Elam Hochstetler at the church, Nov. 24, 1960.

Zimmerman—Weaver—Amos Zimmerman, Hinkletown cong., Ephrata, Pa., and Marian B. Weaver, Martindale cong., Ephrata, Pa., by J. Paul Graybill at the bride's home, Jan. 1, 1961.

Anniversaries

Herman. Charles Herman and Clara McGrew were married on Jan. 1, 1911, at the Mt. Hope Lutheran Church, Mt. Hope, Ohio, by F. C. Jordan. Open house was held on Jan. 1, 1961, at the home of their daughter Mabel—Mrs. Carl Mishler, Dalton, Ohio. The Hermans also live at Dalton. They have 4 children (1, Los Angeles, Calif.; Howard and Robert, Sarasota, Fla.; and Mabel—Mrs. Carl Mishler, Dalton) and 13 grandchildren.

Kaufmann. Aaron Kaufmann and Magdalena Birky were married at the Hopedale, Ill., Mennonite Church on Jan. 1, 1908, by the bride's father, John C. Birky. They observed their 53rd wedding anniversary quietly on Jan. 1, 1961. They have 7 children (Pearl, Normal, Ill.; Mrs. Erma Hanks, Utica, Kans.; Gladys, Chicago, Ill.; Melvin, Minier, Ill.; Mrs. Dorothy Miller, Dearborn, Mich.; Russell, Galesburg, Ill.; and Dale, Grafton, N. Dak.) and 12 grandchildren. They are members of the New Castle Bible Church near Mackinaw, Ill.

Kennel. Bishop John A. and Emma Kennel, Parkesburg, Pa., observed their golden wedding anniversary on Thanksgiving Day, Nov. 24, 1960, at the home of one of their daughters. They have 6 children (Lena, Ada, Minerva, John, Jr., Rebecca—Mrs. Elmer Beiler, all of Parkesburg; and Mary Emma—Mrs. Ephraim Nafziger, Cochranville, all of whom were present for the occasion) and 11 living grandchildren. Over 100 friends and relatives attended and extended their congratulations and best wishes. Bro. Kennel served the Millwood congregation as minister since 1917, and as bishop since 1926.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bare, Anna, daughter of John A. and Anna (Kilmer) Holdeman, was born Feb. 9, 1883, in McPherson Co., Kans.; died at Pryor, Okla., Jan. 7, 1961; aged 77 y. 10 m. 29 d. On Feb. 16, 1910, she was married to Mahlon George Bare, who survives. Also surviving are 2 daughters and 6 sons (Salome—Mrs. Clarence Graber, Mt. Pleasant, Iowa; Richard, New Carlisle, Ohio; Melvin, Kalona, Iowa; John, Fairfield, Iowa; Ben, with the armed services in Germany; Kathryn—Mrs. Frank Heyda, Grenada

Hills, Calif.; Tilman, Pryor, Okla.; and Harry Titus, Adair, Okla.), 2 grandchildren, one brother (Amos, Washington), and one sister (Katie—Mrs. Jonas Ratliff, Kansas). Three sons and one daughter preceded her in death as infants. At various times they lived in Kansas, Iowa, and Oklahoma; at the time of her passing she was a member of the Oak Grove Church, Adair, Okla. Services were conducted Jan. 11, in charge of Richard Birky and Joe Hartzler; interment in Zion Mennonite Cemetery, Pryor, Okla.

Brewer, Nancy Jane, was born Jan. 1, 1873, in Indiana; died Jan. 11, 1961, at Hutchinson, Kans.; aged 88 y. 10 d. In 1891, she was married to William S. Brewer, who died in 1933. Surviving are one daughter (Mrs. Ella Jordan, Hutchinson), 8 grandchildren, 14 great-grandchildren, and 6 great-great-grandchildren. One daughter preceded her in death. She was a member of the Pershing Street Mennonite Church. Funeral services were held Jan. 14 at the Johnson and Sons Funeral Home, in charge of Sanford E. King; interment in Eastside Cemetery.

Eshleman, Laban Leshner, son of Christian H. and Elizabeth (Leshner) Eshleman, was born in Franklin Co., Pa.; died of a coronary occurred at his home near Maugansville, Md., Dec. 25, 1960; aged 73 y. 3 d. On Aug. 6, 1908, he was married to Anna M. Shafer, who survives. For six years he and his wife served as superintendent and matron of the Maugansville Home for the Aged. For several years, when their son, Dr. J. Lester Eshleman, Tanganyika, was home on furlough, they lived near Dillsburg, Pa., near their son. Upon their son's return to Africa, they moved to Maugansville. Surviving are 2 daughters (Beulah—Mrs. Silas Petre, Hagerstown, Md.; and Ada—Mrs. Kenneth Martin, Smithsburg, Md.), one son (Dr. J. Lester Eshleman, Tanganyika), 9 grandchildren, one great-grandchild, one sister (Mrs. Susan Hemlin, Maugansville Home), and one brother (Abner J. New Brighton, Pa.). One grandson preceded him in death. He was a member of the Miller Church. Funeral services were held Dec. 26 at the Paradise Church, with Moses K. Horst, Amos J. Martin, and Irvin S. Shank officiating.

Garber, Cora Catherine, daughter of Samuel and Mary (Snider) Grove, was born Sept. 27, 1874, at Benson, Ind.; died Jan. 17, 1961, at Alpha, Minn.; aged 86 y. 3 m. 21 d. On Oct. 10, 1893, she was married to Christian J. Garber, who survives. After their marriage they moved into a log cabin in the woods near Manelona, Mich. In 1895, they migrated to Minnesota, and established their home in Wisconsin Township. In 1897 a Mennonite church was begun in rural Alpha, at the present location of the church, and in March, 1907, the Garbers accepted added responsibility when Bro. Garber was ordained minister of the congregation. She is also survived by their 6 children (Lewis L. Woodburn, Ore.; Ethel—Mrs. Noah Landis, Wellman, Iowa; Frank E. and Emma—Mrs. Truman J. Johnson, Alpha; Charles L., Owatonna; and Mary—Mrs. Harold L. Ely, Conway, Kans.), 34 grandchildren, and over 70 great-grandchildren. On Oct. 10 the Garbers observed their 67th wedding anniversary. Sister Garber had been in frail health for many years, and gradually became weaker until death occurred at her home in Alpha. Funeral services were held at the Alpha Church, Jan. 20, in charge of Nick Stoltz and Fred Gingerich.

Schlosser, Daniel P., son of Mr. and Mrs. Jacob Schlosser, Harleysville, Pa., was born Dec. 3, 1943; died Nov. 25, 1960; aged 16 y. 11 m. 22 d. Funeral services were held at the Townemann Church, Nov. 29, in charge of Harold Fly and Ellis Mack.

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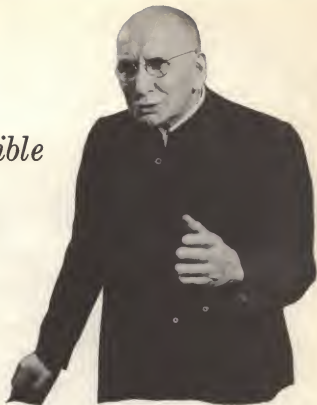
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The U.S. government announced that 150 young teachers and technicians would be sent to underdeveloped African countries this year as an experiment to test the administration's proposed "peace-corps" program. The teachers will undergo preliminary indoctrination and training at Makerere College in Uganda. They will be sent to Uganda, Kenya, Tanganyika, and Zanzibar.

Speakers in the National Association of Evangelicals (NAE), Grand Rapids, Mich., April 10-14, will include Carl F. H. Henry, editor of *Christianity Today*, and Harold J. Ockenga, pastor of the Park Street Church, Boston, Mass.

Sir Francis A. Ibiem, of Nigeria, one of West Africa's well-known Christian leaders, recently became the governor of his nation's Eastern Region. Sir Francis, who is chairman of the National Christian Council of Nigeria, presided over the first All-Africa Church Conference at Ibadan, Nigeria, in 1958. He was knighted for his achievements in hospital construction and administration when he was a missionary of the Presbyterian Church of Eastern Nigeria.

Early in December a 23-year-old student named Jack Muir was arrested by French authorities for conscientious objection. On Dec. 15, eleven persons were arrested under a banner, "For peace in Algeria and for civilian service." When questioned by police, all eleven identified themselves as "Jack Muir." They were jailed under the accusation of "vagabondage," a crime last identified in a provincial court ninety-seven years ago.

Billy Graham advised future ministers attending Southwestern Baptist Theological Seminary, Ft. Worth, Texas, to "stick to the Gospel" and forget about clever preaching. "There is power in preaching when we preach the cross. Don't rob the cross of its power."

American religious and voluntary groups distributed \$117,025,115 worth of food, clothing, and other supplies to needy persons overseas during the first six months of 1960. This was a 16 per cent increase over the amount sent during the first half of 1959. Of this amount, MCC sent \$911,071.

The Church of Jesus Christ of Latter-day Saints plan to launch a construction program of 250 chapels in Europe in 1961. They also announced plans for a new retirement center in Salt Lake City designed to accommodate sixty persons in thirty street-floor apartments.

Slurs against a Roman Catholic president resulted in the dismissal of Harry Benson, a high-school teacher in Boerne, Texas. He is alleged to have said, "Once you have a Catholic president, the country usually becomes corrupt." The school board decided that Mr. Benson had "lost the respect of his students" and that effi-



ITEMS AND COMMENTS

BY THE EDITOR

ciency had dropped to "zero." The superintendent added that the teacher "more or less" denied the remarks, insisting that the people "misunderstood" his comments.

A budget of \$4,307,000 for the work of the American Bible Society in 1961 was endorsed by the agency's Advisory Council in its 42nd annual meeting. This was an increase of \$300,000 over 1960. The council stressed that new and greater tasks face all Bible societies around the world because of such factors as "exploding population, the advance of literacy and learning, the new revolutionary moods and methods, the rise of nationalism, the resurgence of ancient religions, and the threat of nuclear destruction."

A group of Saskatchewan Mennonites have advertised that they are applying for a large tract of land in the Peace River country in northern British Columbia. There are 76 separate applications covering an area of between 320 and 640 acres each. The Peace River area is agriculturally rich and petroleum finds have been made there in recent years.

Richard Ambrose Reeves, exiled Anglican bishop of Johannesburg, said that the United States can best aid troubled Africa "by putting its own house in order." As long as newspapers feature stories on racial violence inside of U.S., any American offering aid to the new African nations may be met with the answer, "Physician, heal thyself."

The Quakers sent a letter to President Kennedy asking him to establish a Department of Peace. "We are concerned that there are too few people in our government actively planning for peaceful transition from an armed to a disarmed world, and for the development under the United Nations of a world system of order, justice, and freedom."

Five Negroes dined without incident in a public cafeteria in Atlanta's downtown YWCA during a period of sit-in attempts at other downtown spots. A YWCA spokesman said they "had no policy of desegre-

gation and had not been forewarned of the Negroes' visit, but previously had decided to serve Negroes if any sought service." After the Negroes left, the YWCA board issued this statement: "The YWCA first of all is committed to the principles of Jesus Christ and seeks to see all people as children of God. We constantly try to act in ways that are in line with this belief. We have recognized that, being human, on occasion we have tended to follow customs rather than these Christian principles, but we rejoice that in this instance we have been able to base our practice on our principles."

Claude R. Eatherly, who flew the scouting missions which prepared the way for the atom-bombing of Hiroshima and Nagasaki, has been adjudged insane by a Texas jury. He will be treated in a veterans' hospital for "schizophrenic reaction." Psychiatrists say he feels responsible for killing the thousands in these cities who lost their lives when Americans dropped the first and only atom bombs ever used in warfare. They were dropped only a few days before the end of the war.

Cornelius Krahn, North Newton, Kans., and Peter Dyck, director of MCC in Europe, were General Conference representatives at the Menno Simons Memorial Church Dedication at Witmarsum, The Netherlands, on Jan. 31.

Vernon J. Sprunger, acting executive secretary of Congo Inland Mission, left for the Congo on Jan. 28. He plans to spend three months there at the request of the field administrative committee. His son, Charles Sprunger, who was evacuated from the Congo last July, returned with him.—The Mennonite.

Early reports indicate that a new record for cigarette smoking in the United States was set in 1960. The reported increase is 4.8 per cent over 1959.

German churches, which know what help in times of disaster can mean, gave \$238,000 of the \$340,361 cash contributed for victims of the Chile earthquake.

Gospel Herald

*Who is qualified for church vocation?
Read this to see if you are.*

TUESDAY, FEBRUARY 21, 1961
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Qualifications of the Church Worker

By Nelson Waybill

Have you ever thought of working for the church but did not volunteer because you were afraid you would not be accepted? Have you wondered what kind of person it takes to make a successful contribution to the work of a church institution? Do you qualify as a church worker?

A Guide to Church Vocations, an informational pamphlet of vocational opportunities in the programs of the Mennonite Church, by Dorsa J. Mishler, lists 37 different classes of occupations which the church uses. Many of these classes contain a large number of specific jobs. The Mennonite Publishing House alone has 90 different types of work which must be performed in its operations. More than 2,000 people are employed by the Mennonite Church in missions, relief, education, publishing, and other programs. It is apparent that the church needs many people to do its work—people who possess a wide variety of skills.

"A call from the Lord." This is an answer commonly given by church workers when asked what they consider to be important as a qualification for service in a church institution. The call comes in many ways. Some see a need which must be met. Others find a place to use a skill. To some it is a simple willingness to make known an interest in working for the church. When God leads, the form in which He leads is unimportant.

A basic qualification for a church worker is a vital Christian experience. This may seem a self-evident truth. It should be. But stop for a moment and consider. If you received an inquiry from a church agency regarding the possible employment of a brother or sister whom you know to be weak spiritually, would you react with "What a wonderful place for him to become a strong Christian!" Work for the church is like any other work. It is work. It may offer more rewards and satisfaction than other jobs; but if it does, it is also more demanding. It is not a place where you first receive and then give. It is a place where you must give before you can receive. This demands a dedicated life, a life rich in an experience with God, a life which can give from its abundance, not one which must call upon its reserves.

The church worker must be willing to do without items which a fellow Christian doing similar work for a private organization may enjoy. The church has never been notorious for the amount which it pays its workers. But its demands may exceed those of another employer.

In considering church work the question of individual liberty must be answered. "How much must I conform to the wishes of the institution? How much of my life does it have a right to control? How can I maintain my personal identity and still give myself fully to the work?" These are problems which must be faced. Private business maintains that any actions by employees which reflect upon the firm are its concern. It is immaterial whether the incident occurs on or off the job. It is not diffi-

Our Readers Say—

I very much appreciate the challenging editorials in the GOSPEL HERALD, as well as the thought-provoking feature articles—especially those like Virgil Vogt's on the mission of the church, "Renewal in Missions." If the last article of this series were taken seriously by one tenth of our congregations, we would really become a missionary church as the Lord Jesus intended the whole Christian Church to be. May we fast and pray to that end. (The other nine tenths would then be our immediate Samaria.)—William Hallman, missionary to Argentina.

• • •

I want to tell you how much I enjoy the GOSPEL HERALD. I look forward for every issue. Your editorials, "Seats for Sale" and "Silent Participation" (Sept. 20, 1960), were very good. I always enjoy your editorials. A recent one on giving to missions made me stop and think.

In the Jan. 17 issue, on the Family Circle page, the article "Reprieved" by Althea Detwiler, and "A Mother's Prayer" by Glady Ropp, seemed as if they were especially written for me. I am a busy mother of six children. I really enjoy reading such fine material, and have received many blessings from reading the GOSPEL HERALD. Thank you!—Mrs. Alvin J. Yoder, Hartsville, Ohio.

sense a job for the church is only a job. No one can do his best on a job which does not bring satisfaction or which is uninteresting to him. Thus it is important that the church worker is able to match his skills, interest, and aptitudes to the job.

A pleasing personality is not the least of the qualifications for a church worker. There are a few jobs where it is possible to use people who always "rub others the wrong way," but these are few. Most work requires many contacts with other people both within and without the organization. Workers rub elbows with one another daily. Since all saints are imperfect, there is always an environment in which contentions can develop. The person who has not developed a Christlike personality intensifies the possibility of discord.

Who then is qualified for church work? The person who has a vital Christian experience, who has followed the leading of God, who is able to reconcile himself to the demands of the job, who can find personal satisfaction in the task, who has developed a Christlike personality, who lives an abundant Christian life, and who has the necessary skill to perform the duties of the job.

Scottdale, Pa.

Enoch

By LORIE C. GOODING

He "walked with God" amid a waste
Of sin. This earthly path he trod
Obedient; and so it is
Recorded that he "walked with God."

And each new day new joy he found
In such a walk; and he was blest
With sweet communion all the way,
And went in perfect peace to rest.

So one day when they watched for him
They waited long, and found him gone.
For he pursued his walk with God
That day a short way farther on.

How sweet the thought—he "walked with God"
And listened and when God said "Come,"
He answered; and then "he was not."
For God had called His comrade Home,
Kilbuck, Ohio.

Library of Congress Photo

cult to see that a person's private life is of far more concern to the church institution than to a private business organization. The church is concerned with the total person. Thus the actions of church workers are always a reflection upon the institution for which they are working. The worker must be ready to submerge his personal prerogatives to enhance the position of the organization if this becomes necessary. He must be as Paul, willing to become all things to all men for the good of the cause. This is a problem which must be recognized and solved by every church worker.

There must be not only a will to work, but a skill with which to work. The work of the church demands the best in workmanship. Successful men and women are needed, men and women who will bring knowledge and training to the job, people who will advance the program of the church. The work of the church is essentially spiritual in nature, but it finds ex-

pression in a material manner. Business acumen, the ability to work with people, technical skills, and administrative ability are important to the church worker who is interested in maximizing his contribution. This does not mean that each individual must possess all of these qualifications. The point is that the work of the church is diverse. It requires a great many types of skills. It makes no difference whether a person is responsible for spending millions of dollars or for performing a repetitive task where the chances of error are small. Each should bring to that job the best qualifications possible.

As with any job the successful church worker should be able to find a personal satisfaction in his work. There is no guarantee that a job will bring satisfaction because it is being performed for the church. If the same work would not be interesting outside the church context, it is doubtful whether it will provide sustained satisfaction because it is "church work." In one

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

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EDITORIAL

Ecclesiology

We are happy for much recent study and discussion on the doctrine of the church. Several years ago the Ministerial Committee of General Conference conducted a study conference on this subject, and most of the papers presented there were published in *The Christian Ministry*. The current Conrad Grebel Lectures, written by Harold S. Bender, are also on this subject. We hope many of our people will get to hear these lectures, or read them when they are published in book form later in the year.

The true concept of the church tends again and again to get lost in the debris of history and culture and ecclesiastical emphasis. The church has been confused with the *Corpus Christianum*, the saved society in which everyone is doing the will of God; or with the *Völkische*, in which the church is simply the national or the language group; or with cultural Christianity, in which the church is identified with some particular way of living. One of the recent confusions is that of the "invisible church," which has no necessary outward manifestation.

Some people feel no need of the church at all. Their relationship is only vertical, with Christ, and not at all horizontal, with their fellow Christians. Individualism, sometimes the reaction against denominationalism, has been willing to drop out of Christian theology the doctrine of the church. One person said he loves Christ, but not "His stinking body." And so it is good to know that the trend of Christian thought is back toward an adequate ecclesiology.

It is important to emphasize that the New Testament knows of no such thing as a sole Christian. There the Christian life is always presented in the context of corporate faith and life. True faith always seeks community. Salvation always results in love and care for one's brother. Fellowship and interrelationship give salvation a new meaning. Brotherhood is the atmosphere in which the Christian faith develops and finds its adequate expression. Menno Simons is reported to have said on his deathbed that nothing on earth was as precious to him as the church. May we all be his true followers in this!—E.

Traveling with the Editor

XV

Family Week at the Trenque Lauquen campground was a happy experience. About a dozen families were there: half of them of missionaries and pastors, and the others from Bragado and Trenque Lauquen. Because the group was small, the fellowship could be very intimate. Latin Americans are very free to express themselves, and our discussion groups were like a conversation at a family reunion.

We had been told how hot and dusty it was in Family Week last year, and we were prepared mentally for the worst. But we had lovely weather the whole time, and we will have happy memories of El Retiro. There was no rain, and the paths were very dusty. It sometimes got pretty warm in the afternoon, but the nights were cool, even chilly. We needed sweaters and ponchos and blankets at the fire-side meetings (10:00 p.m.). I think there is more variation in the day and night temperatures than at home.

Bro. Frank Byler served as director. He gave the retreat a good spiritual tone.

And we marveled at his patience. We fretted, maybe not altogether inwardly, because the program was always behind schedule. Frank has learned that the Argentines (I think I have incorrectly been writing Argentinians; thanks to Wm. Hallman for the correction)—that the Argentines do not consider promptness much of a virtue, and he has decided he will last longer if he does not try to change them in this trifling matter.

In the morning Bible study I discussed with the group the Alpha and Omega theme. I was gratified with the interest and response of the group. In her hour Alta discussed togetherness in the home. The afternoons were given to siestas, bathing in the big tank (ladies before the 4:30 tea, men after tea), volleyball, and visiting. At seven we had a discussion group on various family living problems. Then came the evening meal at 8:30. The final service of the day consisted of singing and a message by Heriberto Palomeque, pastor at Villegas. In this service Delbert would

sit between Alta and me to translate. Everybody else understood Spanish. It was a joy to see the fervor and the preaching ability of one of our younger Argentine pastors. This was a fireside service, under the bright stars and a moon that was larger every night in the northern sky.

Then followed the most Argentine portion of the day. Since parents were here to be responsible for their children, there was no rule about when they went to bed. Following their national custom they drew up closer to the fire and put on some kettles to heat the water for maté. Three maté gourds kept making their rounds. I found the taste of the maté rather pleasant and the custom with a charm all its own. Song and storytelling also went their rounds, and the group usually did not disperse until about midnight, but the American guests went before that.

Again we found this group most hospitable and warm toward us. They did not seem to mind at all that there had to be an interpreter between us. I have got so accustomed to being translated that I'm afraid when I get home, I'll pause after each sentence and wait for someone to tell what I said! Frank and Anna Byler, Delbert, Ernesto Suarez, and Mrs. Amos Swartzentruber were excellent translators for us during this week. Many of the Argentines have studied some English in high school, and could understand some of what we were saying. And they liked to try their English phrases on us as we tried our Spanish ones on them.

On Saturday evening in the fireside meeting Alta talked to the children as they sat on the ground around her and looked up to her. Frank's translation was so vivid that it probably improved upon the original. Following this each family group acted out a Bible story, and when they had finished, someone identified the story. These pantomimes were presented with a great deal of originality and skill. The final scenes were given by the two children's groups which had met during the week in class periods under the leadership of several young ladies. They did a good job in keeping the children busy so that their mothers could profit by the discussions.

On Sunday evening I spoke at Trenque Lauquen (the third Sunday evening in succession) at the regular eight o'clock service, and then in the final message at the camp at 9:30. This ended a happy and profitable week.

Monday morning Alta, Ruth, and Patty went to Bragado by train. Delbert had a lot of things to do yet at the camp, and we had too big a load for all of us to go home in the pickup. So late in the day Delbert, David, and I drove home. We left the campground full of life, with the juniors there for a week under the direction of Mario Snyder.

Sharing Our Concerns

Report of a meeting sponsored by the North Central Conference, held at Detroit Lakes, Minn., Dec. 21, 22, 1960.

A statement appearing on the printed program for the meeting described its purpose as follows: "The purpose of this conference is to look at the concerns which we have for our Mennonite Church. We shall endeavor to share together true Biblical concepts of doctrine and practice. We will want to discuss the various issues with the view of discovering together a positive Biblical approach for the days that are ahead. May our sharing together be to the end of keeping our beloved church in the will of God."

This meeting grew out of a need expressed within the North Central Conference for sharing their concerns and for exploring the possibilities of mutual help through contacts with other conferences. Consequently, their Executive Committee was asked to lead out in contacting other conferences with similar concerns. This was done through their secretary, Bro. Lester Mann. In all, eight conferences were contacted. Arrangements for the meeting were effected as a result of the interest which was shown. Representatives of the several conferences, together with J. R. Mumaw, chairman of the General Problems Committee, were active in arranging and completing the program.

The first session was called to order with a statement of purpose by Bro. Floyd Kauffman, moderator of the North Central Conference.

Organization was effected, with Floyd Kauffman and Amos Horst as co-chairmen, and with A. J. Metzler and J. Ward Shank as secretaries.

The following topics were presented in order, each followed by a period of discussion:

The Mennonite Church in the World Today—Lester Mann.

Analyzing the Relation Between Drift and Change—Jacob Rittenhouse.

The New Testament Approach to Church Problems—C. J. Ramer, Practices That Need to Be Maintained to Preserve Biblical Principles—J. R. Mumaw (Paper read by Linden Wenger).

Biblical Principles of Attire and Conduct—Richard Danner.

Deepening Convictions on Biblical Principles in Our Modern Culture—Marcus Lind.

Maintaining Integrity of Standards in the Congregation, the District Conference, and the Church at Large—J. Ward Shank.

Keeping Open the Channels of

Communication Between Official Church Agencies—Amos Horst.

Keeping Open the Channels of Communication Where Convictions Vary Within the Brotherhood—Linden Wenger.

From the stated purpose of this conference and from the character of the topics under discussion, one would naturally inquire as to the actual convictions expressed. Any listing of such can be only in small part, and may convey quite inadequately the spirit and total impressions of those who were in participation. Under these limitations we may list the following points as reflecting the discussion during the conference:

1. The need for a new undergirding of spiritual life and experience, especially for the younger converts coming into the church.

2. The need for a rehabilitation of doctrinal teaching, utilizing various agencies for the purpose.

3. The need for restoration of the concept of the priesthood of the believers, with its consequent personal responsibility.

4. The need for a careful evaluation of the relation of Christian discipleship to modern culture and to the mind-set of the new scientific age.

5. The need for a better understanding of Biblical exegesis, with its accurate application of the Word of God to our personal and church life.

6. The need for an adequate and safe philosophy of change, one which allows for necessary adaptations, but which also keeps alive the essential practices associated with vital principles.

7. The need of recognizing the limitations upon educational development as over against spiritual growth and maturity.

8. The need of recognizing the utility of Christian standards that are practiced with a degree of uniformity within the brotherhood.

The conference did not attempt a tangible approach to these matters of concern, although many suggestions were specific in nature. It was not a policy-making session. It remembered its purpose as the sharing of concerns. However, the convictions formed should find fruitage in local application, and in a broader way through the common understandings which were achieved.

A spirit of unity and oneness was felt among the brethren present. There was sentiment expressed regarding the need of the various conferences working closer together.

One action in the closing session pro-

vided for the Executive Committee of the North Central Conference to appoint a Continuing Committee. Those named on the committee are: Amos Horst, Linden Wenger, John Lapp, C. J. Ramer, and Lester Mann. The committee could provide the continuity for similar meetings in the not too distant future, especially as other district conferences may desire the same type of helpful exchange within their own environs.—North Central Conference Executive Committee.

Preachers, Please

By JOHN BONTRAGER, SR.

Consider the people with defective hearing. You have responsibilities as no other office has. The messenger is important; more important is the message. Most of the people attend church to hear the Word of God preached in simple language. This promotes growth, for without nurture and nourishment growth will cease. A sturdy oak needs nourishment if it is to continue to grow. So nourishment is indeed necessary for growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Do you consider it only a routine matter that people come to church? Do you think it is only a matter of habit? Many folks come to church realizing their need of encouragement; others just love to hear the Gospel preached. Every preacher wants to be a success. Your zeal may be right, but your method of delivery may be wrong. Have you considered that some have impaired hearing? This includes some younger folks too. These people as well as others come to hear the Word.

Some of you start your sermon in a very low tone. Those with hearing aids turn them up for more volume. The next moment you speak so loud that it roars in their ears, and quickly they lower the volume again. Your next sentence may be very low again, and so it goes up and down throughout the sermon. The result is that very little of the sermon is understood.

Also some of you speak so rapidly and with such imperfect articulation that it is difficult for those hard of hearing to separate the words. It sounds much like this while you are preaching and while they are trying to decipher your first phrase you have uttered galloped and hopelessly outdistanced them.

When the time comes for them to go home, they hardly know what the preacher's subject was for the day. They feel much like the man who found that a dog had carried his lunch away. He said, "Praise the Lord, he didn't take my appetite."

Darien Center, N.Y.

Biblical Application of Abiding Principles

By John C. Wenger

It is possible for the word "Biblical" to be given one of two different meanings. It could mean that we are able to make only such applications as are specifically made in the Bible. To hold this would be legalistic and unprofitable. Then if the Bible forbids "gold, silver, and costly attire," we would be able to take a position against those items which are named, but people could adorn themselves with platinum with impunity! The Bible intends to make clear the prohibition against external adornment by sample illustrations.

We must therefore turn to the other possible meaning of "Biblical." This may be a bit harder to define, but we must try. Biblical application is intended to mean: Making Biblical principles (which are abiding or permanent; not occasional remarks, such as, "Bring my cloak along") apply to the issues of the day in an honest and fair manner. Such applications are "Biblical" if they are honestly derived from Bible principles. Such applications will be true to the spirit of Scripture. They will be true to what the Bible intends.

Such applications will be Biblical if the person making the applications knows the Bible well, and if he can see the issues of the day in sharp perspective, so sharp in fact, that he can see how the abiding principles of the Scripture apply. God gives, as gifts to the church, brethren with the ability to awaken the church to see how these principles are being neglected or twisted. And in the final analysis it is the church which must determine the application, not the leading thinkers, and not even the ministry.

1. As believers in nonresistant Christianity we cannot serve in the magistracy (as judges), in the constabulary (as constables, policemen, etc.), or in the military (army, navy, marines, air force).

We do not share the attitude of those who condemn the state. Not at all. God has established the state, just as truly as He has established the home and the church. We need the state. It is not His will that there should be anarchy and lawlessness. One of the major obligations of the state is to control the wicked inclinations of men. This is done by law and by the threat (or use) of force.

This is a good place to point out how sharply church and state differ. They differ in means of entrance. One is born into the state, but one enters the church by the new birth. The church and state also differ in personnel. The state is made up of all men, saints and sinners. The church is composed of those who have been born into the kingdom, those whom the Bible

calls "saints." The head differs in the two institutions. The head of the state is a mere man (or group of men). The Head of the church is the Lord Jesus Himself.

Method of control differs. The state controls by law; the church controls by the Word of God and the Spirit of God. They differ in sanction. The state employs force to carry out its standards. The church has only the brotherly rebuke (Matt. 18) and the practice of excommunication; not force.

They differ in function. It is the function of the state to maintain law and order. It is the function of the church to proclaim the Word of God, to seek to win converts to Christ, to build up such converts through the nurture of the Word, to administer the ordinances of the New Testament church. They differ in end. The state will end at the consummation of Christ. The church will simply be translated to glory; it is truly eternal.

Intellect without deity deals
only in dust.—G. Campbell Morgan.

We must of course beware of any position which would give the state absolute powers, for the state must also recognize the unique sphere of the church (if it is to function within the will of God), and give the church a free hand in the work of the Gospel. Likewise, the church as church does not enter into the activities of the work of the state. The purposes and means of both institutions are totally different; neither can do the work of the other, and they should not attempt to do so. Romans 12 gives the function and attitude of the church (nonresistant witnessing), while Romans 13 recognizes that the state officers do not wear the sword in vain; the policeman's revolver or loaded billy is no useless decoration. It is a visible reminder that he will not be intimidated by those who are defiant of law and order.

But Christians are commanded to be suffering witnesses, not to force sinners into conformity with state laws. The Christian is to love all men, to harm none. Love is a matter of seeking the temporal and eternal welfare of men, not of hurling them into eternity, as judges and policemen sometimes have to do in conformity with law—and as the armed forces effectively do in times of war (napalm bombs; nuclear bombs). One cannot be a nonresistant witness seeking the welfare of

all men always, and at the same time harm or destroy wrongdoers.

2. Nonresistant Christians cannot engage in ordinary litigation.

This is no rejection of the legal framework which the state has created. Our births, marriages, and deaths are all recorded. Our wills are probated. Only a court can clear a title to a property. Sometimes a legal ("friendly") suit is necessary to transfer property from one corporation to another, or for other good purposes apart from "force" and hatred. But when a man goes to law to compel justice by the arm of the state, he is violating the letter and the spirit of the New Testament. Read I Cor. 6.

3. Bible Christians cannot swear an oath.

As with war, this is a good illustration of the higher law of Christ. The Old Testament allowed legal (not personal) retaliation. Eye for eye never meant that one should turn around and knock out his attacker's orb. It was rather the code which specified the punishment which the judge should impose. Study Ex. 21 and 22. Similarly the Old Testament allowed a true oath in the name of the Lord (Yahweh). On various occasions the law prescribed an oath. But Jesus extended the Old Testament law which condemned false oaths to all oaths. Swear not at all, He said. And He explained why. It is because of our limitations as human persons. We cannot do the smallest thing (make one hair grow white or black). Why should we swear by Almighty God to tell the truth, all the truth, and nothing but the truth? (Go to court and see how people so swear, and then how their testimony conflicts from beginning to end.) God can swear because He is omnipotent. But even a born-again child of God through human weakness (e.g., faulty memory) may give false testimony when he solemnly affirms that he will tell only the truth. This is why Jesus says we shall not swear at all. And if He did not mean what He said, just how could He have said it more emphatically? We are grateful to our government not only for giving us recognition as conscientious objectors to participation in warfare and training, but also for allowing us to affirm rather than to swear.

4. We cannot unite with secret, oath-bound fraternities or lodges.

(1) We feel that Jesus in John 18:20 is our perfect pattern on the matter of secrecy. His life was open and transparent; He had no "secrets." (2) The awful oaths

(Continued on page 180)

Drinking on Increase in America

BY HENRY H. GRAHAM

Friends who drink constitute one of the worst influences on people who are trying to quit the drinking of alcoholic beverages or have actually done so. Drinkers just will not let them stop. Often they take a bottle with them to the homes of people who really want to stop drinking, thus offering a temptation that is difficult to resist. Or they offer a drink from a flask which they carry with them most if not all the time. For some reason heavy indulgers in "booze" usually like nothing better than to start some teetotaler drinking and keep him drinking. It all adds up to a very tragic picture.

The drinker who sincerely wants to break the shackles of alcoholism must get away from people who indulge, even if it means the shattering of a long friendship. He owes it to himself to do so. Such a separation can be tactfully managed. The circumstances need only to be explained. There may be hard feelings, but such cannot be helped. There is too much at stake to consider feelings. Isn't it better to lose a friend or two than to have a home break up, be involved in a drunk-driving accident, or face physical ruin? Besides, from the millions who never touch intoxicants it is easy to find many friends of the right kind—friends who are more desirable than the old ones who drink. There must be no compromise on this score.

I know of a young man whose indulgence in "firewater" was seriously threatening to break up his home. So he decided to give liquor a wide berth. But he refused or at least failed to give up his old cronies who drank. As a result he still drinks heavily.

There are in America today around five million confirmed alcoholics. There are five million more on the border line as well as other millions who indulge very heavily. One survey of college students revealed the shocking fact that 90 per cent of such youths drank liquor in varying quantities. Apparently the survey did not include Protestant religious institutions of higher learning, for there the percentage would be nowhere nearly as high.

In many modern groups liquor is considered the chief form of "entertainment." They do not consider a party much fun until the guests are properly "swacked," not realizing that parties are infinitely more fun when everyone present is cold sober. In America today there are thousands of groups to which any social function without liquor is unthinkable boring. It seems impossible to convince them they are wrong.

Such expressions as "Have a drink" and "I'll buy you a drink" have become commonplace in America. How much better it would be if they meant a drink of milk or coffee instead of liquor! Unfortunately they do not mean that, and it is very tragic.

The person who really and sincerely wants to quit drinking can do so, but he has to be very strong-minded about it and never even take a sip. Few people can stop with one drink or even two. Many drink until they are badly intoxicated. Then, feeling very brave, they try to drive their cars. Those who drive when under the influence just aren't being fair to sober drivers, for no matter how sober one is, he can be killed by an automobile driven by a drunk, and he is just as dead as anyone else.

One of the saddest effects of liquor is that it emboldens the user so much that he feels able to cope with any situation. No matter how inexpertly he is driving, he considers himself a master at the wheel. He becomes reckless, taking chances he would not consider taking were he sober and in possession of all his faculties. He also becomes an authority, in his own mind, on most subjects, even those he really knows nothing about. He will freely express an opinion about anything and even force his opinions on others. He gets on a subject, perhaps even a distasteful one, and keeps harping on it no matter how much listeners try to change it. The nondrinking person hates to be around him. In reality the drinker is very poor company, yet in his inebriated condition he imagines himself to be the very epitome of charm, wisdom, and common sense.

Few if any drinking people can remember much of what they say or do while drunk. They do not realize what fools they made out of themselves. Upon sobering up the past is a blank. Perhaps it would be a good thing to make a talking movie of them and force them to look at it. The camera or sound recorder does not lie.

Yes, it is a bad situation that America faces in its drinking population. It is one of which nobody should be proud.

Twin Falls, Idaho.

The Lord's Prayer Part 2: In the Heavens

BY J. PAUL SAUDER

Only of late, as decades go, have we learned something of the size of "the heavens." There seems to be no end. And He who made them must perform greater than the work of His hands. What awe such thought engenders! And then to think that Jesus taught us to communicate with such a Being and to communicate with a purpose. And to think that the One who gave the prayer was Himself Creator-made-Man, born of Mary. That concept seems to me to be more stupendous than the incomprehensibly far reaches of space. But I shall continue to accept both concepts, even as I accept the incomprehensible and unexplainable figure for the speed of light, which speed is 186,000 miles per second, a proved fact. Why that speed? Who knows? But I accept that fact along

Our Mennonite Churches: Dawsonville



Located 20 miles northwest of Washington, D.C., near Boyd, Md., is the Dawsonville Mennonite Church. The building shown here was constructed in 1889 by the Primitive Baptist Church. Following a number of years in which services were not held, the Lancaster Conference began work at Dawsonville in 1953. Ministers are Wilmer A. Hunsecker and Abram M. Baer. Currently there are 25 members.

with the factual existence of universe-penetrating prayer.

"The heaven of heavens cannot contain thee," said Solomon, addressing Him "who is in the heavens." So even if my mind staggers at the concept, I shall yet accept the fact that the "Father, ours" dwells without limit in a limitless universe, and that from "the everywhere" He watches all sentient beings who murmur to Him that lovely possessive phrase, "Father, ours."

Elkridge 27, Md.

How to Meet God in Prayer

By JAMES PAYNE

I believe prayer has often been greatly misunderstood and abused. Frequently we have met God as beggars rather than as sons. Prayer involves adoration, confession, and thanksgiving as well as requests or supplications.

As sons of God we first know and honor our Father. We seek communion with Him, not so that we can further some personal desire, but rather so that we may experience the joy of fellowship with a loving, understanding Father. We are not the beggar kneeling by the roadside crying, "Gift, Gift." We are heirs to the riches of His eternal kingdom.

Since we are princes in God's royal family, we will surrender our personal wills to the will of the King, our Father. That which we do ask will be for the good of His kingdom and in harmony with His desires, and therefore He will gladly be able to grant our requests. But the time spent in requests will be small in relation to the time spent in simple fellowship with God.

We will remember also that as adopted sons we have this privilege through Christ, the only true heir. We will bear His name to the Father, not as a phrase tacked onto the end of numerous requests, but with a life changed by an acquaintance with Christ whom the Father can see reflected in us.

Being children we will believe and trust our Father. We will know that an honest request will receive an honest answer. Knowing that we are immature, we will not be surprised at not always being able to understand the ways of our Father.

Vital communication with God does not necessarily demand a set place, a set time, or a set manner of approach. Yet, it does demand a surrendered life, a yearning for fellowship, and a growing knowledge of God's will. Although we may profit by formal approaches to prayer, we should be in constant contact with God. "Pray

without ceasing." Just as no two sons approach their earthly father in the same way, so no two spiritual sons approach their heavenly Father in the same manner. No one can tell you the exact way in which to meet God, except that "God is a Spirit: and they that worship him must worship him in spirit and in truth." Prayer is largely worship. As there are aids to communication among people, so there are aids to communication with God. But just as nothing in life communicates quite as effectively as love, so nothing in prayer can communicate quite as effectively as love for the Father. Our continual prayer should be:

Take my will, Lord, make it Thine.
Fill me with Thy love divine.

Draw me nearer, Lord, to Thee,
So that I might honor Thee
With each thought and deed of mine.
Quakertown, Pa.

The Happy Life

By VIOLA CHRISTNER

*Would you to the Lord be true?
Then closely to Him cling!
Remember always to be true,
In every little thing.*

*Would you be fully satisfied?
Then yield your life to Him!
'Twill bring you greater happiness
Than any earthly thing.*

*Would you start the day out right?
Then read the Word and pray!
'Twill help you keep the Lord in sight,
When things don't go your way.*

*Would you look up and see His face
So tender, strong, and true,
And see the great compassion there
And know it's all for you?*

*Then trust your all into His hands
And let Him guide your life!
'Twill bring you peace and happiness
In the midst of toil and strife.*

*Would you bring greater joy to Him
Who bled upon the tree,
Who gave His strength, His life, His all,
To ransom you and me?*

*Then gladly answer when He calls,
Nor think of aught beside!
And you will find true happiness;
You will be satisfied!
Goshen, Ind.*

A Prayer

FOR THIS WEEK

Almighty God, our kind and heavenly Father:

In confidence we come, knowing that you are a great God, sufficient to the needs of all who in faith and humility seek your guidance. We bring praise and adoration as sons of God created in your image because we are privileged to represent you among men. We would ask for strength and courage that we may bear the true witness of a transformed mind. May our children, our neighbors, those who know us best, be drawn closer to you because we have clean hearts and a right spirit within us.

May the Holy Spirit possess us so that we may never become careless, arrogant, or base. Help us always to act from honest motives and may we test our standards of conduct by those in your Holy Word and not by the shoddy performances of unregenerate man.

Give us power to think without confusion in a time of insecurity and world conflict. We thank you for overruling in the affairs of men. We implore divine guidance upon the new president of the United States and upon the leaders of other governments in the world which have come to power through the will of the governed. Forgive our individual and our national sins and guide us into the truth which shall make us truly free.

In the name of Christ, we pray. Amen.

—Tilman R. Smith.

Prayer Requests

(Requests for this column must be signed)

Pray for Richard Nase, J. D. Graber's son-in-law, who has been ill with leukemia for several months. Remember also the family.

Pray for the Ashoro congregation in Japan, that each Christian will follow Christ in obedience and grow in spiritual strength.

Pray for the Howard Charles family as they move to Japan this month where Bro. Charles will assist churches in leadership training for about a year.

Pray for Holy Spirit conviction and passion in the five Christian churches in Kushiro, Japan. Ask that God will lead them in deciding whether or not they should unite in a city-wide evangelistic crusade at this time.



OUR SCHOOLS

Hesston College

The "Y" Missions Committee and the faculty chapel committee co-operated in answering the need for publicizing more missionary information. Phebe Yoder, a long-term missionary in Africa, called attention to the need and the resulting possibilities last year while attending Hesston College during her furlough. The new Missionary Information Center bulletin board is located in the administration building near the mailboxes. On it is a world missionary map and space for posting current information. Mrs. Freedley Schrock, who has for many years gathered missionary data, helps supply the current material. Freedley Schrock, industrial arts instructor, built the display center, which is lighted and enclosed with glass doors.

Among the special meetings planned to be held on the campus in the near future are the following: Christian Businessmen's Banquet, Feb. 25, with Judge Philip B. Gilliam of the Juvenile Court of Denver, Colo., as the speaker; and Missions Emphasis Conference, March 24-26, with Nelson Kauffman, secretary of home missions, and Paul M. Miller, of the Goshen Mennonite Seminary, as speakers.

"Y" representatives and other MYF officials are planning to attend a church-wide MYF Advisory Council to be held in Chicago Feb. 10, 11. The "Y" representatives planning to attend are Keith Gingerich, Barbara Kauffman, Marian Kauffman, and Rodger Click. Other officials accompanying them are Cecilia Mascarenes, Colorado MYF president; Dave Beachy, president of the South Central Conference MYF; J. P. Wenger, president of Indiana-Michigan MYF; and Chester Slagell, South Central MYF sponsor.

President Smith met on Jan. 16 with the subcommittee of the General Conference Music Committee at the Prairie Street Church in Elkhart, Ind.

Dean Bender and Mrs. Bender, dean of women, spent Jan. 14-16 in Kansas City visiting with the nursing students and with the VS unit. On Sunday they attended the Community Church converted from a tavern into a place of worship and now under the leadership of the Roman Stutzmanns. On Monday they conferred with Miss Somogyi, the associate director of the school of nursing, and with several staff doctors on promoting greater effectiveness in the co-operative relationships of the college and the nursing school. The latest hospital yearbook was dedicated to Eleanor Hostetler, a former Hesston student who became ill while in training in the nursing school.

Dean Paul Bender gave the second

semester term address on Monday, Jan. 23. He defined culture as the accumulated experience and knowledge of the past, libraries as storehouses of that accumulation, and schools as places of concentrated study of that heritage and God's added revelation. He called for making new contributions to the accumulation and adding the salt of Christian influence to it.

On Jan. 24 and 25 Dean Carl Kreider and Director of Public Relations J. B. Shenk were the Goshen College representatives on the Hesston campus to interview students who plan to transfer to Goshen for the 1961-62 school term. On Jan. 24, J. B. Shenk conducted the chapel service and on Jan. 25 Dean Kreider spoke.

Seven college sophomores, enrolled in the first semester speech class, have composed antialcohol orations in preparation for the college Antialcohol Oratorical Contest sponsored annually by the Woman's Christian Temperance Union. They are Sharon Aschliman, Doris Enns, Fred Landis, Jeaneane Reschly, Arlene Sauder, Betty Smith, and Marcus Yoder.

Eastern Mennonite College

Irvin B. Horst, Associate Professor of Church History, represented Eastern Mennonite College at the Menno Simons memorial services held in Holland, Jan. 29-31. He attended the services in Amsterdam on Sunday, Jan. 29, and the dedication service of the Menno Simons Memorial Chapel at Witmarsum on Tuesday, Jan. 31.

Eleven ministers from five states attended the two-week Ministers' Course, Jan. 16-27. From Jan. 30 to Feb. 3 a total of 106 ordained men, representing nine conferences, attended the annual Ministers' Week. During this week five Conrad Grebel lectures were presented by Harold S. Bender on the topic, "This Is My Body—The Nature of the Church and Its Discipleship." Other speakers for the week were Mahlon Blosser, Paul M. Roth, Chester K. Lehman, Noah L. Hershey, John R. Mumaw, and A. Don Augsburg.

Robert Remington, manager of Pan American Christian Radio Network, San Jose, Costa Rica, was guest speaker at the public occasions program Friday evening, January 27. He spoke on the topic, "The Gospel and Mass Communications."

A \$500 grant was awarded the English department by the Association of College and Research Libraries, a division of American Libraries Association. The grant will be used for purchase of reference books for study of the English language.

Two faculty members have returned to the campus after a leave of absence for study. Esther K. Lehman, Assistant Pro-

fessor of Christian Education, spent two semesters at Syracuse University, Syracuse, N.Y. Grant M. Stoltzfus studied at the University of Pittsburgh for one trimester. Margaret I. Martin is on leave second semester for work on her doctor's program at George Peabody College.

J. Mark Stauffer, Earl M. Maust, Audrey B. Shank, Catherine R. Mumaw, and John L. Horst, Jr., attended the Music Educators National Conference held in Washington, D.C., Jan. 13-15. J. Lester Brubaker, Director of Teacher Education, attended the State Subcommittee on Teacher Education at Charlottesville, Jan. 12.

Bethany Christian High School

A total of 44 students from Bethany Christian High School participated in the District Solo and Ensemble Music Contest held at Central High School in Ft. Wayne, Ind., on Saturday, Jan. 28. Of this total, 38 received superior ratings.

Vocalists receiving superior ratings were: **Madrigal Singers:** Betty Mullet, Mary Lois Wenger, Judy Kauffman, Juanita Blough, Letha Lehman, Irene Plank, Lloyd Kauffman, Lamar Myers, Robert Brenneman, David Lee Miller, Phil Mullet, Russell Leinbach, and Duane Stutzman; **Senior Sextet:** Judy Kauffman, Betty Mullet, Rachel Leichty, Margaret Mann, Carol Hartzler, and Juanita Blough; **Junior Sextet:** Carol Dintaman, Janis Yoder, Melba Good, Faye Mosemann, Nancy Eash, and Eileen Stichter; **Sophomore Sextet:** Ardis Summer, Sherrill Moore, Marcia Miller, Jennie Morningstar, Sharon Miller, and Karen Esch; **Freshman Sextet:** Cheryl Weldy, Karen Miller, Betty Jane Stutzman, Jeanette Slabach, Carolyn Mullet, and Bessie Bontrager; **Junior Quartet:** David R. Miller, Lloyd Kauffman, Jonathan Billheimer, and Leroy Cross.

Superior ratings were received by these vocal soloists: Marvin Eash, baritone, and Lamar Myers, tenor.

Superior ratings were also received by the following piano students: **Piano Duo:** Carol Hartzler and Judy Kauffman; **Piano Solos:** Faye Mosemann, Carol Hartzler, and Cheryl Weldy.

Excellent ratings were received by the **Vocal Duo:** Betty Mullet and Robert Brenneman; **Mixed Vocal Quartet:** Juanita Blough, Betty Mullet, Janis Yoder, and Robert Brenneman; **Sophomore Quartet:** Lee Weldy, David Bishop, Leland Miller, and Keith Hoffman.

Dan Lind received an excellent rating with a viola solo accompanied at the piano by Judy Kauffman.

Those who received superior ratings participated in the state ensemble finals held at Indianapolis on Feb. 18.

Second semester enrollment is: freshmen, 50; sophomores, 59; juniors, 61; seniors, 77; total, 247.

✠ CHURCH HISTORY

Menno Simons Memorial Services in the Netherlands

By IRVIN B. HORST

Four hundred years after the death of Menno Simons—likely on Jan. 31, 1561—two memorial services were held in his homeland at places related to his life and work. At Amsterdam in the Singel Church a large audience of about 1,400 persons commemorated the event in an afternoon service on Sunday, Jan. 29. Menno had come to Amsterdam at least once as an itinerant elder and wrote letters of spiritual concern to the Anabaptists there. Closer to Menno, however, was Friesland in the northwestern part of the Netherlands. Here the second service was held on Jan. 31 at the village of Witmarsum, his birthplace and the scene of his early struggles in his first steps away from Rome. Actually two meetings took place at Witmarsum: a dedication service of the newly built Menno Simons chapel and a memorial meeting in the large town church (now Reformed) where Menno had been a priest.

The meetings were in Dutch and for the Dutch. Mennonites came from the small churches in Dutch Flanders and Zeeland to the south, from the large city churches of Holland, as well as from the many congregations in Friesland to the north. They crowded the Singel Church to the railings of its double balconies. The presence of the television camera gave the meeting an air of ultramodernity. Conspicuous in the audience were the hundred or more Mennonite women dressed in the native Friesian costume with lace caps and capes. At Witmarsum about 1,200 persons came, and it was necessary to have an intercom system to serve audiences sitting in three auditoriums in the village.

Among the Dutch were a few representatives from Mennonites in other countries: from Germany, Belgium, the United States, and Canada, and—interestingly enough—a Mennonite from the Witmarsum of the New World. Peter Pauls, now a student at Frankfurt in Germany, came from this outpost in Brazil. Representatives from other Protestant groups also took part. Menno's role as a reformer in the Netherlands is important for the Reformation in general, for he greatly influenced the developments which brought the country into the Protestant camp. At the Witmarsum meeting, Mr. J. Brouwer, Deputy General of the Province of Friesland, was sitting in the deacon's bench. About 400 years ago the rulers of the province, with

the approval of Charles V, set a reward of 100 Caroli-gulden (about \$1,350) on the head of Menno Simons!

The moderator of the Singel meeting, S. M. A. Daalder, the chairman of the *Algemeene Doopsgezinde Societeit*, the conference organization of the Dutch Mennonites, surmised that Menno himself would hardly have countenanced memorials of this kind. The meeting, he said, ought not honor a man but God and His work through Menno. We may be profoundly grateful that God has dealt with us in history. When we read about the faith of the martyrs and of Menno, we stand still before one of God's wonders.

J. A. Oosterbaan, professor of theology at the Mennonite Seminary at Amsterdam, gave the principal address, "The Theology of Menno Simons." Unfortunately Menno's views have been much misunderstood and rejected during the past 250 years. Menno's theology is a theology of the Word in which the doctrine of Christ is central. Oosterbaan asked for a restudy of Menno's teachings not only as a means of understanding them more properly but also to realize their contemporary relevance.

Cornelius Krahn of Bethel College spoke in Dutch on Menno Simons as the central figure of a world-wide brotherhood. Exactly twenty-five years ago Dr. Krahn completed his doctoral dissertation on

Menno Simons. Menno's work, he said, was not limited to national boundaries; he also was a "displaced person," a situation we understand better today than sometimes in the past. Mennonites today reside in 19 countries and many still leave their homes and country to maintain their religious convictions. H. W. Meihuizen, who wrote a book on Menno Simons for the occasion, spoke about the life and piety of Menno Simons. He called Menno a tragic hero, tragic in his hesitations, heroic in his honest search for truth.

The dedication service at Witmarsum brought out clearly the twofold purpose of the Menno Simons chapel. It is first of all the meetinghouse of the local congregation at Witmarsum and Pingjum. It is also a place of historical note for the many Mennonite and other "pilgrims"—several hundred a year, according to Leo Laurens, the pastor—who visit Menno's birthplace. Aside from the building itself as a replica of a quiet, simple house of worship and admonition, there is a permanent exhibit of books and other items of historical interest. The chapel represents the good will of Mennonites abroad as well as in the Netherlands. Funds generously donated came from America, although the major cost was carried by the Dutch Mennonites, and Mennonite Voluntary Service personnel helped in constructing the building. At the dedication service Peter Dyck spoke in behalf of the Mennonite Central Committee and American Mennonites.

The mass meeting in the town church at Witmarsum resembled the meeting at Amsterdam, although the Frisian faces dominated here. N. van der Zijpp, Dutch Mennonite historian, gave the main address on "Menno Simons and His Significance" (Continued on page 179)



The Menno Simons chapel at Witmarsum which was dedicated on Jan. 31, 1961, the 400th anniversary of Menno's death.



FAMILY CIRCLE

What Is Family Worship?

BY RUSSELL KRABILL

This article will appear in the April-June issue of *Family Worship*, the new quarterly guide for worship in the home. Each issue of the new magazine will devote from nine to twelve pages to similar articles for help in planning a meaningful family worship period.

Family worship is as old as the race. Adam and Eve heard the voice (or sound) of the Lord God walking in the garden in the cool of the day, which probably means that the cool of the day was the accustomed time when they met with Him. However, on the day described in Gen. 3:8, family worship had broken down. It had become unsatisfactory because of sin. The effect of sin on family worship is again seen in Gen. 4, where the private, independent worship of Cain and Abel is pictured.

Family worship may have begun again after Enos was born to Seth. Gen. 4:26. It was then that men began "to call upon the name of the Lord." Leupold, commenting on this passage, says, "When Seth, who has the godly spirit of Adam, begets a son, he gives to him the name Enosh, a word which we still believe bears the basic meaning of 'frailty.' . . . Seth was so impressed with the weakness of mortals that he gave his son a name indicative of this truth. . . . But the very next statement goes to show what this family did when their own frailty became clearly apparent to them: they turned all the more eagerly to their God and sought Him, making regular and public practice of it in worship."

What is family worship?

Family Worship Is WORSHIP

A man and his wife went to the doctor for counsel. He, a Christian doctor, advised them that they have a "quiet time." "We do have a quiet time," they insisted. "Each evening after supper we sit quietly before the fire and smoke!" Being quiet for a few minutes, in this tense world, has its emotional values, but worship is far more than this. Worship is conversation between God and man. The elements of true worship are:

1. A revelation or disclosure of God.
2. A recognition and understanding of the revelation.
3. A response to the revelation.

The Bible is central in worship. It is through the Word that God speaks. It is the Word which is His revelation to man.

Scripture reading then plays a vital part in worship. When there is meditation, it is meditation on the truth of God as revealed in His Word. It is not a mystical, ethereal something which is divorced from a concrete "word from the Lord." Even the Holy Spirit gives no new revelation. His work is rather to "bring all things to your remembrance, whatsoever I have said unto you."

Again, there is no true worship in ignorance. Jesus said, "Ye worship ye know not what: we know what we worship." The message of God must be understood. True worship is intelligent worship. The language and vocabulary must be put on the level of the worshiper. The King James Version of the Bible may not speak to the five-year-old. A more simple translation or a Bible storybook may be needed.

Then there must be a response. Unless there is a response to the Word, there has been no true worship. Isaiah (chapter 6) saw the Lord, he heard the seraphim give their testimony, and he heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" There were two responses. In verse 5 Isaiah recognized and lamented his own spiritual need and in verse 8 he responded to the call for service. The response may express itself in awe, reverence, thanksgiving, repentance, consecration, or action. But there must be a response.

Family Worship Is FAMILY Worship

Family worship is not collective individual worship. We have heard of families who, because of their staggered schedule, place an open Bible on the table with a marked passage. Then, as each member of the family comes to eat, he reads the given passage. If it is impossible for the family to get together, this is indeed a gallant effort to make the best of a situation. But it can hardly be called family worship. Neither is it family worship, in the fullest sense, with Father or Mother or some of the children absent. However, this is not to discourage families from having worship when all are not present.

Family worship is more than physical proximity (sitting in the same room). Some time ago an NEA Service, Inc., cartoon showed a stupid-looking family of four sitting in a row before a television set. On the backs of the father, mother,

and two children, of graduated heights, were printed the words: Neglected Reading, Neglected Conversation, Neglected Culture, Neglected Study. At the top of the cartoon was the caption *Togetherness*. The cartoon ridiculed the oftheard argument that television promotes togetherness in a family. It is possible for people to be in the same room physically and yet be miles apart spiritually and socially.

Family worship is spiritual fellowship. It is more than several persons worshipping separately in the same place. It is the joining of hearts, souls, and minds in the experience of group worship.

Jesus said, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). The word translated "agree" above is in the original *symphono* from which we have the English word "symphony," which literally means "to sound together." A symphony is not a series of individual sounds presented and played separately, but a simultaneous, harmonious melody. So the kind of prayer Jesus described is not a collection of individual prayers, but rather one great united prayer which comes up to Him as a beautiful symphony. In the family worship experience this means that all members not only participate but they all participate at the same time in spirit. It means also that there must be no discordant personal relationships between parents or children, or between parents and children. In true family worship there is spiritual fellowship and oneness.

Not Limited to Scheduled Time and Place

Some seem to think that family worship requires a formal situation. To them it is in the living room where the children and mother are all gathered around the father and the open Bible. Lest there be misunderstanding, let it be stated that formal set times are desirable. Families not having such often find the family altar neglected. But there are also informal worship situations in the home and out of the home: in an automobile, in motels, on the hillside, or in the woods. Holidays, birthdays, and special occasions offer excellent opportunities for informal family worship.

Deut. 6:6-9 is in the Old Testament, but it is still good advice. A father gathered his sons about him in the corner of a field, after sowing it, and dedicated it to God. One of his sons later testified that this was the strongest lesson on stewardship he ever received. When family relationships are what they should be and when family members are living in Christ, then family worship will be free and natural in both formal and informal situations.

Goshen, Ind.



TO BE NEAR TO GOD

"In This We Also Now Rejoice"

BY ELNORA SCHROCK

Sunday, February 26

Read Deut. 30:11-20.

For reflection: "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

God has given His Word to every age. For a people living in a time when ceremony and ritual gave meaning to life, He gave a rich compound of law and ceremony. But the Word of God was not merely on the tablet of stone; it was also the living Word in the heart of the true worshiper.

In this we rejoice: that the Word was made flesh, and dwelt among us; that His Word is now in our hearts, that we may know His will, and do it.

Monday, February 27

Use hymn 76 (*Church Hymnal*). "At the Name of Jesus." Read John 1:1-17.

For reflection: "And the light shineth in darkness; and the darkness comprehended it not."

In this we rejoice.

In the beginning the Word was with God. For the sake of mankind, the Word became flesh and dwelt on earth to reveal the glory of the Father. This Light shines on in the darkness of the unredeemed world. The darkness did not overwhelm the Light, but the Light continues to penetrate the darkness of ignorance and sin and unbelief. In this verse there is more than a substantial statement. It carries the promise that good will overcome evil; that the kingdom of God is growing on earth and will overcome the powers of darkness. At some future time every knee shall bow at the name of Jesus; and every tongue shall confess Him King.

Tuesday, February 28

Use hymn 548 (*Mennonite Hymnary*). "Come, O Come, Thou Quickening Spirit." Read John 14:15-31.

For reflection: "Thou who makest all things new, make Thy work within me perfect" (Held-Schaeffer).

The One who revealed the Father promised the Spirit of truth to His disciples. This King willingly left His small kingdom on earth—that good might come to that kingdom—that the Spirit might come to set up a small kingdom within the life of each believer.

To the believers came also the promise of peace—the peace of a possessed mind and heart, held steadfast by the love of an infinite, eternal King.

In this promise and possession we also now rejoice.

Wednesday, March 1

Use hymn 541 (*Mennonite Hymnary*). "Jesus Christ, My Sure Defense." Read John 15:8-16.

For reflection: "Ye have not chosen me, but I have chosen you."

Christ spoke of the familiar to His disciples that last night before Gethsemane. But the bewildered eleven were not ready for all His words. But reassuring and confident words came with His promises: ye shall ask what ye will, and it shall be done; ye shall abide in my love; ye are my friends; all things that I have heard of my Father I have made known unto you; ye shall bring forth fruit, and your fruit shall remain.

The disciples had been appointed by the Highest to become bearers of the Light of the world. These were words that they were to remember in the days ahead when they had seen the resurrected Christ ascend to heaven.

In this we rejoice: that Christ has also chosen us and appointed us to be heralds of His coming.

Thursday, March 2

Read John 16:25-33.

For reflection: "Be of good cheer; I have overcome the world."

The Man of Galilee who owned no property, who claimed no political dominions, who left no permanent record in the world save that in the lives of His followers—He claimed to be a Conqueror. At the same time that He spoke of victory, Christ spoke also of a coming time of desertion, treachery, and tribulation. Yet He insisted

that His disciples be of good cheer, for in Him all things belonged to them—even fearlessness, even peace, even confident courage. His victory was theirs.

In this we rejoice: that Christ is eternal Conqueror. "We are more than conquerors through him that loved us."

Friday, March 3

Use hymn 76 (*Church Hymnal*). "At the Name of Jesus." Read Rev. 5:1-14.

For reflection: "[He has] made us unto our God: kings and priests."

A reading in several different translations of the fifth chapter of the Revelation gives one a new appreciation for the vast ideas and the rich teaching of this last book of the Bible. John the Exile heard myriads of myriads in that future grand climax cry out in one loud voice the honors of the sacrificed Lamb—sacrificed to make the faithful ones kings and priests unto God. These verses shout with reverberating sound—a new universal song, for ever and ever.

In this we rejoice: that the Lamb slain for us will receive blessing and honor, and glory and power; and that we may be members of those hosts who will worship Him who sits upon the throne.

Saturday, March 4

Use hymn 524 (*Mennonite Hymnary*). "O Son of God, We Wait for Thee." Read 1 John 3:1, 2.

For reflection: "O Son of God, we wait for Thee, in love for Thine appearing; we know Thou sittest on the throne, and we Thy name are bearing" (Hiller-Seiss).

We rejoice that Christ is surely coming again; and that even now we are the sons of God and we are becoming like Him.

Lord God, we praise Thee for the vastness of Thy grace and the splendor of Thy plan for mankind when Thy kingdom comes to earth as it is in heaven.

Sunday School Lesson for March 5

A New Commandment

John 13

How thankful we are to God that He directed John to tell us about Jesus' last hours with His disciples! Some of what transpired is told us in five chapters (13-17), all showing Jesus' love as He prepared the disciples for the trials, troubles, and testings which were ahead. Jesus' thoughts were not for Himself but for His "own."

Let us enter the upper room and observe this very sacred occasion. In three lessons we consider what Jesus did and said during these hours.

Jesus' first act was a demonstration of real service. Why did Jesus wash His disciples' feet? The feet were dirty. It was a customary courtesy to guests to

have their feet washed preceding a dinner. On this occasion there was no servant to do the washing. The disciples were striving about places of honor at the table. Not one of them would stoop to wash the feet of the others. They felt this menial task to be beneath them. Their idea of lordship did not include lowly service. Jesus must teach them a lesson—must show them that service is an essential principle in His kingdom.

Notice the setting of this act. Jesus knew that His hour for dying on the cross was at hand and that He would soon leave His disciples; He loved them still in spite of all their weaknesses; the last Passover

(Continued on page 179)

The Challenge of Hospital Units

By Marianna Stutzman and Edna Beiler

The first Mennonite Relief and Service Committee Voluntary Service unit was a hospital unit. It began with a handful of VS-ers serving at the Kansas City General Hospital. Today, some 50 VS-ers are serving at five different locations in hospital units similar to this one.

What are the underlying reasons for a witness like this? This article seeks to define the values of such units, as they pertain to those serving in non-Mennonite hospitals. (An additional 35 VS-ers serve in Mennonite-administered hospitals, but this type of service is not included in this discussion.)

Financial Assistance to Other Units

In hospital units, VS-ers are employed at prevailing wages. This money provides for the needs of the immediate unit, making it largely self-supporting, and (where local wages are not too low) what is left goes into the program as a whole. Thus, the churches who make contributions to a local VS unit may actually be donating money to Calling Lake, Alta., or to migrant units in the Southwest. Churches in Iowa have been very faithful in helping the Iowa City unit in this way. The Portland, Oreg., and Kansas City, Mo., units have also received food donations.

Services Rendered to Hospitals

VS-ers usually perform a kind of service in city hospitals that is superior to that of the average nurse aide and orderly. For instance, Miss Hazel Hinds, Director of Nursing of the Good Samaritan Hospital, Portland, Oreg., says:

"I feel that the nursing care of our patients has definitely improved with the addition of the Voluntary Service program."

Since they are motivated by a genuine care and concern, VS-ers are also aware of emotional and spiritual needs of patients. There is never much time for chatting, since most of these hospitals are perpetually understaffed, but the very way in which a VS-er performs his routine duties can be a testimony. And he always has opportunities for a few quiet words with his patients, as he works.

Furthermore, in certain cases (as in the Denver, Colo., unit) he can relay his concerns to a chaplain who has time and ex-



VS-ers in hospital units have a chance to demonstrate the love of Christ in their daily tasks on the ward by the spirit in which they perform routine duties.

perience in dealing with spiritual problems.

There will also be opportunities for follow-up contacts with ex-patients. This can be a very rewarding experience, because the VS-er who has demonstrated the love of Christ in his care of an individual has already created an attitude that is favorable to the Gospel.

Strengthening the Local Church

As a plus service, VS-ers do a great deal



VS-ers in hospital units can help to reach the community in which they live for the Gospel by performing plus service in clubs, MYF, and through visitation.

for emerging churches. If there is an existing congregation, they participate in its outreach program wherever they may be needed. In Denver, Colo., VS-ers are helping out an emerging Spanish church; in Portland, Oreg., they identify themselves with the local mission congregation and help in various ways; in Iowa City, they are active in the local MYF; in Albuquerque, N. Mex., they have been a real boost to a small congregation.

Where there is no church in the immediate community, the unit members may be instrumental in beginning such a witness. In Kansas City, Mo., VS-ers developed a real concern for their neighbors, especially the many children on the streets. The Service Center served as a place for community outreach activities (builders' clubs, teen-age, and youth activities, plus the Thursday morning women's Bible class) and later was even used as a place of worship. From this beginning stemmed the Kansas City Mennonite Fellowship, that now has an average Sunday morning attendance of about 75, with 20 members and 21 associate members (VS-ers, nursing students, and young people temporarily employed in the city).

VS units can also make a contribution to the community by organizing women's prayer groups or Bible classes. These can cut across denominational lines, to develop a sense of real sisterhood among evangelical Christians, or they can be the starting point for those who are interested in becoming Christians. In the city, it is often easier for the housewife and mother to slip away for a while during the week than it is to attend church on a Sunday morning, when her family is at home. Also, she has less apprehension about a small, informal group.

VS-ers can also serve in a visitation program, in an effort to reach community people. Carried on faithfully, with enthu-

Children of Light in a World of Darkness

By ROBERT KREIDER, Vice-Chairman of MCC



In some hospital units VS-ers work with an existing church; in others, their concern for their neighbors motivates them to begin services. But always their outreach activities are church centered.

siasm and interest, this becomes a very effective witness to the unsaved, or a source of cheer to the lonely.

In some locations, VS hospital units also have a chance to speak on the subject of race relations. This is true of the Portland, Oreg., unit, where VS-ers testified to their beliefs on the equality of all races not only by accepting their neighbors, regardless of color, but by having a Negro VS-er in the unit.

Contributions to Mennonite Youth

Hospital units also make a contribution to Mennonite young people themselves. The service center can be a home away from home for I-W's in earning service, young people in training, students, or those who have jobs in town. A city can be a lonely place for isolated individuals or it can become a whirlpool that sucks youth under. The companionship of VS-ers, the chance to work and witness with them, and the friendliness of unit living can make a real difference.

An Apprenticeship for Further Service

Perhaps the biggest contribution that serving on a hospital unit makes is to train VS-ers for further service. Young people from middle class, rural, or small town homes may be shocked at what they see on an emergency ward, but it helps them to realize what life without the Lord is like. The drunkard, the dope addict, and the unwed mother show them how desperately people need the Gospel.

A VS-er also finds out how devastating loneliness can be. He is sobered by the fact that he may be the only person who really cares for a patient, beyond his purely physical needs.

The youth who serves in a hospital unit may find out that he wants to devote his life to a related vocation. Many ex-VS-ers first "found themselves" during a period of service, and are now working as X-ray or laboratory technicians, registered



This is a lonely world—the world of the uprooted, the unwanted.

This is part of Bro. Kreider's opening message to the MCC Annual Meeting in Chicago Jan. 20. He served as moderator in the absence of Chairman C. N. Hostetter, Jr.

The Biblical record and the morning newspapers confirm that our world is a world of tragedy, that it lies under the shadow of catastrophe. We have a sense of foreboding that these are latter days—nations rising against nations, of famines and pestilences, of earthquakes in divers places, the beginning of sorrows.

This is a world of fear. Fear in Berlin, in the Casbah of Algiers, on the frontier of Thailand. Fear among the Bantu in the native locations of Johannesburg. Fear on the campus of the University of Georgia. Nations are equipped with the mightiest weaponry in human history—intercontinental missiles with nuclear warheads—and yet there is fear. Officials talk of spending billions to dig holes in the ground so that millions can hide from

nuclear attack. They talk of nuclear deterrents—but, afraid that the enemy may strike first, they speak of making a "pre-emptive strike." We glimpse an apocalyptic vision of insecure peoples, men in their desperation impulsively releasing the mechanism that triggers a world war.

It is a world where so few have heard the words of the angel, "Fear not: for, behold, I bring you good tidings of great joy."

This is a world of hate. Peace, peace, but there is no peace. Street fighting in Brussels. Congo brother killing Congo brother. French colon fighting Moslem Algerian. White mothers screaming obscenities at little Negro children entering the public schools of New Orleans. The cries of "Yankee, go home" shouted on the streets of Caracas, Panama City, Quito, Tokyo. Violence in the faraway jungles of Laos, Katanga Province, the Sierra Maestra mountains. News is reported of a nuclear reactor in the Negev desert of Israel; a tremor of alarm goes through the Arab world. Little countries now possess the atom. This opens up infinite opportunities for small-scale tyranny, blackmail and bluster, and the triggering of a great war.

This is a world of hate, an earth "corrupt before God, and filled with violence."

This is a lonely world. It is still the world of the refugee, the uprooted, the unwanted. The refugees living in the railway stations of Bengal. The Baluba tribesmen huddled together, hungry in Kasai Province. The daily stream of refugees by

nurses or licensed practical nurses, physiotherapists, administrators, doctors, or operating room technicians. Still others have been more attracted to the plus service activities and are now filling positions in mission programs elsewhere. Or they go back to their home congregations with a new zeal and willingness to be used.

One thing is sure: They can never quite forget what they have seen during their assignment. Throughout life most of them will work more faithfully, give more generously, and pray more fervently because of this interlude of serving God among the sick in a city hospital.



In our witness and in our work this year (1961), let us walk as "children of light" that the needs of the world may be met through us.

foot and by subway from East into West Berlin. The FLN partisans from Algeria hiding just inside the Tunisian and Moroccan frontiers. The teeming refugee centers of Hong Kong. The Arab refugee camps of Jericho. The refugees from Cuba streaming into Miami. Reports filter in of a great famine in Red China and, as did they on the Jericho road, we walk by on the other side. To one another, we say, "He is not our neighbor. He is not our kind. After all, you have to be realistic."

Perhaps, however, we can hear these lonely ones crying out with the psalmist: "How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?"

This is an empty world. Feeling a great emptiness of soul, men worship lesser gods. They seek fulfillment in things—in the products of the assembly line. Or they seek escape in the cult of entertainment, in the momentary satisfactions of alcohol. They place their faith in missiles and nuclear deterrents. They give themselves to the harlot of nationalism and talk her language, the language of emotion and not of reason. Without tradition and experience, without the fabric of community, these petty nationalisms give way to chaos. "They . . . drink the wine of violence."

It is an empty world—empty to those who bow down and serve other little gods.

This is a world of fear, of hate, of loneliness, a world of darkness. But it is into such a world as this that Christ has come. Where there is fear, He brings peace and security. Where there is hate, He brings love. Where there is loneliness, He brings fellowship. Where there is emptiness, He brings the promise of a new life, transformed, full of meaning and eternal purpose.

We need not remain paralyzed with despair as we view the tragedy of the

world. Christ gives us a sense of urgency, of purpose, a conviction that "the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

In our witness and in our work this year, let us walk as "children of light." Let us join the Apostle Paul in the great hymn of victory:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us."

Bluffton, Ohio.

Missions Today Who Are the Heathen?

By J. D. GRABER

Is America a Christian nation? The answer is "no." There actually is no such nation on earth. But is the alternative a secular nation? Too many people in America seem to think so. For example, to be neutral a nation may not be anti-Christian. If our public schools may not teach Christianity, this does not mean that they have to be secular.

Is Nigeria a Christian nation? The answer again is "no." But in reading the Christmas messages of various highly placed government officers and noting the many articles in the regular daily newspapers on the Christian theme I was convinced that Nigeria is more Christian than America!

Sir Francis Ibiem is governor of Eastern Nigeria. He has a long record of devoted

and self-sacrificing Christian service and evangelism in Nigeria. In his Christmas message, widely published in the daily press, he said, "On Christmas Day . . . the Christian world remembers and rejoices at the birth of Jesus Christ who is the Saviour of the world." (Emphasis mine.) Would not an American high in political office have been apt to leave out this latter phrase? But Sir Francis clearly stated for all to read that he believes Jesus is the Saviour of the world, not merely a great and important figure in history.

"The essence of leadership," he goes on to say, "is to be found in deep and true Christian living, underlining the words deep and true." Further he says, ". . . her citizens are God-fearing and are determined, by faith, to uphold God's laws, which are just, God's commandments, which are pure and holy, and God's precepts, which are wise and dependable." If Nigeria follows these Christian precepts, as Sir Francis himself has demonstrated that he does, she will be truly unique among the nations of the world.

The Gospel in the daily newspapers—we have often talked about this. But unless you buy space in our American dailies you can hardly get a clear Christian message into print. In Nigeria this is not the case. The Christian message came through remarkably clear in many a feature article, column, news report, or actual printed sermon. Christ was really put into the Christmas emphasis in a land that was long considered a part of dark Africa and a heathen nation.

We have to redraw the missionary map of the world. The dark areas on the map are not any longer geographical. The West is not any longer white while Asia and Africa are black. Our own secularism in the West is as truly heathenism as spirit worship in the African bush, perhaps more so because the African brand of heathenism still does believe in the reality of the spiritual realm.

Elkhart, Ind.

New Presbyterian Medical Program in Ethiopia

(New York)—Emperor Haile Selassie of Ethiopia has invited the United Presbyterian Church in the U.S.A. to direct a pilot medical program in Illubabur Province in western Ethiopia and has also granted land for new mission work in seven tribal areas.

Presbyterian missionaries have served in Ethiopia since 1920 when they began medical work in one of the local provinces at the governor's request. At present 47 missionaries of the denomination are serving in the country. The nation's state church is the Ethiopian Orthodox, but an estimated one third of the Ethiopian population are not Christians.—EPS, Geneva.



Overseas Missions

Hokkaido, Japan—Lee Kanagy reports that 16 young farmers attended Farmers' Gospel School for one week. By the end of one week 40 people had registered and participated. This was the fourth year for the school, which was financed locally.

In the school, morning chapel hour was held from 6:45 to 7:30. The Mennonite Hour correspondence course, "God's Great Salvation," Japanese edition, was used. Fred Ediger, MCC Peace Section, talked several times in chapel. Shigeru Kimura, a pioneer farmer, gave a Sunday morning message.

In connection with the school, Adella Kanagy held a cooking class with farm women.

Kamishihoro, Japan—Charles Shenk, Lee Kanagy, and eight kindergarten teachers met Jan. 11-14 at the Christian work center here to study problems of Bible study, Christian curriculum, and evangelism through kindergarten. A Mennonite kindergarten teachers' association was formed.

Algiers, Algeria—"The nervousness, excitement, distrust, and hate continue to mount," says Annie Haldemann, French Mennonite missionary co-operating with Robert Stetter here. The situation is con-

fused and workers hardly know which way to turn. Her students demonstrate mixed attitudes—some mocking, some fearful, others trusting, still others uncertain.

It is difficult for many children and neighbors to accept or understand Sister Haldemann. Some are afraid she is working as a spy since she is European and Christian. Those whom she has known from the beginning still trust her, however.

Generally, Algerians are much interested in independence for Algeria. European settlers, have threatened them with torture and death before independence comes.

In other parts of the city, raiders have killed people during the night, and all night women stand lookout on rooftops calling warnings when people approach. Her pupils come to school tense and drawn because "they scarcely sleep at night, afraid of being massacred in their sleep."

Annie writes, "Please intercede with us, not only for those whom we contact, but for all Algeria. We must remember that it is in our weakness that God shows His power. . . . I rejoice in the decolonization, in spite of the tests which it brings on missionaries and Christians, for one is obliged

to count on God alone, and not commit adultery with Caesar.

"The church is no longer the official protégé of the Western oppressor. The church persecuted is stronger than the church dominant. I know that if we keep a firm faith in God and do not take upon ourselves what is forbidden, the kingdom of God will progress in a marvelous manner, no matter what the obstacles or hostilities. No force or power can resist Jesus. It is only the Christians who stop His action by their lack of faith and prayer."

Katmandu, Nepal—The nine prisoners, jailed here because of questions concerning their becoming Christians, had a blessed Christmas. They were allowed outside the prison Christmas Eve, and again with other Christians after church on Christmas Day.

Philip Bahadur, who had earlier denied being a Christian and was thus released from prison, courageously returned to prison the following day after his release and asked for double punishment. He has given a wonderful testimony to other Christians.

The prisoners and Committee of Christians here have sent letters to the king concerning the situation.

Villa Adelina, Argentina—The Mario Snyders are working here in two areas. At El Talar three Mennonite families who have moved into the city provide the nucleus. At Villa Billinghurst, three kilometers away, a new family, plus three other families and some young people, provide the nucleus. Currently meeting in homes, they are praying for funds and guidance on renting a place to worship. They also look for reaction and help from the Junta (Argentine Conference) and expect to intensify their work after Feb. 20 when conference and camp activities end at Trenque Lauquen. This would be comparable to August or September in North America as far as weather is concerned.

Bragado, Argentina—B. Frank Byler reports an excellent family week at Trenque Lauquen, in late January, the active camping season. Twelve families participated. Alta Mae Erb led thinking on the Christian family, while Bro. Paul Erb gave his Alpha and Omega lectures. The quality of the program compensated for the smallness of the group.

The South American Mennonite Congress, Jan. 20-22, was very inspiring. Bro. Byler reports, with excellent fellowship. The evening services, with pictures on the work in various areas, provided something of Mission Board meeting flavor. The emphasis, in the face of overwhelming anti-evangelical odds, tended toward uniting Mennonites. A motion was passed to plan for an inter-Mennonite conference not later than March, 1962.

The Argentine Conference is making plans to free Agustín Darino from current responsibilities to assist young pastors in their work. Representatives also met with Paul Erb, expressing desire for more news from North America and more effective communication between the field and the home church to present the challenge of Latin-American missions. They desire a

Missionaries Study Portuguese in Campinas

Learning a second language can be a frustrating experience or a challenging adventure, according to missionaries Cecil and Margaret Ashley, Allen and Irene Martin, and Ruth Gamber, who are attending language and orientation school in Campinas, Brazil.

Many have experienced the frustration of tackling a foreign language in high school or college and have concluded that language study is not their line. Dr. Eugene Nida of the American Bible Society says the reason for this conclusion is that most schools and colleges have used outdated, incorrect methods.

Hearing sounds of new words and learning to reproduce short sentences correctly rather than memorizing unrelated vocabulary words and a multitude of grammatical rules is a new method, called the "direct approach." Its major emphasis is on pronunciation. This approach is used by the language and orientation school in Campinas.

Founded 16 years ago, the school is a joint project of the Southern Baptist, Methodist, and Presbyterian mission boards. Background educational experiences of the students vary from eighth grade to a doctor's degree. The school accepts missionaries from most boards, thus creating a heterogeneous group. This atmosphere provides excellent opportunity for the 100 students to exchange fellow-



Missionaries to Brazil en route to the field participate in classes held in this new language school building located in Campinas, Brazil.

ship among the different groups who all have the same aim—that of bringing Christ to Brazil. The entire teaching staff of 30 are Brazilian national Christians. They also teach orientation courses in Brazilian customs and manners, history and geography.

Campinas, a growing city of 200,000 located in Sao Paulo state, is 80 miles from the capital city of Sao Paulo. Its Presbyterian Seminary, CAVE (the interdenominational audio-visual aid production center), and its many growing churches make it a center of evangelical work and witness in southern Brazil. Herald Press operates a Gospel bookstore in the center of town.

secretary in North America to help accomplish this.

Bro. Frank Byler will commute from Bragado to Montevideo this year to assist in seminary instruction. The transfer of the seminary to Montevideo has increased problems for the church in Argentina in developing pastoral leadership. They are currently assisting a student attempting to get additional training.

Argentine missionaries report that letters are opened occasionally. They, as do missionaries in all fields, have personal accounts at Elkhart. All monies for them should be sent to Elkhart rather than to the field, clearly designated as to purpose and name.

Dhamtari, India—Elizabeth Erb's fur-long address: 2061 Cornell Road, Cleveland 6, Ohio, during second semester at Western Reserve University.

Honduras—December and January are vacation Bible school months here. In Trujillo the school had an average attendance of over 100. During the first week of VBS in Gualaco, attendance dwindled from 39 to 27, possibly the result of the influence of the Roman Catholic priest and his adult helper. Dora Taylor assisted the Eldon Hamiltons and Rebecca Herr in the Gualaco school. Calford McCoy, a young believer from Trujillo, helped at Tocoa. Sante Fe Bible school was planned for the first two weeks of February.

Voluntary Services

Denver, Colo.—Howard Schrock, Kalona, Iowa, serving in the Colorado Psychopathic Hospital since July, reports: "Recently three teen-age fellows started a riot and before two of us attendants could get them locked up, I got hit by a flying ball and the other fellow had a bite taken out of his finger. Since this time, two of these youths committed suicide and a third is in a state psychopathic hospital. As I talked to them of Christ as the way of true life they rejected it by saying they didn't believe in God or Christianity. We as V.S.-ers in this hospital are not allowed to talk about religion unless a patient asks about it. Pray for us that we may be living witnesses of Christ."

Homestead, Fla.—A Bible Club has been started for teen-agers in Redland Camp who are really interested in spiritual things. One evening Bro. Eugene Herr, Scottsdale, Pa., was present to speak on the theme, "The Rock That Doesn't Roll." Several of these young people have recently made decisions for Christ.

New York, N.Y.—John Henry Groff, Kinzers, Pa., joined the VS unit on Jan. 23, 1961.

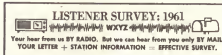
Iowa City, Iowa—Virginia Yoder, Shipshewana, Ind., recently terminated her work at the School for Severely Handicapped Children. The first day she worked there, a co-worker said, "You're a Mennonite, aren't you? Well, I'll tell you right now, I don't like Mennonites. They're too pious."

After working with Virginia almost a year, she said, "Virginia, how could you take all the things I said against you? I

sometimes did almost anything to see if I could get you upset. You have helped me look at Mennonites and other [Protestant] churches in a different way." Now, she is a real friend of Virginia's and has even invited her into her home.

Paris, France—A group of Algerians have been meeting with VS-er Maurice Shenk, Melba, Idaho, three times a week to study French. They are learning to read and write from him, although most of them actually speak the language better than Maurice does!

Broadcasting



Harrisonburg, Va.—Two years ago B. Charles Hostetter spent several inspiring weeks in Jamaica conducting evangelistic meetings. He returned to the island again this month and was there from Feb. 8 to 21. His schedule called for meetings at various churches, speaking at the Kingston "Youth for Christ," and at the dedication program of the new Halls Green church building.

Washington, D.C.—Don Augsburg attended the National Religious Broadcasters convention, which convened here Jan. 24-26. Sen. Vance Hartke (Ind.), Sen. Karl Mundt (N. Dak.), and Rep. Walter H. Moeller (Ohio) spoke to the group. Representatives from the National Association of Broadcasters and the American Broadcasting Company were also present. The essence of discussions pointed to raising quality of religious programs, developing meaningful approaches, and claiming rights in this field of Christian communication.

Harrisonburg, Va.—Robert Remington, director of Inter-American Gospel Communications, spent part of Jan. 27, 28 here with the radio staff and spoke at Eastern Mennonite College the evening of Jan. 27. This organization, known as DIA, provides technical assistance to many religious broadcasters and each month sends out 350 tapes to radio stations in 22 countries.

Kenneth Weaver, business manager, says "Your giving is an answer to prayer. Contributions during the past two months have been above normal. Further extensive cutting of the program will not be necessary if this response continues."

Esther H. Shank, who served here as Heart to Heart secretary, is leaving to serve full time as homemaker. She worked over 5½ years with Mennonite Broadcasts, Inc. Laura Showalter is taking Esther's place. She joined the staff Jan. 30.

Belmont, Calif.—One of the newest missionary radio stations is KGEI located here. It is operated by the same organization sponsoring Far East Broadcasting Company in the Philippines. The Spanish broadcast, on this station since November, 1960, is getting letters from Mexico, Colombia, Guatemala, Cuba, and Argentina.

Tampa, Fla.—WSOL discontinued the Spanish program here Jan. 29. This is part of an over-all Mennonite Broadcasts effort to bring expenses in line with anticipated income.

Mennonite Mental Health

Elkhart, Ind.—Appointed to the building committee for the Oaklawn Psychiatric Center are Menno Miller, chairman, Annas Miller, and Nathan Reiff. This committee will be responsible for getting the structure built, keeping it within budgetary limits, negotiating with the architect, receiving bids, and selecting a contractor.

Older Folks in Voluntary Service?

They inquire with half apologies. They would like to enter VS, but they admit, "We're old gray heads!"

Nonetheless they ask, sensing a directive to enter the firing lines of the church rather than remaining at home in Mennonite Community, Hometown, U.S.A.

Who would have guessed they'd be interested! VS was started by youth and meant for youth; not for dads and mothers, nor grandpas and grandmas.

But there is an answer for this increasing number of older inquirers: yes, they should volunteer for VS. There are types of work for which they are qualified. Young people do want them in VS. As a result of older folks volunteering, more work has been accomplished; more service has been given.

This year, during the summer months, at least twelve older persons (40 to 65 years) could be used in summer service units. Work would include farming, cooking, maintenance, cleaning, and general assistance. Assignments are at summer



Frank and Anna Brilhart, Scottsdale, Pa., are serving as house parents to the Hesston, Kans., construction unit. They are a good example of the kind of contribution that older couples can make—in being parents to groups of VS-ers, making a home away from home for them.

camps, a home for the aged, a children's home, and a child care center for migrants.

Married couples or single persons are invited to write for more information to Summer Service, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Reedley, Calif.—Kings View Hospital has received notice that the Board of Commissioners of the Joint Commission on Accreditation of Hospitals has approved the recommendation of the American Psychiatric Association that Kings View be accredited for the maximum allotted period of three years. The announcement followed a recent inspection by a representative of the Central Inspection Board of the American Psychiatric Association. Approval by the Joint Commission signifies that the accredited hospital maintains high standards of patient care and is a participant in the advancement of quality in the field of medicine.

Home Missions

Farmerstown, Pa.—M. L. Troyer, mission bishop for Ohio Mennonite Mission Board, licensed John Hostetler of Farmerstown for Lower Owl Creek Mennonite Church, Beaver, Ohio (Pike County). The church, located near Lucasville, Ohio, started in 1952. It presently has 21 members.

Kansas City, Mo.—The Youth Adult Fellowship of Kansas City Mennonite Fellowship and the Young Unmarried Club of Community Mennonite Church met at the Voluntary Service Unit Home Jan. 22 to hear Lee Swinton, a Negro minister, speak on "Sit-In Demonstrations in the South."

Reading, Pa.—The South Seventh Street Mennonite Mission has opened a "Gospel Book Center" at 347 South Seventh Street. A project in literature distribution, the center has good books to read on the premises, a reading lounge, free literature, and a selection of books for sale. The center hopes eventually to be open to the community at all times for meditation, study, reading, or purchase of literature. Plans are being made for compiling mailing lists of new mothers, bereaved persons, new occupants in the community, etc., for sending free materials.

Cleveland, Ohio—A daughter, Rochele Dawn, arrived in the Vern Miller family on Jan. 25, 1961. Bro. Miller is pastor of the Lee Heights congregation.

Saginaw, Mich.—Melvin Leidig, pastor of the East Side Mennonite Church, spoke at a regional MYF rally at the Fairview, Mich., church Jan. 1. Youth from the East Side participated in a similar rally at Midland congregation the same day.

Arthur Cash preached at East Side on Sunday, Jan. 29. Their anniversary service was planned for Feb. 12.

Wayne and Vonnice Bohn joined the staff of the East Side program the first week in January as VS-ers.

East Side is working at their building fund. Among their projects is a pennies campaign for children. Their goal is 100,000 pennies.

Chicago, Ill.—The Englewood Mennonite Church observed annual youth week, Jan. 29 to Feb. 5.

Wayland, Iowa—The Pleasant View congregation is a daughter congregation of Sugar Creek Mennonite Church at Wayland. Attendance at Pleasant View has increased recently due to a fire in a local

Negro church. An article on Pleasant View appears in the February Christian Living.

Overseas Services

Akron, Pa.—One thousand cases of MCC-canned meat were shipped Jan. 23 for distribution to Baluba refugees in the Congo by Congo Protestant Relief Agency.

Frankfurt, Germany—A total of 313 campers worked in European Mennonite Voluntary Service work camps during the summer of 1960. Work camps were located in Austria, France, Germany, and the Netherlands. Participants in the MVS program represented 16 nationalities.

Grande Riviere du Nord, Haiti—As a gesture of appreciation for the service MCC workers render, town leaders arranged a special program in their honor to celebrate the first anniversary (Dec. 9) of the coming of the unit. Speeches were given by the town magistrate, a local editor, several pastors, and the local Catholic priest. It was mentioned that of the 12,970 people seen in one year (with approximately three times that many return visits) no one who needed help badly was turned away. Current members of this unit are Dr. and Mrs. John Bender, Springs, Pa.; Fannie M. Bontrager, R.N., Darien Center, N.Y.; Ann Eby, R.N., Paradise, Pa.; Sister Hilda Mueller, R.N., Newton, Kans.; and Dietrich Stoesz, Mountain Lake, Minn.

Ethiopia—Martha Hartzler, missionary nurse here, arrived home on furlough, Jan. 29. Her address: Route 3, Mechanicsburg, Pa.

Taegu, Korea—On Nov. 18 six widows graduated from the Widows' Project. Each one received a Singer sewing machine, a gift from CARE. Participants in this project are taught to construct Korean clothing and also to make simple Western garments for sale on the market. Donated yard goods is used and the articles made in training are kept by the widows or given to other needy people. All of the women chosen for the project have young children. By teaching them to support themselves and their children, the Widows' Project helps to integrate them back into the Korean economy.



Graduates from the widows' sewing class, Taegu, Korea, with the sewing machines they received as graduation gifts from CARE.

Health and Welfare

Aspen, Colo.—Sam Janzen reports that an X-ray lab technician is needed at Pitkin County Public Hospital. He would prefer to have a registered lab technician who has experience in X-ray work. The position is open after April 15.

He also needs a head cook to develop dietary services. A person who likes to cook could be trained for this position, if she does not have previous hospital experience. The position is open now and must be filled by June 1.

Interested persons should contact Sam Janzen, Valley View Hospital, Glenwood Springs, Colo.

District Mission Boards

Ontario Amish—Roger Smith along with several others from London Rescue Mission presented the Missions Night program at the Elmira (Ont.) Mennonite Church Jan. 18. An offering of \$67.00 was lifted for the building of the new mission in London, which it is estimated will cost \$150,000. Construction will begin late this month.

Ontario—Etril Snyder and Martin Horst were elected as Ontario Mission Board delegates from Erb Street Mennonite Church in Waterloo, Ont.

I-W Services

Hesston, Kans.—Prospective I-W fellows were introduced to the world famous Menninger Foundation in Topeka, Kans., in a service tour during I-W orientation at Hesston, Kans., Feb. 3-7. During the weekend trip, the nine participants heard three doctors of the Foundation tell about the philosophy of adjunctive therapy, the manner of treatment, and the hospital's expectation of I-W staff personnel. Over 21 I-W's are presently working in Topeka. Following the service tour, classes were held on Hesston College campus.

Fort Wayne, Ind.—I-W Sponsor John R. Smucker reports that I-W's here helped the First Mennonite Church in a recent remodeling project. In addition to this, the fellows take an active leadership role in MYF and Sunday school.

Your Treasurer Reports

Missions Week contributions as of February 10

1959	1960
\$145,061.41	\$207,440.55

We thank you for your continued support and will be happy to acknowledge any additional contributions which you can make before March 31, the end of our fiscal year.

—H. Ernest Bennett, Treasurer.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. and Sister Milo Stutzman, Kingman, Alta., conducted the evening service at Newtown Chapel, Sarasota, Fla., Jan. 22.

Bro. B. Charles Hostetter, Harrisonburg, Va., preached at Tuttle Ave., Sarasota, Fla., Jan. 29.

Bro. Paul M. Lederach, Scottsdale, Pa., brought the morning sermon at East Bend, Fisher, Ill., Feb. 12.

Bro. Virgil Brenneman, Goshen, Ind., spoke to the Mennonite students of the University of Illinois on Feb. 10.

The Christian Laymen's Evangelistic Association board of trustees recently elected the following officers: President, Andrew Mast, Walnut Creek, Ohio; Vice-President, Paul Ressler, Dalton, Ohio; Secretary, Robert Miller, Smithville, Ohio; Treasurer, David F. Geiser, Apple Creek, Ohio. The primary function of the Laymen's organization is the sponsoring of the Augsburgers Crusade.

Bro. Herbert Schultz, Poole, Ont., was guest speaker at the midweek service at Brunk, Ind., Feb. 5.

Bro. Lee Yoder of Brook Lane Farm delivered the morning message at Weaver, Johnstown, Pa., Feb. 19.

World Day of Prayer speakers Feb. 17: Lois Musselman, missionary to Brazil, at Holdeman, Wakarusa, Ind.; Elizabeth Showalter, Scottsdale, Pa., at Otella, Pa.; Orpha Zimmerly, relief worker in Europe, at Smithville, Ohio. Feb. 18: Irene Bishop, relief worker in Europe, at Blooming Glen, Pa., and at Plains, Lansdale, Pa.

Bro. Ken McKlennan of the Shantymen's Missionary Organization, which sponsors a program of witnessing in lumber camps of the North, spoke at Wideman, Markham, Ont., Feb. 5.

Bro. Harold Groh, England, preached at Cedar Grove, Ont., and at Wideman, Markham, Ont., Jan. 29.

Correction: Bro. N. A. Lind's birthday is Jan. 15, not Feb. 15, as reported in the Jan. 24 issue.

A service of remembrance and dedication for the Lawrence Brunk family, returning to the Argentine mission field, was held at Scottsdale, Pa., Feb. 12.

Dr. Clarence Jordon, founder and leader of the Koinonia Fellowship Farms, Americus, Ga., spoke on "Issues in Christian Discipleship" to the Chicago Area Mennonite

All-Church Fellowship at Lombard, Ill., Jan. 12.

Torrey Johnson, founder of Youth for Christ, and Elmer Chadisman, pastor of the Sterling, Ill., Church of the Brethren, served in Youth Sunday services at Science Ridge, Sterling, Ill., Feb. 12.

The brethren William Hallman, Argentina, Steward Weber, Africa, and Simeon Hurst, Tanganyika, were guest speakers in a missionary conference at Ontario Mennonite Bible School and Institute, Feb. 15 and 16.

Bro. Wilbur A. Lentz was ordained as minister to serve the Byerland, Willow Street, Pa., congregation in a service there on Dec. 4.

Bro. Daniel Kauffman, Hesston, Kans., was guest speaker at Sunnyslope, Phoenix, Ariz., Feb. 19.

Bro. Kermit Derstine, secretary of Voluntary Service Personnel, spoke at Lombard, Ill., Feb. 5.

One of the many Eastern churches closed because of the snow on Feb. 5 was Rockhill, Telford, Pa. Members there worshipped in various ways that Sunday morning. One sister invited neighbor children in and taught a lesson from the summer Bible school manual. Another family called in neighbors, studied John 6 verse by verse, and had prayer together. Some shared in the church service broadcast by the local radio station, phoning in favorite Scriptures which were then read over the air. Still others spent the morning in reading and meditation.

Sister Marianna Stutzman, Kansas City, Kans., was guest speaker at a women's and girls' fellowship tea at Manson, Iowa, Feb. 14.

Bound copies of the 1960 volume of GOSPEL HERALD are now available from Scottsdale at \$8.25 each plus postage. This is an excellent resource volume to have in your church library.

The Fairview congregation, Minot, N. Dak., began to worship in their new church building on Jan. 15. Built in the village of Surrey, it replaces the one destroyed by fire in November, 1959. The pastor here is Floyd Kauffman.

Bro. John D. Zehr is leading his congregation, Yellow Creek, Goshen, Ind., in a series of midweek studies on "Our Mennonite Heritage."

The Beth-El Church, Colorado Springs, Colo., dedicated its new parsonage at a service on Feb. 8.

Bro. Paul Garcia, whom many will remember from his period of study at Goshen, has been elected principal of the public school where he teaches in Pehuajo, Argentina. He is giving a good witness in this town. He also serves as assistant pastor of the Pehuajo congregation.

Bro. Royce Yoder, road-building Pax worker with LeTourneau in Peru, S.A., gave an illustrated talk on "Love in Action," at Olive, Jamestown, Ind., Jan. 29.

Bro. Valentine Headings, bishop at Hutchinson, Kans., and former moderator of the Conservative Mennonite Conference, died on Jan. 31. The funeral was on Feb. 3.

More than 75 Mennonite churches in the eastern Pennsylvania area were closed because of snow on Feb. 5.

Bro. Vernon E. Reiff, Elkhardt, Ind., treasurer of the Mennonite Board of Missions and Charities from 1920 to 1934, died suddenly of a heart attack at his home on Jan. 28. Funeral was Feb. 1.

Announcements

Raymond Byler's address until March 17 is 2009 Queen Street, Winston-Salem, N.C., where he is attending the School of Pastoral Care.

Evanston Mennonite Church, Ecumenical Institute, 1514 Ridge Ave., Evanston, Ill., will begin as an organized congregation on Feb. 26, with a special dedication service at 9:30 a.m., and a fellowship luncheon at noon.

Spiritual Renewal Services, First Mennonite, Indianapolis, Ind., with Willard Mayer, Pigeon, Mich., as speaker, Feb. 22-26.

Associated Sewing Circles of Lancaster Conference District semi-annual meeting, Saturday, March 4, East Chestnut Street, Lancaster, Pa. Speakers include Irene Bishop, Mildred Herr, Evelyn Martin, Clayton Keener, Martha Keener, and Howard Witmer.

James Sauder and wife, missionary appointees to Vietnam, at West Chester, Pa., Feb. 26, p.m.

Bible Prophecy Conference, Providence, Newport News, Va., March 8-12. M. J. Brunk speaker.

Calvin Redekop, Hesston, Kans., in union services at Community Church, Kansas City, Mo., March 5.

Missionary Day Speaker: March 12, William Hallman, Argentina, and Paul Heffentrager, at Zion, Morgantown, Pa.

Chester K. Lehman, Harrisonburg, Va., guest speaker at the North Central Ministers' Conference, Strawberry Lake, Ogema, Minn., March 7-9.

Christian Business and Professional Men's Dinner, Hesston College, Feb. 25. Speaker: Judge Philip Gilliam, Denver, Colo.

Calendar

Ministerial meeting of Lancaster Conference, Stumptown, Pa., Feb. 22.

Weekend evangelistic conference, sponsored by Augsburgers Crusades, Conestoga Valley High School, Lancaster, Pa., March 3-5.

Conference on Christian Community Relations, McManora, Ill., March 3-5.

Iowa-Nebraska Mission Board meeting, East Fairview, Millard, Nebr., March 6, 7.

North Central Ministers' Conference, Strawberry Lake, Ogema, Minn., March 7-9.

Eastern Mennonite Board of Missions and Charities, annual meeting, Weaverland, East Earl, Pa., March 7-9.

Puerto Rico Conference, March 10-12.

Publication Board Meeting, Doylestown, Pa., March 24-26.

Illinois Mennonite Mission Board, Science Ridge, Steelton, Ill., April 21, 22.

Church Extension Convention, South Central Conference, Garden City, Mo., April 21-23.

Ohio Mission Board meeting, South Union, West Liberty, Ohio, April 21-23.

Three to See—

The Christian and the Problem of History, by Harold J. Schultz; Challenges at La Junta, by Spencer Burris, editor of the "La Junta Tribune-Democrat"; and The White Miller Conference on the Aging, by Ernest E. Miller; all in the next issue of GOSPEL HERALD.

"A blessing asked before eating, my father's sense of duty, my mother's silent prayers in her household tasks. . . ." These and other wholesome influences led Achtar Yusufi toward the decision that one day he must be a doctor to serve his fellow men. Dr. Yusufi tells briefly of his experience in "No Other Way of Life" in the March issue of *Christian Living*.

Edgar Chandler, Executive Secretary of the Church Federation of Greater Chicago and former World Council of Churches worker in Switzerland, at Lombard, Ill., Feb. 26.

Music Conference at Lombard, Ill., the weekend of March 19, with Mary Oyer, Goshen, Ind., as speaker.

Milo Kauffman, Hesston, Kans., in stewardship series at Holdeman, Wakarusa, Ind., Feb. 26 to March 1.

Bro. Paul Erb, Scottsdale, Pa., and Bro. William Torres, Brooklyn, N.Y., will be guest speakers in the Puerto Rico Church Conference, March 10-12. Bro. Erb will visit a number of the churches, speaking on subjects related to the Christian home.

Bible Conference, Steelton, Pa., Gospel Mission, March 12. Instructor: Warren Good, Ephrata, Pa.

Guy F. Hershsberger, Goshen, Ind., at Hopedale, Ill., morning of March 5.

The Association of Mennonite Aid Societies will hold its 1961 conference in the Atlantic Hotel, Chicago, Ill., March 2 and 3 around the theme, "Christian Realities in Mutual Aid." Principal speakers include Seminary Professor William Klassen, Episcopalian Mutual Aid Executive Robert Worthington, Orie O. Miller of MCC, Mervin Miller and Ralph Hernley of Mennonite Publishing House.

Evangelistic Meetings

J. Clair Hollinger, Lancaster, Pa., at Lyndon, Lancaster, Pa., Feb. 26 to March 5. Freeman Aschliman, Toledo, Ohio, at Holland, Ohio, March 5-12. Nevin Bender, Noxapater, Miss., at Choctaw Indian Mission, Moshulaville, Miss., Feb. 26 to March 5. Richard Weaver, Harrisonburg, Va., at Staunton, Va., Feb. 12-19. Noah Hershey, Parkersburg, Pa., at Paradise, Pa., Feb. 22 to March 5. C. J. Ramer, Duchess, Alta., at Sweet Home, Oreg., Feb. 5-12. Robert Quackenbos, Sarasota, Fla., at Colquitt, Ga., Feb. 22 to March 5. Harold Shearer, Immokalee, Fla., at Creek Indian Mission, Poarch, Ala., Feb. 17-26.

SUNDAY SCHOOL LESSON

(Continued from page 171)

supper had been eaten; the devil was using Judas to betray Jesus; Jesus knew that God had given Him all power, that He came from God and would soon be with His Father in glory. In this setting Jesus taught how true love serves. What greater expression of love could Christ have given His beloved followers? His love was patient, understanding, forgiving, and enduring. He truly acted the part of a servant. Verses 4, 5. The knowledge of His

power and glory might have filled Him with pride. But it did not. He felt no resentment toward Judas. Jesus expressed only the greatness of humility and the supremacy of love.

All through His years with men Jesus had been serving them in many ways. He healed sicknesses of all kinds, even leprosy. He fed the hungry. He comforted the sad. He taught truths that made for happy living. He showed love for all classes of people. He took away fears. He forgave sins. All these services told of His love. Yet they still clung to the idea that the Messiah must be a lord and master. They needed more teaching on losing life to find it.

"Ye should do as I have done to you." Jesus gave the disciples and us a lesson in Christian duty. We ought to do what our Lord did. Think who He was and who we are; if Jesus was not proud, why should we be? We are not greater than He. The truly great serve others. The world calls great those who are rich, or brilliant, or clever, or prominent, or famous. But these values have no standing in the eyes of God. If we follow Jesus, we live self-sacrificing lives.

Take some time for self-examination in class. Is there someone whose feet you would not stoop to wash? Could you and you do not serve your enemies with love? Jesus did.

Such love as Jesus here displayed was scarcely known in Judaism. Jesus called "Love one another" a new commandment. Not that love can be commanded. But if we truly believe in Christ, He will give us this love. Love is an absolute requirement in the new kingdom Jesus brought in. Disciples of Jesus are known for their love of one another.

"How is the Christian really different from the cultured, respectable, and upright persons around him? It is the quality of Christlike love, a love without sham, a love without pride and condescension, a love which is the shame and hardship of others and bears it in their behalf. . . . By such love we prove that He is the Lord of life" (Clifton J. Allen, in *Points for Emphasis*, Broadman). —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

CHURCH HISTORY

(Continued from page 169)

cance for the Dutch Mennonites." In an appeal to emotion as well as thought—van der Zipp is himself Frisian—he outlined Menno's contribution as a Protestant reformer, as a man of faith, and as an active servant of the church. Indeed a good foundation was laid. The speaker closed

by reading at length from the 1539 edition of *The Foundation of Christian Doctrine*, Menno's most important work, which in the original has overtones of feeling and meaning which are difficult to catch in English translation.

One leaves commemorative services of this kind with many impressions. There is the strong realization of the importance of Menno Simons as a figure of Christian faith and piety with continuing relevance. Menno belongs truly to the great Christians of all times and is of interest wherever vital faith is earnestly considered. Anniversaries tend to be over pious and platitudinous—and this one was no exception—but there was also a true respect for Menno and his faith. What is more, new ground was broken in our understanding of his writings, particularly in regard to his theology. There may be little to discover about the history of his life, but his theological views have not been fully understood and interpreted. The Dutch word for a commemorative occasion is "Herdenking," which literally means a rethinking. If the 1961 anniversary leads to a rethinking of Menno's teaching, it will certainly have been very much worth while.

At such an anniversary one also feels the tension between the present and the past, the new and the old. Unfortunately we can think of Menno only in connection with the past. The image we have of him is pretty much that of a bearded patriarch in flowing black robes and topped with a skullcap. All of this must be far from the truth. He certainly wore a beard, although hardly such a refined one as the portraits show. He was very much a man of the out-of-doors, and he lived in a state of suffering and self-denial. At anniversaries, one hopes, there might be some prying under the varnish which has accumulated through the centuries, some going beyond sentimentality and pedestalizing. Menno in his time was very much a Christian of the present. It is difficult, in fact, to establish his connection with the past. In God's providence it was given to him to help prepare the way of the church in the future. What if Menno were to come to us today? He might be more at home in our world of jet planes and rockets than we realize. He would have little interest, one suspects, in the old Witmarsum. At the anniversary meeting one speaker asked: What would Menno say about our disunity? One can be certain that above everything else he would be a man of the Bible, expecting faith exemplified in life and the corroborating witness of the Spirit. He would value the historical but not overvalue it. He would search out the urgencies of the Spirit, the new Witmarsums.

Harrisonburg, Va.

BIBLICAL APPLICATION

(Continued from page 165)

which lodge members swear are especially objectionable. (See *Separated unto God*, p. 192.) (3) There is an unscriptural hierarchy in the lodge with such blasphemous titles as "Worshipful Grand Master"—this in the face of Christ's word that one is our Master, even Christ, and we are all brethren. Matt. 23:8-10. (4) To be a lodge member constitutes for the Christian an unequal yoke, for lodges do not require church membership for applicants (except the Catholic lodge). II Cor. 6:14-18. (5) The ethics of some lodges may be open to question. Why should one swear, for example, not to have carnal relations with the wife, sister, or mother of a fellow lodge brother? Why not swear to live a clean life? (6) If lodge members really mean the awful oaths they swear, such promises would obstruct legal justice. To stand by the brother (murder or treason excepted in the lower degrees) under all circumstances is not right. When a man is in the wrong, he should honestly face the situation. (7) Most serious is the obstacle which lodge membership is to Christian evangelism. Such membership is regarded by many lodge men as a satisfactory alternative to church membership. "Free Masonry is a religion for all the people." One is promised that he will go to the grand lodge above, to the Supreme Architect of the Universe, whether or not he is a believer on the Lord Jesus Christ. How can this be harmonized with John 14:6? This in itself is sufficient to keep an evangelical Christian believer out of the lodge. Probably most men join the lodge for prestige and for fellowship, but some join also in the hope of eternal salvation. What an awful deception this constitutes!

5. We cannot take a light attitude toward divorce and remarriage.

The Word of God is clear that, in the intention of God, marriage is to be for life. In our culture, marriage often lasts until one of the mates finds someone who is more glamorous or wealthy. People marry with a sinful intention, namely, to try marriage, and if it does not work out, "we can always get a divorce." The Bible intends us to marry for life. We burn all bridges behind us. In a literal sense, marriage is for better or worse. We determine—if our attitude is Christian—that we will make a success of our marriage with the help of Christ. But we do not make impossible demands upon our mates. We bear with them in their shortcomings, and we ever love and cherish them.

Only if a marriage is broken by the adulterous intention of a fallen mate (who commits adultery and refuses to repent and rebuild the broken union) is it Biblical to secure a divorce. (I am not speaking here of what attitude the church ought

to take toward divorced and remarried people who get converted and wish to unite with the church. Both Menno Simons and the Dutch Mennonites, and the Swiss Mennonites as well, would have received such converts into the church.) See *The Mennonite Quarterly Review* (April, 1947, pp. 114-19) and *The Complete Writings of Menno Simons*, 1956 (pp. 1041, 1042). We must earnestly teach the Word and will of God on the permanence of marriage, for the pressure of real worldliness is beginning to make itself evident here in our brotherhood. Some of our men are beginning to feel that they have the right to divorce their mates when they become infatuated with some other woman. This is an awful sin before God, the God who hates putting away. Mal. 2:16.

6. The church cannot condone immodesty in dress or outward adornment.

This is somewhat different from saying that the church cannot tolerate change. We not only can tolerate change, but we must. We cannot stop all change, and freeze the forms of dress of 1650 or 1950 forever. (And why should we?) But God

A time that appears darkest often proves to be the brightest.—
Carl Kreider.

intends the members of the church to regard clothing as a secondary matter, almost a matter of indifference. Note how Jesus says we shall give no anxious thought about our need for clothing. Matt. 6:31. But worldly people give a great deal of thought to clothing; they dress to please people. Especially do women cater to dress which enhances sex appeal. The Christian woman, on the other hand, seeks to dress in such a manner as to express her Christian character. The real danger is that Christian women, especially younger girls, will uncritically—even "innocently"—follow the sub-Christian forms of clothing designed by ungodly fashion kings. Human beings have a powerful urge not to be different. But to be Christian is to be different. (This we saw in the paper on the "Abiding Principles of Separation," *GOSPEL HERALD*, Feb. 14, 1961.)

We are surely on safe ground if we hold up the standard that both men and women are to dress simply and modestly and to omit all costume jewelry (there may be no objection to such "jewelry" as has functional value, like wrist watches). Do we need to build conviction in this area? Slacks and jeans are undesirable for normal wear (berry patches may be exceptions)—not because of a verse which we can take out of context in the Old Testament law, but because of general princi-

ples of Christian modesty. The important thing is to build such Christian life in the members of the church that they will have inner principles themselves which will produce modesty and simplicity of attire.

7. We cannot approve of theater attendance.

We must first of all make clear that we are in favor of clean and wholesome recreation, such recreation as refreshes the participant and does not give a poor witness. We favor such forms as the production and enjoyment of good music, wholesome games, hiking, reading, and pursuing hobbies. Spending some time on a missionary "Lord's Acre" is a wholesome activity for our young people. We do not take the attitude that everything we do must be either religious in character or money-making.

But the program of the American theater does not provide wholesome recreation. It is a degrading form of spectatoritis. The life of luxury and sensual pleasure portrayed by the typical Hollywood theater production or movie is not that of the Christian disciple. The view of courtship and love which the movie industry knows is not that of the Bible. The values for which movie idols live are not those of the Christian pilgrim. The movies pull people down to a low level in their thinking. The problems we face due to immorality and the use of profane language are a testimony to the fact that we need to make renewed efforts to make certain that all the members of our congregations are regenerated and sanctified children of God. The movies of the theater will not help us in our battle with the world, the flesh, and the devil.

Movies are produced to cater to what the masses want to see. This means dramatic excitement, prolonged scenes of hugging and mugging on the part of unconverted actors who do not know what real love is. This warps the ideals and mental images of our young people if they regularly attend the theater. We need to inform ourselves of the effects of movie attendance. I know of no evidence that movies have substantially changed since such studies as *Our Movie-Made Children* were produced.

8. We cannot engage in the American dance.

We recognize of course that married people have the right to embrace one another and to be physically intimate. We know also that in late courtship there is a legitimate place, within limits, for physical intimacy. But for men and women not married to each other to take one another in their arms, is not conduct becoming to a child of God. To add music and low lights does not make it right. Many girls who are good and innocent may be sexually little affected by "proper" dancing. But

this will not be true of the men. Is it right for girls thus to powerfully increase the normal problems of control?

And enough dancing may awaken even good girls to their slumbering passions. This is especially true if normal inhibitions are released by drinking. The devil has led many a youth to a moral fall via the dance hall. We must deepen the conscience of our young people (parents also) on the subject of dancing, and we must also allow our young people to enjoy legitimate forms of recreation and socials which are wholesome in character. We also hold that the dance has a negative witness value: it does not speak well of our Christian profession if we dance. This is true of card-playing as well.

9. We cannot approve of any form of drinking or of the use of tobacco.

This is not to assert that God made a mistake when He made the manufacture of alcohol a possibility. Alcohol is used as a solvent for many medicines. It is a good fuel which may be used widely if our supply of petroleum should be exhausted. But alcohol is a depressant which has serious implications for the machine age in which we are living. The first effect of alcohol is not to impair sense of balance nor to thicken the speech. The first effect is to impair the judgment. People who can still say Mephibosheth and walk a straight line will take chances in driving a car which they would not have taken had they practiced total abstinence.

We have everything to gain and nothing good to lose by voluntarily adopting this as our standard. The testimony which drinking gives is not good for a Christian witness. The cost is not inconsiderable. There is ever the danger of becoming a compulsive drinker; at least one in a baker's dozen does go down. And there is no way to guess who will become the compulsive drinker. The only safe course is total abstinence.

Although the hazards of tobacco may not be as spectacular as those of alcohol, the principle is the same. Both habits enslave the user. Both are expensive. Both give a poor witness. Both involve definite health hazards. Paul said he would not be brought under the power of anything. I Cor. 6:12. It is beneath the dignity of a redeemed child of God to have to suck on a cigarette; it is a rather infantile form of behavior, to say the least. The only right course in reference to both beverage alcohol and tobacco is total abstinence. We must help our young people to see this.

10. We cannot abandon church discipline.

By this term we mean the effort of the entire church to help each member attain his full possibilities in Christ. It includes public teaching, private counseling, brotherly rebuke, serious warnings, declaring

noncommunicant, and finally excommunication for major sinfulness and stubbornness. The church is not a body of perfectly mature and sinless people, but neither is it a group in which people are free to sin willfully and carelessly. As Christian we are obligated to help restore the transgressor. Gal. 6:1. We must try to help our fellow believers attain spiritual maturity. We cannot take an indifferent attitude toward the falls of a member of the body. We must be concerned about those who are giving a poor witness by their life and lips.

All efforts to help the immature may properly be called discipline. Discipline is a redemptive activity, not punitive. We do not punish. That is not our prerogative. Only God may punish. But we must try to help the fallen one. If he has injured a brother, he must be helped to see his obligations by Matt. 5:23, 24. If he has publicly disgraced the church, he is obligated to apologize to the church and thus clear the witness and good name of the body of Christ. We are living in an age where church membership in many groups means but little as far as Christian character and living are concerned. We dare not sink to this lukewarm level or our light will go out. God help us to be faithful shepherds.

Goshen, Ind.

Births

*"Lo, children are an heritage of the Lord"
(Psalm 127:3)*

Alberts, Dallas and Carol (Wengender), Berlin, Ohio, third child, first daughter, Elaine Sue, Jan. 24, 1961.

Amstutz, Earl J. and Rosina (Steiner), Apple Creek, Ohio, fifth child, fourth daughter, Loretta Mae, Jan. 28, 1961.

Bender, Howard and Lorraine (Yantzi), Tavistock, Ont., third son, Jan. 24, 1961.

Bergey, Clyde and Helen (Dickerson), fifth child, third daughter, Shirley Jane, Jan. 21, 1961.

Beyer, Ray W. and Mary Ann (Martin), Litzitz, Pa., first child, Brenda M., Jan. 14, 1961.

Bowman, Delton and Jean (Brenneman), New Hamburg, Ont., fourth child, second son, James Ray, Feb. 2, 1961.

Cender, Robert and Joan (Schaer), Fisher, Ill., first child, Maurice Ray, Jan. 29, 1961.

Clemmer, Jonas and Edna (Landis), Harleysville, Pa., fifth child, fourth daughter, LuAnn, Jan. 20, 1961.

Culp, Harold and Darlene (Erb), Kitchener, Ont., first child, Kristine Faye, Jan. 16, 1961.

Diller, Herb and Eva (Baker), Markham, Ont., third daughter, Carolyn Ruth, Jan. 11, 1961.

Eberly, Eugene R. and Janet (Shank), Chambersburg, Pa., first child, Lynn Eugene, Jan. 31, 1961.

Engle, William J. and Miriam (Horst), Cochraneville, Pa., first child, Kathy Yvonne, Jan. 24, 1961.

Geiser, Clayton and Della (Nusbaum), Orrville, Ohio, fifth child, first daughter, Anita Louise, Jan. 24, 1961.

Geiser, Roger N. and Betty (Keiner), Cleveland, Ohio, first child, Robert Neil, Jan. 20, 1961.

Gerber, Emery and Joan (Ely), Harper, Kans., fourth child, second daughter, Jana Joanne, Jan. 10, 1961.

Hooley, Richard and Lavera (Troyer), Denver, Colo., first child, Cheryl Yvonne, Jan. 12, 1961.

Hunsberger, Wilson and Edith (Byers), Waterloo, Ont., fourth child, third daughter, Karen Mary, Dec. 24, 1960.

Marnier, Gerald and Esther (Leichty), Kalona, Iowa, fourth child, second son, Michael Faye, Feb. 1, 1961.

Martin, Clara and Ellen (Burkhardt), Waterloo, Ont., fourth child, second daughter, Carol Joy, Dec. 18, 1960.

Martin, Ralph and Betty (Mast), Orrville, Ohio, third child, first daughter, Beth Ann, Feb. 2, 1961.

Mast, Uriah and Edith (Buerge), Sarasota, Fla., third child, first daughter, Lenette Faye, Feb. 2, 1961.

Mast, Elmer and Marie (Swartzendruber), Bay Port, Mich., fifth child, second daughter, Faye Darlene, Dec. 20, 1960.

Mast, Willard and Darlene (Harris), Alta Loma, Calif., third child, second son, Steven Wayne, Jan. 20, 1961.

Miller, Daniel D. and Nita (Miller), Kalona, Iowa, sixth living child, third daughter, Angela Sue, Jan. 28, 1961.

Musser, David C. and Mamie (Gehman), Mohnton, Pa., sixth child, third daughter, Vada Jane, Jan. 30, 1961.

Oswald, Lowell and Janet (Steiner), Orrville, Ohio, first and second children, Karen Louise and Kathy Ann, Dec. 22, 1960.

Peachey, Urbane and Gwendolyn (Wenger), Paradise, Pa., first child, Charles Eric, Jan. 25, 1961.

Roth, Kenneth and Evon (Zook), Albany, Oreg., second child, first son, Gary Dean, Jan. 13, 1961.

Roth, Merton D. and Virginia M. (Rensberger), Wellman, Iowa, fifth child, second son, Leslie Don, Jan. 14, 1961.

Sensenig, Irvin and Gladys (Lefever), New Holland, Pa., fifth child, fourth daughter, Phyllis Marie, Nov. 13, 1960.

Snyder, Verne and Myrtle (Snyder), Baden, Ont., third child, second daughter, Pamela Kay, Nov. 15, 1960.

Stoltz, Mast and Anna (Zook), Elverson, Pa., first child, Dwight LaMar, Jan. 20, 1961.

Stutzman, Clair and Nora Lea (Paulsen), Milford Nebr., eighth child, fifth son, Terry J., Jan. 19, 1961.

Thomas, Paul and Elvalou (Parker), Goshen, Ind., second child, first son, Stephen Bradley, Jan. 22, 1961 (first child deceased).

Thurmond, James Edward and Helen (Kaufman), Sarasota, Fla., first son, Douglas Edward, Jan. 17, 1961.

Troyer, Delon and Ida (Hostettler), Sarasota, Fla., fourth child, second son, Kenneth Lynn, Dec. 30, 1960.

Wagner, Melvin and Doris (Zehr), Tavistock, Ont., fourth child, second son, Jan. 21, 1961.

Walton, Robert Louis and Verna Mae (Stoltzfus), Atglen, Pa., second child, first daughter, Cindy Lou, Dec. 10, 1960.

Weaver, Glenn and Anne (Harnish), Blue Ball, Pa., second son, Mark Alan, Jan. 18, 1961.

Yantzi, Elmer and Elma (Zoch), Tavistock, Ont., sixth child, fourth daughter, Jan. 21, 1961.

Yoder, Richard W. and Loretta (Schrock), Nappanee, Ind., first child, Sanna Lee, Jan. 26, 1961.

Zandwyk, John K. and Luella (Martin), Zurich, Ont., fourth child, second daughter, Dorothy Emeline, Jan. 25, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Byler—Lehman.—Robert Byler, Freeport (Ill.) cong., and Janice Lehman, Orangeville (Ill.) Evangelical United Brethren cong., by Charles Wheeler at the E.U.B. Church, Nov. 20, 1960.

Graber—Short.—David D. Graber and Elaine Kay Short, both of Stryker, Ohio, Pine Grove cong., by D. Wyse Graber at the church, Jan. 14, 1961.

Hooley—Hersberger.—Robert Hooley, Shipshewana, Ind., Shore cong., and Sharon Hersberger, Nappanee, Ind., North Main Street cong., by Richard W. Yoder at the North Main Street Church, Jan. 15, 1961.

Horst—Ruit.—Ezra Horst, Lititz, Pa., Indian-town cong., and Geraldine Ruit, Sheridan, Pa., Ephrata cong., by Mahlon Zimmerman at the Ephrata Church, Jan. 28, 1961.

Lindstrom—Wolf.—Larry Lindstrom, Cherry Grove Church of the Brethren, Lanark, Ill., and Judith Wolf, Freeport (Ill.) cong., by Ted Kimmel and Don Blosser at the Cherry Grove Church, Nov. 19, 1960.

Renno—Kauffman.—Joseph Y. Renno, Belleville, Pa., Locust Grove cong., and Shirley Marie Kauffman, Mattawana (Pa.) cong., by Eric Renno, father of the groom, at Mattawana, Dec. 28, 1960.

Romersberger—Kenagy.—Wm. Romersberger, Congerville, Ill., Eureka Lutheran cong., and Nancy Kenagy, Eureka, Ill., Roanoke cong., by Wesley E. Jantz at Roanoke, Feb. 5, 1961.

Shantz—Roi.—Arlie Shantz, Baden, Ont., Shantz cong., and Mrs. Mabel Roi, Baden, Ont., East Zorra A.M. cong., by L. H. Witmer at Baden residence, Jan. 27, 1961.

Slaubaugh—Miller.—John Henry Slaubaugh, Nappanee, Ind., and Laura Miller, Bourbon, Ind., both of the Old Order Amish cong., by Amos J. Graber at the home of Menno Schwartz, Dec. 1, 1960.

Strite—Martin.—Nathan D. Strite, Sharpsburg, Md., Miller cong., and Naomi C. Martin, Hagerstown, Md., Stouffer cong., by Moses K. Horst at the home of the bride's brother, Feb. 4, 1961.

Swartzendruber—Meylan.—Dale Larry Swartzendruber, Bay Port, Mich., and Jane Meylan, Bay City, Mich., both of the Pigeon River cong., by Willard Mayer at the church, Feb. 4, 1961.

White—Selzer.—Harold White, Hydro, Okla., Pleasant View cong., and Betty Selzer, Protection (Kans.) cong., by Sanford Oyer at Protection, Nov. 25, 1960.

Zettie—Gramley.—Delbert Zettie, Orangeville, Ill., and Mary Gramley, Freeport (Ill.) cong., by Paul Sieber and Charles Wheeler at the Orangeville E.U.B. Church, Dec. 31, 1960.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Wilmer A., son of Jacob and Caroline Alderfer, was born in Spring Mount, Pa., Nov. 26, 1887; died at his home, Telford, Pa., Jan. 11, 1961, after an illness of about 6 months; aged 73 y. 1 m. 16 d. He was married to Katie M. Landis, who survives. Also surviving are a daughter (Carolyn—Mrs. Harvey K. Derstein, Hatteras, Pa.), 2 sons, (John Hatfield, and Russell, Harleysville, Pa.), 18

grandchildren, 5 great-grandchildren, and 4 sisters (Mrs. Rein Alderfer, Harleysville; Mrs. Clement Alderfer and Mrs. Tobias Nye, both of Souderton; and Mrs. Mary Bucher, Salfordville, Pa.). Two daughters and 3 sons preceded him in death. Until 6 years ago he and his wife owned and operated the Alderfer Convalescent Home, Sellersville, which is known now as the Rockhill Mennonite Home. He was a member of the Rockhill Church. Funeral services were held at the Franconia Church, with Clinton Landis in charge.

Bleile, Jesse, son of Jacob and Rosa (Brier) Bleile, was born Oct. 24, 1881; died at the Shurtz (Ind.) General Hospital, Jan. 16, 1961; aged 79 y. 2 m. 23 d. On Jan. 1, 1907, he was married to Ada Hochstetler, who survives. Also surviving are one son and one daughter (Glenn, San Juan, Puerto Rico; and Blanche—Mrs. Glen Weldy, Nappanee), a brother (Lewis, Nappanee), and 4 grandchildren. He was a member of the North Main Street Church, where funeral services were held Jan. 19, in charge of Richard W. Yoder. Mrs. Bleile was born Oct. 11, 1883, near Goshen, Ind.; died after a long illness at Attica, Kans., Jan. 31, 1961; aged 77 y. 5 m. 20 d. On Oct. 7, 1901, she was married to M. F. Boyts, who died May 21, 1956. Surviving are 5 children (Ernest E. Seymour, Mo.; Roy and Earl, Harper, Kans.; Fern—Mrs. Harvey Yoder, and Mayme—M. David Yoder, Crystal Springs, Ill.), 16 grandchildren, 17 great-grandchildren, 2 sisters and one brother (Mrs. Mamie Comins, Mio, Mich.; Mrs. Maude Griffin, Leesburg, Fla.; and N. E. Troyer, Glen Carbon, Ill.). One daughter preceded her in death. She was a member of the Crystal Springs Church, where funeral services were held Feb. 2, in charge of Alvin A. Yoder.

Burkholder, Daniel J., son of Chris and Emma E. (Alderfer) Burkholder, was born Oct. 7, 1938, in Iowa Co., Iowa; died of injuries received in a one-car accident near Bethany, Mo., Jan. 29, 1961; aged 22 y. 4 m. 22 d. He had been at home over the weekend with his parents at Kalona, and was returning to Kansas City, when the car in which he was riding ran off the bank out of control and plunged over a 20-foot embankment. He was planning to work one more week in Kansas City and then enroll at the University of Iowa as a medical student. Surviving are his father and stepmother, 2 sisters (Opal—Mrs. Marion Reschley, Crawfordville, Iowa; and Mary Jane, at home), 3 brothers (Stanley, Mt. Pleasant, Iowa; Donald, Kansas City, Kans.; and Charles, at home), his fiancée, Leila Kauffman, Woodland Park, Colo., and 2 stepbrothers (Ernest Yutz, Kalona; and Oliver Yutz, Parnell). His mother and one brother preceded him in death. He was a member of the Wellman Church, where funeral services were held Feb. 1, in charge of Geo. S. Miller and Paul T. Guengerich; interment in West Union Cemetery.

Charles, Barbara B., wife of John L. Charles, Landsville, Pa., died Dec. 6, 1960; aged 73 y. 3 m. 13 d. Surviving are her husband, 2 children (Ethel—Mrs. Paul Buckwalter and Lester), 5 grandchildren, 2 brothers (Christ B. Snyder and Amos B. Snyder), and one sister (Anna B. Erb).

Charles, Samuel, son of Jacob and Magdalena (Shantz) Gingerich, was born Nov. 1, 1883, at Zurich, Ont.; died of a heart attack

at South Huron Hospital, Exeter, Ont., Jan. 14, 1961; aged 77 y. 2 m. 13 d. On Dec. 19, 1905, he was married to Sarah Ann Gascho, who survives. They lived together for 55 years, 2 days. Also surviving are 6 sons and one daughter (Amos, Blake; Roy, Hay; Ervin, Zurich; Wallace, Stanley; Reuben, Ailsa Craig; Curtis, Stanley; and Vera—Mrs. Alfred Ropp, Parkhill), 26 grandchildren, 4 great-grandchildren, and one brother (Solomon). He was a member of the Zurich Church, where funeral services were conducted Jan. 17, with Albert Martin and Ephraim Gingerich officiating; burial in Goshen Line Cemetery.

Glick, Clara, daughter of Samuel and Elizabeth (Yoder) Stutzman, was born near Howe, Ind., Oct. 17, 1878; died Dec. 14, 1960, at the Riverside Hospital, Newport News, Va., where she had been a patient since she had a stroke on Oct. 1; aged 82 y. 7 m. 27 d. On May 29, 1916, she was married to Emery E. Glick, who survives. Also surviving are a foster sister (Mrs. Pearl Bontrager), a foster brother (M. C. Agley), and Marie Evans—Mrs. W. W. Good, New Holland, Pa., who made her home with the Glicks for several years while in her teens. One brother preceded her in death. She was a member of the Providence Church, where funeral services were held Dec. 17, conducted by Ira Kurtz and Wilbur H. Smoker.

Groff, Daisy, daughter of William and Martha (Bassler) Campbell, was born Oct. 20, 1882, near Lancaster, Pa.; died at her home, Lititz, Pa., after a long illness, Jan. 26, 1961; aged 78 y. 3 m. 6 d. She was married to Harry H. Groff, who died 7 years ago. Surviving are 3 daughters and one son (Kathryn M. and Mary M., both at home; Charles D. Lititz; and Edna—Mrs. Albert Landis—Neffsville), 6 grandchildren (6 great-grandchildren, 2 sisters, and one brother (Mrs. Nell Kreider, Lititz; Mrs. Irene Charles, Lancaster; and Justus, Lampeter). She lived in Lititz 32 years and was a member of the Lititz Church. Funeral services were held Jan. 29 at the Spacht Funeral Home, with Melvin H. Lauver and Lester B. Wenger officiating; interment in Berylton Cemetery.

Groff, Ruth Ann, daughter of Howard J. and Emma L. (Newsinger) Spangler, was born Oct. 28, 1939, at Blue Bell, Pa.; died very suddenly at her home, Kinzers, Pa., Dec. 13, 1960; aged 21 y. 1 m. 15 d. She was married to J. Melvin Groff, who survives. Also surviving are 2 sisters (Evelyn—Mrs. John Snader, Denver, Pa.; and Sharon), 2 brothers (Mervin and Donald), and grandparents (Henry and Edith Newsinger, and Arthur and Lydia Spangler, all of Berylton). She was a member of the New Holland Church, where funeral services were held Dec. 17, in charge of Frank Shirk, James Martin, and Sanford Hershey.

Groff, Susan E., daughter of Jonas and Catharine (Ernst) Wenger, was born June 18, 1873; died at the Lancaster (Pa.) General Hospital, Dec. 11, 1960; aged 87 y. 23 d. Her husband, Isaac C. Groff, preceded her in death. Surviving are 2 daughters (Elizabeth C.—Mrs. Henry J. Moore and Core Mae, at home), 6 grandchildren, and 10 great-grandchildren. She was a member of the East Chestnut Street Church. Funeral services were held at the Young Funeral Home, in charge of James M. Shank and Jacob E. Brubaker; interment in Paradise Mennonite Cemetery.

Herr, Mabel Anna, daughter of Preacher Frank M. and Mary E. (Hershey) Herr, was born Aug. 22, 1882, in West Lampeter Twp., Lancaster Co., Pa.; died at her home in Lancaster, Dec. 15, 1960; aged 78 y. 3 m. 23 d. On Nov. 23, 1904, she was married to Abram R. Herr, who survives. Also surviving are one daughter (Mrs. Marion H. Shenk, Lancaster),

2 grandchildren, and 3 great-grandchildren, and one sister (Mrs. John M. Bucher, Willow Street, Pa.). One daughter and one son preceded her in death. She was a member of the East Chestnut Street Church for over 60 years. Services were held Dec. 19, in the New Danville Church, in charge of James M. Shank and Ward W. Shelly.

Reuben, Ruby, daughter of Lawrence and Ruby (Gonzales) Hobbs, was born at Evanston, Ill., Dec. 11, 1960; died at home in Des Plaines, Ill., of acute bronchial pneumonia, Jan. 25, 1961; aged 1 m. 14 d. Surviving are her parents, 2 sisters and one brother (Linda Rose, Lena Ruth, and Lawrence Leroy, Jr.), and grandparents (Mr. and Mrs. J. N. Hobbs, Rose, Okla.; and Mrs. Alma Gonzales, Tulsa, Okla.). Services were conducted at the Zion Church, Jan. 28, conducted by Richard Birky and John Troyer.

Holloppe, Irvin M., son of Samuel J. and Leah (Hostetter) Holloppe, was born Aug. 20, 1894, at Hollisoppe, Pa.; died Jan. 22, 1961, at Memorial Hospital, Johnstown, Pa., of a heart attack; aged 66 y. 5 m. 2 d. On March 1, 1914, he was married to Elizabeth Eash, who preceded him in death in 1949. To this union were born 3 sons and 2 daughters (Alvin, Aracord, Oliver, Twiss, Mrs. Earl Lehman and Carl, of Hollisoppe; Boyd, Terre Hill, Pa.; and Ruth, an infant daughter deceased). On May 20, 1950, he was married to Minnie Eberly, who survives. Besides his wife, 3 sons, and one daughter, 22 grandchildren, 3 great-grandchildren, and 2 brothers (John and Lemmon, of Hollisoppe) also survive. He was ordained to the ministry at the Kaufman Church on Jan. 5, 1890, where he was buried in 1961. Funeral services were held Jan. 25 at the Kaufman Church, in charge of Sanford Shetler, Harry Y. Shetler, Aldus Wingard, and Harry C. Blough.

Kulp, Abram B., son of Henry and Susan B. Kulp, died Dec. 28, 1960; aged 76 y. 1 m. 15 d. On Jan. 16, 1908, he was married to Esther L. Lapp, who survives. Also surviving are one son (Howard L., Bridgewater Corners, Vt.) one daughter (Marie L. Fretz, Dublin, Pa.), and 4 grandchildren. One daughter preceded him in death. He was a member of the Line Lexington Church, where funeral services were conducted Dec. 28, in charge of the home ministers.

Lederman, Katie, daughter of Christian and Anna (Schwartz) Neuhouser, was born near Grabbill, Ind., Nov. 17, 1873; died Jan. 16, 1961; aged 87 y. 1 m. 30 d. On Jan. 25, 1894, she was married to Daniel Lederman, who died in 1943. Surviving are 10 children (Mrs. Emma Stucky, Leo, Ind., with whom she lived the last 14 years; Mrs. Esther Beck, Pettisville, Ohio; Mrs. Amanda Rupp, Quincy, Mich.; Mrs. Evelyn Schmucker, Stryker, Ohio; Alpheus, Cedarville, Ind.; David, Sturgis, Mich.; Elmer, Spencerville, Ind.; Paul, Glenn, and Edgar, all of Grabbill, Ind.), 35 grandchildren, 87 great-grandchildren, and 2 sisters (Mrs. Anna Schlatter, Leo; and Mrs. Leah Smead, Grabbill). Three sons and one daughter preceded her in death. She was a charter member of the Leo Mennonite Church, where funeral services were held Jan. 19, in charge of S. J. Miller and Virgil Vogt; burial in Yaggy Cemetery.

Lehman, Allen B., son of George G. and Emma (Bechtel) Lehman, was born near Middletown, Pa., June 8, 1887; died after a four-day illness, at the Hershey (Pa.) Hospital, Nov. 9, 1960; aged 73 y. 5 m. 1 d. On Nov. 11, 1915, he was married to Ada R. Miller, who survives. Also surviving are one daughter (Rhoda—Mrs. J. Frank Zeager, Middletown), 2 grandchildren, and 2 sisters (Annie B. Mrs. Samuel Longenecker and Sadie B., both of Middletown). He was a member of the Stauff-

fer Church, where funeral services were held Nov. 12, in charge of Noah W. Risser and J. Harold Forwood.

Martin, Jason Lee, stillborn son of Eli W. and Ada K. (Martin) Martin, was born Jan. 30, 1961, at Williamsport, Md. Besides his parents he is survived by one sister (Lucille) and 3 brothers (Ray, Lewis, and James). Funeral services were held at the Zion Cemetery, Jan. 31, in charge of Oliver Martin and Moses K. Horst.

Maust, John Paul, infant son of Oscar Lee and Ella Mae (Musser) Maust, Kirkwood, Pa., was born Dec. 9, 1960; died Dec. 10 at the Lancaster Osteopathic Hospital. Besides his parents he is survived by a brother (Kenneth Ray), a sister (Rebecca Jane), his grandparents (Mr. and Mrs. Paul Musser, East Earl, Pa.; and Mrs. and Mrs. Elmer Maust, Grantsville, Md.), and his maternal great-grandparents (Mr. and Mrs. Graybill Zimmerman, Lititz, Pa.; and Mrs. Elizabeth Musser, Ephrata). Grave services were held at the Bowmanville Church Cemetery, in charge of Alvin G. Martin.

Metzler, Anna E., daughter of John and Elizabeth (Melling) Eby, was born Sept. 24, 1875, near Leaman Place, Pa.; died at the home of her daughter at Paradise, Pa., Dec. 12, 1960; aged 85 y. 2 m. 18 d. On Nov. 15, 1899, she was married to Aaron H. Metzler, who died March 27, 1957. One infant son, one grandson, 2 brothers, and one sister also preceded her in death. Surviving are 4 daughters and 2 sons (Miriam—Mrs. Abram Groff and Mary—Mrs. Landis Groff, Strasburg; Elnor—Mrs. Clarence Hershey, Paradise, Pa., with whom she resided; John, Christiana; Amy—Mrs. Ralph Martin, Lancaster; and Raymond, Randolph, Mass.), 24 grandchildren, 44 great-grandchildren, 2 brothers and one sister (Mrs. Mary Kreider and Jason, Gordonville; and Ira, Ronks, Pa.). She was a member of the Paradise Church, where services were held Dec. 15, in charge of Clair Eby and Amos Weaver, with Willis Kling officiating at the funeral home.

Meyer, Mary Jane, daughter of Jacob G. and Cora (Conrad) Meyer, was born in Milton Twp., Wayne Co., Ohio, Sept. 6, 1890; died at Wooster, Ohio, Dec. 30, 1960; aged 70 y. 3 m. 24 d. Surviving are 3 brothers and 4 sisters (Jacob C., Atlanta, Ga.; Elmer J., Creston, Ohio; Emanuel A., Ardsley on Hudson, N.Y.; Leah—Mrs. David S. Schrock, Sterling, Ohio; Emma—Mrs. Noah W. Schrock, Smithville; Clara—Mrs. John W. Lerch, Wooster; and Adele—Mrs. Marvin Wenger, Rittman, Ohio). Two brothers and 2 sisters also preceded her in death. For the last 30 years she lived with her sister Clara, at Wooster. She was an active member of the Oak Grove Church, where funeral services were held Jan. 2, with Robert W. Otto officiating; burial in the Pleasant Hill Cemetery. By her request, 1 Cor. 13:12 was used as the text for the message at her funeral.

Reiff, Vernon Erb, son of Christian and Annie (Erb) Reiff, was born at Newton, Kans., Jan. 28, 1890; died of a heart attack at his home, Elkhardt, Ind., Jan. 28, 1961; aged 70 y. 6 m. On Feb. 11, 1912, he was married to Zaidee Brenneman, who survives. He was treasurer of the Kansas-Nebraska District Mission Board prior to serving as treasurer of the Mennonite Board of Missions and Charities from 1920 to 1934. Also surviving are 2 daughters (Glady's Virginia, at home; and Marianna—Mrs. Roman Stutzman, Kansas City, Mo.), one grandchild, and 5 brothers and one sister (Nathan E., Elkhardt; Jacob C., El Cerrito, Calif.; Tilman E., Dallas, Texas; Irvin C., Chicago; David, Spokane, Wash.; and Mrs. Rufus Horst, Kansas City, Kans.). He was a member of the Belmont Church, where

funeral services were held Feb. 11, in charge of Neil Beachy, Sanford Yoder, and J. D. Graber; interment in Prairie Street Mennonite Cemetery.

Riley, Charlotte Ann, daughter of Ferman and Lois (Stutzman) Riley, was born Feb. 10, 1948, at Lincoln, Neb.; died at the Orthopedic Hospital, Lincoln, Jan. 28, 1961, following complications of a life-threatening illness; aged 12 y. 11 m. 18 d. Surviving are her parents, 2 brothers (Billy Doyle and Kirk Douglas), one sister (Amy Loree), and her grandparents (Bert and Elsie Stutzman). Funeral services were held at the East Fairview Church, Milford, Neb., in charge of Ammon Miller, Oliver Roth, and Sterling Stauffer.

Ropp, Reuben Joseph, son of Asa and Mary (Sears) Ropp, was born Sept. 7, 1903, in Elm Grove Twp., Ill.; died of a heart attack Jan. 25, 1961, in Elm Grove Twp., Ill.; aged 57 y. 4 m. 16 d. On Jan. 25, 1928, he was married to Fernie Mary Heiser, who survives. Also surviving are one daughter and 2 sons (Dorothy—Mrs. Glenn Mooberry, E. Peoria, Ill.; Donald and Kenneth, at home), 3 grandchildren, and one sister (Lovina—Mrs. Jacob Zehr, Fisher, Ill.). She was a member of the First Mennonite Church, Morton, Ill., where funeral services were held Jan. 26, with Kenneth C. Good officiating; interment in Pleasant Grove Cemetery.

Ruth, Clara Mae, nee Kulp, wife of Abram A. Ruth, Harleysville, Pa., was born March 20, 1908; died Oct. 17, 1960; aged 52 y. 6 m. 27 d. Surviving are her husband, one son (Donald K.), 2 daughters (Mrs. Charles L. Bolton and Phyllis A.), 3 grandchildren, 2 sisters (Mrs. Jacob Alderfer and Mrs. Abram Alderfer), and one brother (Irvin S.). One daughter preceded her in death. Funeral services were held at the Twamencin Church, Oct. 22 in charge of Ellis Mack.

Rutt, Albert L., son of Jacob N. and Catharine (Longenecker) Rutt, was born in West Donegal Twp., Lancaster Co., Pa., Jan. 3, 1885; died in the Lancaster (Pa.) General Hospital, after an illness of over 2 months, Jan. 25, 1961; aged 76 y. 22 d. Surviving are 3 brothers and one sister (John R. Miller, near Newton, Ohio), with whom he resided; Jacob L. and Mrs. Mary L. Charles, both of Lancaster). He was a member of the Elizabethtown Church, where funeral services were held Jan. 28, with Walter L. Keener, Jr., and Clarence E. Lutz officiating; burial in Bossler Mennonite Cemetery.

Sangrey, Landis H., son of Benj. and Susan (Hess) Sangrey, was born Jan. 22, 1901, near Lancaster, Pa.; died at his home, Washington Boro, Pa., Dec. 11, 1960, following a lingering illness; aged 59 y. 10 m. 18 d. On Nov. 30, 1929, he was married to Edith A. Kurtz, who survives. Also surviving are one son (Landis K., Columbia), one daughter (Ruth—Mrs. Eugene Shaeibly, Washington Boro), 5 grandchildren, and 5 brothers and sisters (Cora—Mrs. Aaron Brenneman, Millersville; Willis, Lancaster; Davis, Washington Boro; Edna—Mrs. Charles Bender and Verna—Mrs. Benj. Sauder, Millersville). He was a member of the Slackwater Church. Funeral services were held Dec. 15 at the Millersville Church, in charge of Benj. Miller, Benj. Eshbach, and Frank Garman.

Schertz, Emma E., daughter of Bishop John and Margaret (Schertz) Smith, was born July 15, 1883, at Metamora, Ill.; died Jan. 20, 1961, at Goshen, Ind.; aged 77 y. 6 m. 5 d. In 1902, she was married to Ben J. Schertz, who died in July, 1952. One daughter also preceded her in death at the age of 9. Surviving are a niece (Dorothy Smith—Mrs. Lauren Shank, who lived in her home since childhood), one sister (Ellen—Mrs. E. H. Oyer), one

brother (Samuel E.), both of Eureka, Ill., and one step-sister (Agnes—Mrs. C. J. Gunden, Goshen). She was a member of the Goshen College Church, where funeral services were held Jan. 22, in charge of John Mosemann and Robert Detweiler; interment in Violet Cemetery, Goshen.

Shantz, Mary Ann, daughter of Mr. and Mrs. Samuel Weber, was born March 14, 1887, in Woolwich Twp., Ont.; died of a heart attack Jan. 26, 1961, at the K-W Hospital, Kitchener, Ont.; aged 73 y., 10 m., 12 d. She was married in 1914 to Jeremiah Shantz, who survives. Also surviving are 2 sons (Earl and Abner), one brother (Angus), one sister (Mrs. Oliver Snyder), and 5 grandchildren. One daughter preceded her in death. She was a member of the Shantz Church, where funeral services were held Jan. 29, in charge of L. H. Witmer.

Shenk, Lizzie Mae, daughter of Adam D. and Mary (Shank) Murray, was born in Lancaster Co., Pa., Dec. 31, 1877; died Jan. 1, 1961, at the home of her daughter Ruth—Mrs. Amos Groff, Millersville, Pa.; aged 83 y., 1 d. On Dec. 12, 1901, she was married to Daniel H. Shenk, who died 2½ years ago. Surviving are their 8 children (Alvin, Millersville; Edna—Mrs. J. Forry Minnich, Columbia; Mary and Daniel, Millersville; Harold, Columbia; Adam, Manheim; Ruth—Mrs. Amos H. Groff, Millersville; and Clayton, Conestoga), 25 grandchildren, 15 great-grandchildren, and one sister (Mary—Mrs. D. Avery Hess, Washington Boro). On Dec. 17, 1953, she suffered a stroke from which she never fully recovered, spending the last 6 years in bed. She was a member of the Mennonite Church. Funeral services were held at the New Danville Church, in charge of David Thomas and Elias Groff; burial in Masonville Mennonite Cemetery.

Showalter, Harry Philip, son of George A. and Amelia (Nice) Showalter, was born July 14, 1908, at Roseland, Neb.; died of a heart attack Nov. 3, 1960, at Mercy Hospital, Iowa City, Iowa; aged 52 y., 3 m., 22 d. On Sept. 8, 1929, he was married to Lala Bender, who survives. Occupation: farmer and trucker. Also surviving are 4 children (Donald, Wellman, Iowa; Dorothy, at home; twin sons—Dale, Iowa City, and Darrel, at home), 3 grandchildren, 3 brothers and 5 sisters (Emma—Mrs. Noah Yoder and Fannie—Mrs. Erils Kinsinger, Wellman; William, Omaha, Neb.; George, Anselmo, Neb.; Ammon, Pomona, Calif.; Mary—Mrs. Clifford Roberts, Oxford, Iowa; Alice—Mrs. William Ehrman and Ada—Mrs. Isaac Grabill, Roseland, Neb.). One infant brother and his parents preceded him in death. He was a member of the West Union Church, where funeral services were held, in charge of Paul T. Guengerich and Herman E. Ropp.

Smoker, David Lynn, infant son of Levi C. and Wilma (Leaman) Smoker, was born Dec. 26, 1960, at Lancaster (Pa.) General Hospital; lived several hours. Surviving are his parents, one sister (Ruth Elaine), and his grandparents (Mr. and Mrs. Elmer Leaman, Parkesburg, Pa.; and Mr. and Mrs. Levi S. Smoker, Paradise, Pa.). One sister preceded him in death. Graveside services were held Dec. 27 at the Millwood Cemetery, in charge of Reuben Stoltzfus.

Yoder, Frances R., daughter of Jonas and Lydia Yoder, was born April 4, 1875; died Feb. 2, 1961, at Blair Memorial Hospital, Huntington, Pa.; aged 85 y., 9 m., 9 d. Her husband, William G. Yoder, died Jan. 30, 1929. One son (J. Everett, Mattawana, Pa.) survives. She was a member of the Mattawana Church, where funeral services were held Feb. 5, in charge of Ross Metzler and Samuel Kauffman.

J H BRENNEMAN
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ITEMS AND COMMENTS

BY THE EDITOR

Franklin H. Littell, Professor of Church History, Perkins School of Theology, Dallas, Texas, will present the Annual Associated Seminaries Lectures at the Mennonite Biblical Seminary, Elkhart, Ind., on March 6, 7. He will speak on the theology of Menno Simons, in honor of the 400th anniversary of the death of this early Anabaptist leader.

The 1961 appeal of One Great Hour of Sharing, sponsored by a department of the National Council of Churches, will be observed on March 12. At simultaneous services in thousands of American churches designated offerings for overseas aid will be lifted. A record-high goal of \$14,818,000 has been set for this thirteenth annual joint overseas assistance effort.

The publication date of The New English Bible—the New Testament portion only—has been set for March 12. Published jointly by Oxford University Press and Cambridge University Press the new translation will sell for \$4.95. It is not a revision, but a new translation from the original Hebrew and Greek, and is the work of a group of distinguished scholars appointed by the major Protestant churches of the British Isles. The Old Testament and Apocrypha will not be published for several years.

A 73-year-old Japanese Protestant layman was honored in Tokyo by the Kodansha Publishing Company for his devotion to a lifetime career of making leather-covered Bibles. He has continued his trade for sixty years. For one period during World War II, he was the only person in Japan who was producing Bibles.

The Mennonite Brethren Church of North America decided at its triennial General Convention in Reedley, Calif., to give more financial responsibility for missionary work in India, Japan, Africa, and Central and South America to the denomination's nationalized churches in those areas. In the future the Mennonite Brethren will serve as co-workers and advisers to overseas churches, instead of being their

chief support. But they are not abandoning their missionary efforts abroad, for they adopted a foreign mission budget of \$671,676 for 1961. Vernon Wiebe, assistant secretary, reported that last year U.S. and Canadian Mennonite Brethren gave \$3,203,904 for the denomination's work.

An all-time record distribution of 1,240,760 Scriptures during the year 1960 was reported at the 151st annual meeting of the New York Bible Society held in January. This exceeded by 150,000 the 1959 distribution, which had set a new record for a single year.

Preparations are being made to erect facilities in Asuncion, Paraguay, for the Mennonite Brethren Church and Bible School. The congregation consists of Paraguayan believers who have been won through the missionary outreach of the Mennonite Brethren Church. The site on which these facilities will be erected is next to the medical school of the Paraguayan University and across the street from the largest medical hospital in Paraguay.

Fifty years ago Anna H. Fox of Chattanooga, Tenn., felt a call to be a missionary, but had a sick mother at home to care for. She spent the next half century teaching school in Tennessee and Georgia. Now the foreign mission board of the Southern Baptist Convention has been notified that God's call to Miss Fox has at last been answered. Income from the Anna Fox Foreign Mission Trust Fund, valued at \$50,000, was left to the board in her will when she died on Nov. 8, 1960.

"We are making history," said Archbishop Fisher to Pope John when they met recently at the Vatican in Rome. They were, for a primate of the Church of England had not called on the Roman Catholic pope in over four hundred years. What they talked about probably was not important; the important thing was that they had talked. It is good to know that the primate did not bow before the pope. They talked together as equals, as all men should.

Gospel Herald

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*The deepest problem of history
is the continual conflict
between man's pride and God's grace.*

The Christian and the Problem of History

By Harold J. Schultz

The American philosopher, Santayana, tells us that "those who do not study history are doomed to repeat it." This observation is no doubt true of those college students who fail to study their notes and textbook in the course, "Introduction to Civilization." They are, indeed, doomed to repeat it; but does the dictum apply beyond the classroom? Is the Christian layman also to be concerned with the problem of history?

To many Christians history presents few problems. It is either abridged into a glorified "western" on a cosmic screen between the "good guys" and the "bad guys," or it is dismissed as dead, dry data, irrelevant to the living present. But history is neither simple nor irrelevant. As long as man survives, so will history. As long as decisions are made, history will be made, for history is the arena of human decisions and no one is really a spectator in this drama. The questions that will arise about the meaning of history are, perhaps, as unanswerable as they are demanding of an answer. Any serious Christian must face up to the relationship of Christian ethics to the whole spectrum of history, for historical events are not isolated islands in an ocean of time. The "here and now"—current events—are organically related to the heretofore and the hereafter—the past and the future. Can one see a coherent theme in these events, or dare one claim that a certain philosophy of history is the Christian point of view?

If one would speed up a movie of man's life, one would see little more than birth, school days, maturity, old age, death. This theme, with minor variations, which is so well described in Shakespeare's "seven ages" of man, would be the same for each generation. In this apparent treadmill of human existence man has continually asked himself, "Why am I here?" "Where am I going?" "What is the meaning of life?" Magnify this personal question into a historical question and you pose the problem of history.

One might even say that, knowingly or unknowingly, everyone has a philosophy of history, for one's philosophy of history is essentially an extension of one's philosophy of life. To the cynic life is a joke and history nothing more than cosmic caprice. It is merely "a tale . . . full of sound and fury, signifying nothing." To the Marxist life and history constitute a constant struggle between classes. The struggle is earth-bound, for there is no God but man. For Saint Augustine history was the justification of the ways of God to man, a struggle between good and evil.

In attempting to arrive at a Christian understanding of history most Christians would agree that history is more than a chronicle of analyzed chaos. Somewhere, somehow here is meaning in history. They also would probably agree that history is made up of specific, concrete, unrepeatable acts. History is not cyclical, not a solar merry-go-round, as the Greeks, or even Oswald Spengler in our twentieth

QUESTIONS AND ANSWERS

by Elda Faye
MILLER

What do you do when the play is past?

*I fasten reality round like a cloak!
Oh, the cloak of God is a thing that will last.
The love of God is a sheltering cloak
Lasting and vast.*

What do you do when your world-globe breaks?

*I watch while my Master gathers the pieces.
Oh, good is the gathering hand that takes,
Giving, from me my shattered pieces.
Blessed be His taking hand.*

What do you do when the room is dark?

*I wait, for when feeling is darkened with longing,
Oh, sharp is the sight of divine eye-spark.
Sufficient to me is my blinded belonging,
Sufficient His mending eye's spark.*

What do you do when your soul-core is dead?

*I hold my soul-void, aching, high for His heed,
And day after dead day reach after His rod,
Till meaning-drenched life-flow is nigh for His heed—
Back-reaching of God.*

century, suggested. Nor do most Christians accept Hegel's popular view that history has an immanent rationale and excretes its own meaning as it goes along, for history is not self-explanatory. It does not offer a simple coherence in itself.

A Christian historian, rejecting these positions, would suggest that history, in the final analysis, has an Author, that behind human history is a transcendent God who intervenes in history and, at the same time, is above history. At this juncture Christians differ sharply on the role of God in history. They differ because there is no simple answer to the question: "To what extent does God intervene in history?" It is a double-edged question that confronts us. If God intervenes in all human affairs, as we so often say, are we little more than human pawns on a chess-board and do we really need further redemption if God is King here and now? But if God works in history, why do the wicked prosper? Does a just God choose sides in a war and thereby permit the acceptance of the term "just war"?

In World War II the Protestant theologian, Emil Brunner, along with thousands of his colleagues, equated the Allied cause with the "battle ax of the Lord" against the "forces of paganism." With equal fervor German pastors preached that God was on their side in the fight against "atheistic communism." Did God favor one side

or intervene directly as the Greek gods of mythology supposedly did in the Trojan war? To some Christians the "miracle of Dunkirk"—the amazing evacuation of the British army from the beaches of France in 1940—was considered "proof" of divine support. To others, observing the same action, the evacuation was merely the result of a sequence of military and natural events. How does one interpret such events?

Napoleon commented rather acidly on this matter when he remarked that "God is usually on the side of the most cannon." And as one examines history Napoleon's observation would seem to be more right than wrong. The Axis defeated the Allies until the preponderance of military power shifted to the Allied side in 1942, after which the Allies defeated the Axis. And yet, if we carry this position to its ultimate length and say that God is not responsible, that He is not the causal agent, how can He rule the universe or be what He claims to be? On this matter one might say simply that human history, in itself, does not add up to a clear-cut doctrine of providence, although one may end up with such a doctrine when history seems to cancel out all other answers.

How then does God fit into the drama of history? Here a Christian faith helps to explain the deepest level of history—the struggle between God's love and man's

Our Readers Say—

I appreciated greatly the short articles in the Jan. 31 issue of GOSPEL HERALD commemorating the 400th anniversary of the death of Menno Simons. Every phrase seemed to hold a vital faith-building truth. Could we not profit greatly by giving the simplicity and force of these . . . writings some careful consideration? Nothing other than the faith stated as clearly and purely as Menno Simons stated it will ever keep the Mennonite Church another 400 years—Walter Campbell, Greenwood, Del.

• • •

I want to thank you for the many good and timely articles and poems which have been appearing in the 1961 issues of the GOSPEL HERALD. Of special appreciation are the front-page article of the Jan. 24 issue, "Putting Christ First," by Evan Riehl, and the poem, "A Pilgrim's Prayer," by Lorie C. Gooding. Also worthy of mention is Edna M. Metz's poem, "What Will We Answer?" in the Jan. 10 issue. I know God will bless both you and the writers for your labors in His service.—I. Merle Good, Lititz, Pa.

pride. History begins for the Christian with the first four words of Genesis: "In the beginning God." Too often we have become so concerned with the "how" of creation that we forget the basic fact that all things had a divine origin.

The center of history provides the key

(Continued on page 199)

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EDITORIAL

Faithful Minister and Fellow Servant

One day in the first Christian century a traveler set out from Rome. On the busy Appian Way his face was set toward the southeast. His destination was Ephesus, the capital of the province of Asia, and then inland, up the narrow Lycos Valley to the little city of Colossae. He had a companion, Onesimus, a runaway slave who had been converted through the ministry of Paul the great apostle, and who was now returning, as a matter of restitution, to his master Philemon at Colossae.

These men carried three very important documents—letters dictated by the great apostle and signed by his hand. One was a letter to the Christian fellowship at Ephesus, which was also to be read to the other churches of the area, as far as Laodicea, far up the beautiful valley of the Lycos. Another was a letter to the church at Colossae, which was also to be read at Laodicea. The third document was a personal letter to Philemon, requesting a brotherly reception of his repentant slave. These three letters were destined to become a part of the New Testament canon, and to be read through the years as some of the most inspiring documents ever penned. It was a precious cargo indeed which these men carried by foot and by ship to the Asian address. How important it was that it should be safely delivered!

The responsible bearer of these letters was Tychicus. He had been for a number of years one of the dependable associates of Paul in his missionary and church-building task. He was one of the seven who accompanied Paul from Greece to Jerusalem at the close of the third missionary journey. He was from Asia, probably an Ephesian citizen. Recently he was one of those who could go in and out to serve the apostle in his Roman household.

Paul, in the Colossian letter, calls Tychicus a "beloved brother, and a faithful minister and fellow servant" (4:7). This is a high compliment. Tychicus was not a major figure in the New Testament story. Probably most Bible readers would have trouble placing him at all. He was not a preacher or an author or an official. He was simply Paul's efficient and faithful servant and assistant. He provided his necessities, ran his errands, possibly served as his scribe. And Paul loved him and entrusted him with great responsibilities. Any task handed over to Tychicus, he knew, would be faithfully accomplished. Later on he sent him on a difficult mission

to Crete, and still later, again to Ephesus. He remained to the end a beloved brother and a faithful servant.

There are many like him in the church today—faithful men and women who take the assignments given them, and without fuss or any particular recognition they carry them out. They do not have the reward of being made immortal in a deathless spiritual classic. Unheralded, they quietly do their job as beloved brethren or sisters in the church, and as faithful servants of Jesus Christ. Sometimes their more prominent brethren may get around to giving them credit, as Paul did for Tychicus. But more often they are unsung and unknown. Only in the Lord's book of rewards are their names written down.

In the annual business meeting at Bra-

gado, Argentina, the Sunday-school superintendent in his report made special mention of the faithful efficiency of Secretary Carlos Caporale. I had to think of the several thousand Sunday-school secretaries throughout our denomination. It is a task that involves a good deal of detailed work, with perhaps very little recognition and approbation. Probably most of these secretaries do their job as well as is required. But here was one who did those extras, who gave his task the extra touch, which won the attention of this superintendent and moved him to commendation.

Genius is given to few people. Outstanding talent is given to only a minority. Most of us are just ordinary people, giving our effort to the ordinary tasks which come our way. None of us can walk the high road of the great Apostle to the Gentiles. But there is always and everywhere, in the more lowly walks of life, need for the Tychicus qualities of the loving heart and the faithful hand. Letters not only need to be written, but they need to be delivered, as those to Ephesus and Colossae surely were, by a dependable Tychicus.

—E.

Traveling with the Editor

XVI

It is the time of first-ripe figs at La Esperanza. Ever since we arrived here in November we have been enjoying the fruit which was planted here by earlier missionaries: apricots, plums and peaches of a number of varieties, and now, just before we leave, the beginning of figs. Others labored, and now, without any of our own effort, we have entered into their labors.

I enjoyed helping a bit with the chicken project here. One day I helped to build roosts in one of the long houses. Another day I held about 1,000 chickens while they were being vaccinated in preparation for the laying season just ahead. It was a privilege to have a little part in a project which may make an interesting story someday of how missionary vision and capital and national industry are combining to help pay for needed new churches. The initial stages of this project are promising.

Our last Sunday in the Argentine Pampa was spent at Pehuajó. We went out by train, and were entertained in the Raúl García home. At six on Saturday evening Alta talked to the women of the congregation. Then we were entertained at a real Argentine dinner in the home of the pastor at Pehuajó, Pedro Lanik. There was cold chicken and a salad, then steak and potatoes, then fruit, then ice cream and cake, then coffee. Before we went to the table there was maté. Here at Laniks, as well as in the church services of the weekend,

Raúl and Anita were our capable translators.

Sunday morning Alta talked to the children before their classes, and I preached. After church we strolled up by the plaza and the main business section of the town. For the noon meal and a needed siesta we enjoyed the hospitality of the Garcías. At five we went by taxi to the cemetery to put flowers on the grave of Emma Hershey Shank, who died while on missionary duty in 1939. It was our first visit to an Argentine cemetery. Sister Shank's grave is in the ground, covered by concrete and a memorial stone. But many people are buried in vaults, built one above the other in a wall along the front of the cemetery, or in family vaults on shelves. We stepped into one that had about a dozen caskets on the shelves. In the center was a prayer altar, with a place for candles.

In the evening service we both spoke in the church. Afterward in the patio, while we were sipping tea and munching cake, we answered questions put to us on a variety of topics: our work in North America, child-rearing problems, child evangelism, methods of teaching, the ecumenical movement, and our impression of the church in Argentina. Then the editor of a city paper, who had carried an announcement of our weekend in Pehuajó, appeared and wanted me to go to his office for an interview. Since we took the early morn-

ing train back to Bragado, our night was very short.

Pehuajó is the oldest of our churches in Argentina, as it was here that the Shanks and the Hersheys first settled when they came in 1919. All of the older missionaries and some of the younger missionaries have taken their turns in serving as pastor here. The well-built church building, with the massive steel beams supporting the church floor above the basement, is symbolical of the firm foundations that were laid for our church in Argentina. The congregation in the evening service raised their hands in a request that I carry their greetings to the church in North America.

Our last days at Bragado were busy ones. We enjoyed meals in the homes of the Abat brothers and Jorge Comas. The Bylers came out to La Esperanza for a final visit and a lengthy discussion of the Argentine church situation. On Monday evening we met once more with the Bragado congregation and discussed with them the teaching and evangelism of children.

Now we leave the Pampa. Next week we write from the foot of the Andes.

What Reviewers Say About —

For One Moment

A BOOK BY
CHRISTMAS CAROL KAUFFMAN

"The story is set in the modern war-torn world against a background of sin, prejudice, and hate. The author seems to give the theme of God's redemptive love as universal and eternal even in the face of our most modern methods of sin and family degeneration.

"The book's viewpoint is acceptable to Baptists—it seems as if it could have been written by a Baptist. The language and theology are wholesome."—Sunday School Board of Southern Baptists.

• • •

"The true story of Herbe, a German youth, born of Lutheran parents, together with his brother, a victim of divorce, educated in a monastery against which he revolts; he grows up in the Hitler era as one of its enthusiasts. In World War II he distinguishes himself, but after the defeat he faces death by the Russian communist police. But it is through all this that there flows a yearning for God which at last is fulfilled, and he becomes a minister serving in America. Graphically told, it is a thrilling story, well-written and Christian in spirit."—The Watchman-Examiner.

This \$3.25 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

Involvements of Christian Stewardship

BY KEITH M. ESCH

The Basis for Christian Stewardship

Our attitude concerning Christian stewardship is more basically a reflection of our relationship with God. If our relationship is distant and negative, so will be our understanding and acceptance of Christian stewardship. If we walk with God, recognizing Him as our Father, it will not be difficult for us to say, "Here am I with all that I am and possess."

The question needs to be raised and answered, "Does God have a right to claim all of me and all I have?" Our answer cannot be only a bare "yes" or "no," for in either case we will need to support our answer with reasons. If God does not have one hundred per cent claim on us, why not? It would be difficult, indeed impossible, to give positive, conclusive answers to such a question.

The reasonable approach is to ask, "If God has a claim on us and ours, by what authority?" To the Bible believer the answer is simply that He has said so. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). But the Bible does not stop there. The next verse gives His statement as to His right of ownership. "For he hath founded it upon the seas, and established it upon the floods" (Psalm 24:2). God is claiming His right of total ownership by virtue of being the Creator of all things. It is His because He has made it!

Involvements of Christian Stewardship

After stating that we believe that God is owner of all and that on this ground He has every right to all we are and have, one may ask "So what?" We must somehow, in answer to this question, face the fact that Christian stewardship actually involves the Christian believer in the difficult but joyous work of the kingdom of God. We are all kingdom workers. God does not want us for nothing. He wants us for something. And this something is kingdom work!

Our involvement is both direct and indirect. It is some of each for all of us. By indirect involvement, we mean the work of such individuals as have been called to farm or to carpenter, but whose central interest is the work of the church. This tempers and seasons everything they do. They give freely and sacrificially of their time, talents, and finances for the advancement of the kingdom. All their decisions are made in light of God's program. The question for them is not, "How will it affect my salary?" Rather, the all-guiding question is, "How will it affect the work

of the church?" Col. 3:17 is their guiding light; "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

By direct involvement in kingdom work we mean such things as time given to distribute Christian literature or money given into the church treasury. While all of life is God's, we cannot let it go at that. It is obvious that some of the money we earn must be used for groceries and rent. But there must be some direct obligation to God and His church. It is on this direct giving of time, talents, and money that the church depends for its very existence.

We cannot actually speak of direct and indirect involvement in kingdom work. In the best sense it is all direct. All of life, for the Christian steward, must be lived for God. Otherwise there is really no stewardship at all.

Johnstown, Pa.

Life Is But a Hymn of Praise

BY JAMES D. YODER

Life is but a hymn of praise

Ascending to a throne divine,
Composed of all these pilgrim days,
Some like gall, and some sweet wine.

Are souls not softened by the gall?

Do not heartaches break our pride?
Such days we pilgrims travel, all,
Through deepening chord, and swelling
tide.

Then notes of joy! Ah, blessed days,
When life crescendos in joyful strains;
In these notes of triumph our souls raise
To plains divine, for sacred kiss.

Each pilgrim here must sing life's hymn,
At death, a hush, then we retire
To realms divine with seraphim,
To sing in that eternal choir!
Lees Summit, Mo.

Prayer Requests

(Requests for this column must be signed)

Pray for the work of "The Homebuilders," that the literature they send out may help to meet the needs of the parents.

Pray for the work started at Morro de Mato, Brazil. Remember the 17 new believers. Pray for the new converts' class which Jose Brito is teaching each week.

Pray for Harold and Elsie Berk as they head the Missionary Aviation Fellowship program at Araguaema, Brazil.

Pray that the Lord will supply all the needs for the development of the program.

The Challenge of the Cross

By J. W. Mellick

The preaching of the cross is an invitation to the unconverted. To the converted it is a challenge! We need to spend more time "beneath the cross of Jesus." It is an excellent place for meditation and edification. To live in the atmosphere of the cross will put a spiritual health into one's being—a certain "fire" into the soul. It is here that one may get his directions in life, and gain the right perspective. The cross is a place of challenge!

A Challenge to Die

It is a challenge to die. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." He has just spoken of His coming death, and now gives the invitation for men to follow. And a cross has only one meaning—death! People are willing to wear crosses on their clothing, or about the neck as an ornament. But Jesus wants men to die that they might live again. Too many professing Christians are too much "alive." They count their life dear unto themselves. Self-denial is a rare experience today. We are taught to believe that only the easy and the pleasant is right. Modern advertising has given us an ease complex, to the point where we feel that anything involving effort, inconvenience, or unpleasantness is wrong! Let's stay around the cross until we are ashamed of our soft little ways, our "flowery beds of ease."

If we would truly be crucified with Christ, self would cease to be catered to and pampered. We need men who are dead to self and alive unto God! Open the Bible and meditate on the cross—meditate until you are challenged to die! Only then will you begin to live.

A Challenge to Purpose

It is a challenge to a girded mind. In studying about Jesus one soon realizes that His whole life was focused upon the cross. For "this hour" He came into the world. Everything else was incidental. He was born to die. This was His sole purpose for coming! He came to give His life a ransom, to lay down His life for His sheep. His mind was girded to one purpose only!

Let us linger at the cross! Let us consider our pointless and scattered minds with their loose ends flailing about. Our minds are pressured and pulled by a thousand things! No wonder Peter exhorts us to "gird up the loins" of our minds! Paul said, "This one thing I do." A blunt nail is hard to drive. Let us be pointed. Let us, at the cross, get the true perspective. As Jesus had this one event ever before Him,

so His own people need to spend time contemplating the cross. Like Martha, we are "troubled about many things." Like Mary, we need to choose the better thing which shall not be taken away from us. Planned neglect is the need of the hour! There is a need to neglect the secondary for the primary. We are majoring in minors! There needs to be a self-pruning for more fruitfulness.

A missionary told of orders to evacuate all American citizens from Seoul, Korea, within an hour's time. The communists were "at the gates." American planes landed. People rushed to the airport. Men drove up in Cadillacs and Packards, jumped out, and threw the car keys to coolies standing by, escaping with only a suitcase! Earthly possessions meant little—life was at stake! Later, even the suitcases had to be thrown on a pile and left behind. The minds of these men were girded with one word, "escape"! Here at the foot of the cross let our minds be focused on true values and on our task of carrying this Gospel by lip and life while it is day. The cross is a challenge to have a girded, purposeful mind.

A Challenge to Love

It is a challenge to love. This may seem a trite and common saying, but much too often is this word "love" kept within the confines of the Bible. John 3:16 is much quoted, with emphasis on the words "so loved." Let us not forget the first of John's epistles! Let us hear the words exhorting to love not merely "in word, . . . but in deed and in truth." Again, we are afraid of nailprints—love that costs. The thirteenth chapter of I Corinthians needs to get out of the Bible! It needs to get into the actual experience of individual Christians and the church. Stand at the foot of the cross and read this chapter.

The cross is only the beginning—we are to be living channels. In the light of the cross, and under the gaze of the crucified Christ, let us be ashamed of our un-Christ-likeness and take up the challenge to be a channel of love to a love-hungry and needy world. Many cold and hard hearts and "impossible situations" would melt, evaporate, and dissolve were love to touch them. There would be marked victories which arguments and cold, keen logic fail to achieve.

Let us remain at the foot of the cross until Calvary love permeates, equips, and challenges us. Love will melt off many of the "rough spots" which grate and irritate and cause friction in church life. A weary world will better see Christ at work.

A Challenge to Give

It is a challenge to give. Paul pointed to the cross when he said that he wanted to see the same grace in the Corinthian Christians as was in the Lord Jesus. "For your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). This was that "grace." Spending time in the cross atmosphere has a way of touching the heartstrings and loosening the pursestrings. A Christian cannot stay very long in the vicinity of the cross without being challenged to give liberally, and yet more liberally. "Give until it hurts?" Yes, and after it hurts, and while it hurts. That is the Jesus way. That is the challenge of the cross!

A Challenge to Go

It is a challenge to go. One cannot remain long at the cross in his thinking without considering the distance from heaven to the hill outside Jerusalem—distance not only to be measured in miles, whatever they might be, but distance measured in depths of humility. "He humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). What majestic hymns have been written concerning this! How the Scripture glows with this truth of Christ's humiliation! We cannot remain long at the foot of the cross thinking of the Word that "was made flesh, and dwelt among us," until we feel the stir of the missionary impulse. Unless we go, the Gospel stops and for some souls Christ might as well not have died. The mission call may be across the table, across the street, across town—or across the ocean.

The cross is the promise of His guidance, protection, help, and blessing. The cross proves His concern, and that He will be with us to finish the work begun. He is waiting to carry on the work through His ambassadors. Spend time at the cross. Lay your heart there until it absorbs Calvary love—missionary love.

A Challenge to Pray

It is a challenge to pray. Prayer is an integral part of God's redemptive plan. It is interwoven throughout the Book of Acts and the Epistles. Certainly, He that sent His Son to die will with Him freely give us all things if we will but ask. He that did not withhold His Son from dying for us "while we were yet sinners"—will He withhold the lesser things for which we ask, things vitally connected with the plan of redemptive love?

God depends on our prayers. He has ordained it so. Contemplate Calvary! Christ alone can save, but Christ cannot save alone. He has ordained witnessing. He has ordained prayer. We are laborers together with God. Pause at the cross. Surely He shall not have died in vain, because His own fail to pray. The cross challenges!

A Challenge to Holy Living

It is a challenge to holy living. "Bought with a price!" "Ye are not your own," thunders the apostle. Paul in his writings gives principles and then exhorts to practice. Doctrine, and then duty, is his pattern of inspired writing. Christ came that He might "deliver us from this present evil world." He came to destroy the works of the devil. Those acquainted with Scripture know such verses as, "How shall we, that are dead to sin, live any longer therein?" He goes on to speak of dying with Christ and the subsequent burial. Romans 6 gives no quarter to sinful living.

We may each ask, at the foot of the cross, "Why did He do this for me?" "Christ died for our sins according to the Scriptures." What line of depraved thinking seeks to countenance and condone sin that caused that "crimson flow"? How dare we have light thoughts regarding holiness, as though God were not concerned? Stay at the cross until the weights and besetting sins begin to loosen and fall off. The cross is truly a challenge to holy living.

The Challenge to Expectancy

Finally, it is a challenge to expect the return of Christ. Such a price paid for a possession would seem to demand a completing of the work—a coming for the "purchased possession"! It would seem that the One, the Lord Jesus Christ, who began the work should finish it also. A church, bought with such a great price, will certainly be called for in due time. Christ's redemption is not only the payment but also the act of taking or possessing the thing purchased. "Unto them that look for him shall he appear the second time without sin [He dealt with the first time] unto salvation"—the final phase of the salvation begun on the cross. Anything with such an important beginning as the cross will certainly have the proper ending.

The "Lamb of God" has come. "The Lion of the tribe of Juda" is yet to appear. The Christ who died, arose, and ascended will return. Wait! Stay at the cross until fully challenged.

Wellington, Ohio.

The Lord's Prayer

Part 3: Hallowed Name

By J. PAUL SAUDER

Years ago I stood at the foot of Niagara Falls, and her awe-fell roar and foam and power made so indelible an impression on me that the word "awful" took on a lasting meaning. Like Niagara "our Father's" name is to be held in awe. Moreover, that

foam of Niagara was white, reminding this observer of the purity and whiteness of the Father's name. That name is sanctified, that is, put aside for holy uses only. All these concepts are in the word Jesus used when He said, "Let your name be made (or held) holy, set apart." And it is to be held so by all men; even the irreverent are without excuse.

He is our Father, but He cannot be bent from purity.

He is our Father, but we do not lightly esteem Him.

He is our Father, but His very name is only for sacred uses.

He is our Father, but not for indulgence of our whims.

He is our Father and we are respectful, for, like Niagara, He begets a sense of awe in us.

Elkridge, Md.

Missing!

By STANLEY SHENK

Missing: at least fifty books. All of them loaned out to Christian friends. And some have been gone for ten years. I know the names of my friends, but alas, in most cases at least, I don't know which friends have the books. If these volumes would all come back at once, or even over a period of six or eight weeks, the shock would be almost too great!

But I probably have nothing to fear. Good earnest Christian people who have the highest ethics on every other point can borrow books, stash them away in their bookcases, and then, except for rare occasions, proceed to forget them com-

pletely. The really puzzling aspect of this situation is that even when the book is occasionally spotted by the new "owner," and the identity of its "donor" is recalled, there is still no ethical result. Actually, the typical three-point reaction at such a time is somewhat as follows:

1. "Oh, my, do I still have that book?"

2. "I really should read it so I can send it back."

3. Oblivion. Total forgetfulness—until the next annual house cleaning or the next semiannual library foray into the depths of the library.

So what it seems to boil down to is that Christian people have one set of ethics in regard to borrowing in general, and another for borrowing books.

John L. Stauffer had the right idea. He ran his library as though it was a library. In a little composition book he kept records of all outgoing and incoming books, and (in a nice way) he was determined that the income should match the outgo. When I was a student and a young teacher at E.M.C., I was forever borrowing books from him, and he was forever checking up on me (with a warm spirit and cheerful smile). The only thing he never did was charge two cents a day for overdue books. He just saw to it that they weren't overdue too long!

In a way, I'm hesitant to send this little article to Scottsdale. After all, I'm touching here on a very widespread problem. If this item gets published, and enough people read it, there's no telling what might happen. There might even be such a wrapping and a mailing of overdue books, that a few of the arteries of the postal system might suffer temporary occlusions.

P.S. By the way, Brother, do I have any of your books?

Souderton, Pa.

Our Mennonite Churches: Hesston



Taken at an annual WMSA meeting, the picture above shows the interior of the church at Hesston, Kans. Built in 1956, it serves both the congregation and Hesston College. The congregation was organized in 1909 but did not have a church building apart from college facilities until this one was constructed. Peter Wiebe is pastor of the 355 members.



OUR SCHOOLS

Hesston College

More than 100 ministers and their wives from twelve states registered for the Ministers' Week program held on the campus from Feb. 3 to 10. Special speakers for the program and the conjoint Christian Life Conference were J. C. Wenger and H. S. Bender of Goshen College and Mrs. Grant Stoltzfus from Harrisonburg, Va.

As an introduction to Service Emphasis Week, Feb. 13-17, John Howard Yoder spoke on Sunday morning and evening, Feb. 12, on new needs and trends in mission work. Other representatives of the Mission Board and the Mennonite Central Committee—Kermit Derstine, Don McCammon, Urbane Peachey, and Ned Miller—were also on the campus during the week to speak and to interview students for service appointments.

H. S. Bender met with the faculty on Feb. 9 to discuss "The Church on the College Campus" and other related concerns arising from his Conrad Grebel lectures on "The Nature of the Church."

On Feb. 7 the faculty entertained the ministers and their wives at a tea in the Sunday-school wing of the church-chapel.

On Feb. 2 President Smith attended the North Central Association sessions held in connection with the annual meeting of the Kansas Council of Administration in Wichita. Dean Bender attended the junior college sessions on Feb. 3.

President Smith and Dean Bender met with the VS administrator and pastors of the Kansas City churches on Feb. 1 to discuss concerns for the church relations and social life of the student nurses at the Kansas City General Hospital.

On Tuesday, Jan. 31, a program honoring the 400th anniversary of Menno Simons' death was given in chapel. Gideon Yoder, Dean Bender, and Paul Friesen participated in the program.

The faculty has begun a re-examination of the program and philosophy of the college as a preliminary to an application for junior college membership in the North Central Association. The high-school department has had NCA membership since 1953.

Twenty-two students received highest honors on the first semester honor roll released by Dean Bender today. Thirty-one more are in the second division of honors.

The seven college students receiving highest honors are listed in alphabetical order as follows: Treva Bontrager, Howard Brennemman, Daniel Gerber, Sara Lou Gingerich, Delores Hinstead, Faith Landis, and John Paul Wenger. Highest honors in the high school go to: Ronald Brunk, Betty Graber, David Holsinger*, Lou Ann Jantz, Bonnie Jean Kaufman, Roger Lichti, David Mullet*, Robert Mullet, David Osborne, Philip Osborne, Annette Schlichting, Elea-

nor Smith, Stanley Smith, Glen Yoder, and Farrel Zehr.

*All grades A.

Church construction topped one billion dollars for the first time in history in 1960, the U.S. Census Bureau reported.

Sunday School Lesson for March 12

The Promise of the Spirit

John 14

With what words did Jesus begin and end this lesson, a part of His talk with the disciples? Why were the disciples troubled? Several times Jesus had told them that He must "go away." He had warned Peter about his future failure. The disciples loved their Lord, but they knew that the Pharisees hated Him and were plotting to kill Him. That their Master, the Son of God, should die on a cross was bewildering to them. They had deep-felt fears that something ominous was about to happen. Only Jesus knew the grief and sorrow they would experience. His great love strengthened them for this experience.

What cure did Jesus prescribe for their troubled hearts? He did not leave them without help. But neither did He remove the realities that troubled them. He said, "Keep on believing in God, and keep on believing in me." Christian faith was and is always the remedy for troubled hearts. Howsoever deep the trouble, Christ is equal to it.

This means more than just to believe that God and Christ exist. It means to believe that they have all the answers or help for any difficulty. It means to love God and Christ and keep their commandments. There is no way to love without keeping the commandments. Jesus had told them much about God and about Himself while He was with them. All this they were to hold in good faith. "Keep on in the faith you have expressed in me. I can ease your hearts in any hour of trouble."

What good promise did Jesus give them for more hope and assurance? He promised another Counselor (Comforter), Someone who is called in to give special counsel when there is trouble. Literally it may mean "by your side" or "at home with you." This person will be in you. He cannot indwell those who belong to the world.

An appeal to stop preparation for germ warfare and to continue the research on immunology and prevention of disease now being done at Fort Detrick to be carried on under a civilian branch of the government was sent to former President Eisenhower on Dec. 25 by the committee in charge of the Vigil at Fort Detrick. "An announcement to the world that the U.S. had stopped all production of biological weapons and converted Fort Detrick to a World Health Center could be one of the great events in history."—Letter for Committee of Vigil at Fort Detrick.

Jesus told them that He would still be alive, and therefore they too could have life.

"There is a holy, divine Being standing at our side at all times to help us beyond any ability on our own part to help ourselves, and to commend us to the grace, mercy, and forgiveness of God" (Douglas, Sunday School Lessons, 1961, Macmillan).

Find other names of the Spirit in this chapter. The Spirit of truth must have been very heartening. Surely they had felt all these years that the real truth was in Jesus rather than in the Pharisees. "He shall teach." The fact that they would still have a teacher must have been comforting indeed. The Holy Ghost sent from the Father may not have been too understandable a term to the disciples. But on this side of the cross it is wonderful to know that each person of the Trinity is with the Christian for his daily strengthening and guidance.

"My peace"—what must this have meant to these troubled and fearful men!

What was the one condition for enjoying all these blessings of the Father, the Son, and the Spirit? Love that prompted the keeping of Jesus' commandments.

Notice that Jesus closed with the additional advice, "Neither let it [your heart] be afraid." "In God I have put my trust; I will not . . . [be afraid]."

The Holy Spirit is the person promised to live and abide with us. He will be our Counselor and Guide and Comforter on the same conditions which Jesus spoke to the disciples. Are we claiming the promise? There is no promise of the Spirit outside of Christian faith.

—Alta Mae Erb.

Lessons based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Challenges at La Junta

Community Challenge

By SPENCER BURTIS, EDITOR, *La Junta Tribune-Democrat*

Progress of La Junta and the rich Arkansas Valley has been steady but not spectacular. There has been no boom in business, no population explosion. But La Junta—and the valley—has kept on the move and has always moved forward.

La Junta itself, the county seat of Otero County, has grown and prospered. Its 11,000 population represents nearly half the population of the county and makes La Junta the largest community in the valley between Pueblo and the Kansas line.

Reasons for progress of the area are mainly new industry and increasing productivity of rich farm and ranch land in southeast Colorado.

In the past three years a long-established canning factory has expanded and diversified and has tripled its production and payroll. The plant, which canned tomato products almost exclusively for years, is now a pickle plant, too, and already one of the largest pickle producers in the state.

New industry in the form of an alfalfa grinding mill, a house trailer factory, and just in the past few months a plumbing fitting manufacturing company, has brought new people and new potential to La Junta.



Ed Hull, head technician, demonstrates the use of a new analytical balance, which was recently purchased for \$375.00.

Getting new industry, expanding existing industry, and playing an ever more important role as the shopping center for a large area are the goals of towns everywhere. In La Junta accomplishing these things has been easier than in many places. It has been easier because La Junta, thanks largely to the Mennonite Hospital and School of Practical Nursing, has come to be regarded as the "medical center" of the valley.

City officials and Chamber of Commerce representatives not only admit that this role of "medical center" has helped them, but point to it with justifiable pride.

Milton Richert, chairman of the chamber's industrial committee, puts it this way: "When an industry is looking for a new location, they are concerned with a town's schools, its churches, its recreation

facilities, and very definitely with its medical and hospital facilities. La Junta shapes up well in all these categories, especially the latter. I'm sure personally that a large part of our success in getting new industry is due to this."

La Junta's reputation as a medical center has helped in other ways. In a survey to determine need for a new highway south from La Junta into rich Kim Country ranching area, leading questions revealed the importance of La Junta.

One of the questions on the survey, which 60 per cent of all families in the area answered, was, "What are the reasons you go to La Junta to shop and do business?" On every questionnaire returned, listed as one of the main reasons was this answer: "We doctor there."

With its new industries likely to attract still more industry, with farming certain to become even more important with passage of the Fryingpan-Arkansas Reclamation Bill which will guarantee irrigation water even in drought years, there is no question that La Junta's future is bright.

To keep La Junta moving ahead city fathers realize that new, bigger, and better schools will be needed, and expanded and better medical and hospital services will have to be provided. They are not overawed by the challenge because they realize that La Junta has in both fields a head start on most communities its size anywhere in the country.

Medical Challenge

By LUKE BIRKY, *Administrator of La Junta Mennonite Hospital*

Wherever there is human need there is challenge, but to be affiliated with the medical profession in a time of discovery and progress such as we have today is exciting. It is at La Junta that the Mennonite Church began its healing ministry through an organized institutional program. It is here that the community and medical staff have so patiently and kindly supported us as we struggled, learned, and served, and trained personnel. The entire church, our other health institutions, and our mission outreach have profited by this program. There have been discouraging moments; some of the program modifications have been painful. But many changes are necessary to improve health care. The staff would not wish to halt progress.

The hospital census at La Junta Mennonite Hospital has remained good; the long-term geriatrics program has filled a recognized need; the practical nurse students have done well; the cancer clinic has continued to provide a much-needed and much-appreciated service in this area; the financial situation has improved; and the program has again been rounded out with the services of a chaplain.



Jack Houck, director of Otero County Public Health Department, and Luke Birky, administrator of La Junta Mennonite Hospital, following a discussion of future health needs of La Junta. The hospital and public health department co-operate closely.

The mandate for the future as expressed by our community is for the continuation of an accredited hospital, the enlargement of our nursing home program, and a strengthening of the educational program. The community's interest and support are

being expressed in many ways: Women's Auxiliary, Junior Auxiliary, and Grey Ladies have purchased needed equipment and served in the hospital and nursing home; community leaders have given their time generously to advise and help formulate plans for the nursing home expansion and to give guidance in the administration of the School of Practical Nursing and to

assist with engineering problems. The community has just recently installed a new emergency power plant which is ample for providing the entire hospital with electricity on an emergency basis.

Our task is to keep up. We need to stay alert to changing community needs and medical progress. With God's help and by His grace we can meet this challenge.

Spiritual Challenge

By M. M. TROYER, *La Junta Hospital Chaplain*

"Ye shall be witnesses unto me." "I was sick, and ye visited me." "Ye . . . [did] it unto me."

God expects Christians to give a spiritual ministry with a healing ministry. Many persons who become sick physically or mentally are also sick spiritually. Even Christian believers are not immune to discouragement and doubt when health fails, sickness strikes, or accident occurs. Aging persons at times find difficulty in adjusting to institutional care. Help can be given them to adjust to the limitations imposed by aging.

The La Junta Hospital and Nursing Home has a definite program of spiritual ministry, promoted by the worship and Christian witness committee. Serving on this committee are the hospital chaplain, a VS unit representative, and two persons from the hospital staff, one of whom is from nursing services.

Each morning, before 7:00, a ten-minute, well-attended chapel service is conducted. This fellowship, a spiritual refresher, sends each one into his area of service for the day. Before breakfast trays arrive, most guests in the nursing home gather in a dining room for a ten-minute devotional service. These older people deeply appreciate this experience. Each

Sunday afternoon many guests and some long-term patients are brought to the hospital chapel for a thirty-minute worship service. Pastors of local churches readily accept the privilege of assisting in this program.

Nurses frequently read from the Bible to individual patients as they begin their morning duty. This helps make possible later contacts during the day.

The hospital chaplain contacts all who are admitted. Initial efforts are intended to put the patient at ease and to assure him that the staff is interested in making his stay as pleasant and enjoyable as possible. This initial contact often provides for ministry to a particular soul need at a later time. Persons well matured in Christian faith appreciate moments of devotion and fellowship for renewed courage and inspiration. Many need to have fears removed, and assurance of God's love and care, and some have guilt feelings which need to be remedied. Occasionally someone is without a church and a Saviour; and even in serious illness and approaching death, seems to have no faith, no hope, and no desire for the gift of God's love. All this brings a challenge for clear witnessing through life and word, plus "effective fervent prayer."

Challenge of Nursing Education

By WADE G. JONES, *DIRECTOR, La Junta Mennonite School of Practical Nursing*

In the November, 1960, issue of *Practical Nursing* appeared an article entitled "The Potential of the Practical Nurse." It quoted the 1958 edition of *Facts About Nursing*, published by the American Nurses' Association. In 1952, a total of 48,941 practical nurses were employed by hospitals and by 1956, the number had risen to 70,758. This was an increase of 44.6 per cent in five years. The article further quoted the 1959 *Guide Issue of Hospitals* as stating that as of Sept. 30, 1957, hospitals of the United States reported 79,545 full-time practical nurses on payrolls with 7,142 more on a part-time basis. Recalling that the figure for 1951 was about 41,000, it is seen that in eight years' time the number of practical nurses on a full-time basis in hospitals has doubled.



Mrs. Pat Landrum, R.N., in charge of recovery room, uses one of the two new resuscitators.



Chaplain Troyer reading the Bible with a new patient at La Junta Mennonite Hospital.

Miss Torrup, Executive Director of the National Association for Practical Nurse Education and Service, has estimated that 22,000 practical nurses graduated last year and that 60,000 could have been placed on jobs immediately.

La Junta Mennonite Hospital School of Practical Nursing began its service to the church and to the La Junta community in 1957. It received Colorado state accreditation in 1958 and accreditation from the National Association for Practical Nurse Education and Service in 1959. Since the school started, 42 have graduated. Six of these have been from Colorado, three of them from La Junta.

The challenge seen by the practical nurse school at La Junta arises from the fact that the school trains Christian nurses to help alleviate the shortage of nurses everywhere.

The Rest of the La Junta Story

The Women's Auxiliary has become a vital part of the hospital program. It has furnished drapes for patients' rooms, refurnished the lobby, and purchased several pieces of equipment. In addition, members help with work in central supply and dietary departments.

New stainless steel insulated processing tanks with thermostatic temperature control have been installed recently in the darkroom of the X-ray department. Besides the diagnostic work done in this department, the radiologist holds a cancer detection and treatment clinic to which an average of 80 patients come per month.

Civil Defense authorities have approved placing of equipment and supplies for a 200-bed emergency hospital at La Junta. The Office of Civil Defense Mobilization provides the hospital at no cost to the community. The Mennonite Hospital is providing storage space. Luke Birks, administrator of the hospital, serves as custodian of the emergency equipment. The Civil

Defense headquarters will authorize the use of the equipment should a national disaster occur in this region.

Nearly everything that is needed to operate this size hospital is included: cots, blankets, sheets, operating room table and equipment, delivery room table and equipment, drugs, laboratory equipment, X-ray machine with darkroom equipment, 2,000 gallons water, tank, and two gasoline-powered generators.

Members of the Mennonite Voluntary Service unit work at the hospital in various departments, including nursing service, maintenance department, and administrative offices. VS workers may serve one to two years, receiving their room and board at the unit home, plus \$10 a month the first year and \$20 a month the second year.



J. H. Macdonald, chairman of La Junta power board and city mayor, examines the new stand-by light plant delivered to the Mennonite Hospital. The 40-kw. plant, entirely automatic, can supply sufficient power to provide lights and operate equipment and elevators if city power fails. The generator was provided by joint action of the Municipal Utilities Board and the city council to insure emergency power supply.

The White House Conference on Aging

By ERNEST E. MILLER

The seed for this conference was planted in an act by Congress in the summer of 1958. Representative Hagerty of Rhode Island introduced the bill into Congress in January of that year. Senator Pat McNamara of Michigan sponsored it in the Senate. Mr. Hagerty in introducing the bill said, "There has been a great deal of talk about aging. What we need now is action." Congressmen Hagerty and McNamara spoke with conviction and vigor at the opening session of the White House Conference.

The act of Congress passed in 1958 invited each state to collect facts about its older population, make an inventory of its present resources, locate and identify where services to the elderly were adequate and where inadequate. In addition, each state was also invited to submit recommendations for new approaches and programs; these then provided a basis for discussion at the conference.

From 1958 to 1960 a large amount of work, including much voluntary work, was done. Each state came to Washington with volumes of recommendations. Some were too hastily prepared and not too well advised, but they did cover certain common areas of concern sufficiently well to make possible agreement on the program for the conference.

The motto for the conference was "Aging with a Future—Every Citizen's Concern." Along with this was a symbol of an eagle carrying a green branch—to mean growing old with vigor. Two thousand seven hundred official delegates and three hundred special speakers and administrators were present. These persons represented all the states, most leading universities, and many research centers. Persons from private foundations were present in all sessions.

According to the author's knowledge, the following Mennonites were present: E. C. Bender, Henry Fast, and Lloyd Swartzendruber as representatives of their respective mission boards; Samuel Janzen, a state delegate from Colorado; and the author, a delegate from the state of Indiana.

Plenary sessions, twenty sectional meetings, work groups, and certain special sessions made up the conference's schedule. Sectional groups consisted of 150 to 200 persons. The sectional groups were further divided into about 100 work groups with 20 to 25 people in each. Monday afternoon, Jan. 9, and all day Tuesday, Jan. 10, were given over to sectional meetings and work group sessions. On Monday evening concurrent special sessions dealt with a variety of topics. Prepared material and a prepared policy statement were used in work groups, but participants were en-

couraged to enter in discussion. Policies were rewritten in the late hours of the night. The author cannot report for all sessions, but certainly in the session in which he was present there was no evidence of any "rigging." Free opportunity was available for expression, and plenty of time was scheduled to see that everybody's ideas were incorporated.

It is the author's opinion that none of the so-called pressure groups had much to do with the outcome of the conference recommendations. President Eisenhower in his opening address remarked, "This is not a legislative group. It is a group on leadership. If we cannot agree on one single useful program, let us with appropriate dignity present programs which will give Congress an opportunity to decide on the best way to move forward and accomplish something in line with our goals to help the aging. Millions of senior citizens are looking to this conference with new hope."

It was a serious meeting. At most national conferences the pattern is to exchange a number of the latest stories. This did not happen. Dr. Fleming in his closing remarks observed that "As I watched the procedures of these twenty sections of people at work, I concluded this is democratic America at its best."

A list of the topics for the twenty sections will give some idea of the wide scope of the discussions: population trends and social and economic implications; income maintenance; impact of inflation on retired citizens; employment security in retirement; health and medical care; rehabilitation; social services; housing; education; role and training for professional personnel; family life; family relationships, and friends; free time activities, recreation; religion; medical and biological research and geriatology; psychological and social sciences; local community organizations;

(Continued on page 199)



Left to right: Sam Janzen, H. A. Fast, E. C. Bender, and E. E. Miller look at a display at the White House Conference on Aging, held Jan. 9-12 in Washington, D.C.



Foreign Missions

Satharwa, Bihar, India—Cecil Buschert, overseas VS-er, reports slow progress on the hospital construction by American standards. He suggests, however, that maybe we are too much in a hurry. New materials can be purchased only with a permit which is a slow process. Over Christmas, Nepal Pax men Harvey Kehl, Ontario, and Paul Clemens, Franconia, visited him and the missionaries in Bihar.

Dhamtari, India—Recent reports indicate upgrading of requirements of nursing education in India. In 1960 more Board examinations have been added for nurses. A 60 per cent average in classwork is required for eligibility to the exams. The recent tuberculosis requirement takes students away from the Dhamtari Christian Hospital for one month of their training time. These changes have called for adjustment in the hospital program. More graduate nurses need to be employed to do some of the work the students had been doing. More graduates need to be trained to supervise students on the wards. To help meet this need, the hospital is sending two graduates to train in the field of ward administration. The most urgent need is for clinical instructors. Library facilities, science and nutrition laboratories, a social hall and dining rooms are still lacking; just how long the hospital school will be granted recognition without these facilities is not known.

Tokyo, Japan—In January the Joe Richards moved back to Hombetsu after furlough and language study period. Early in February Eugene Blossers returned to Taiki after furlough and language study.

The Howard Charles and Marvin Yoder families were scheduled to arrive in Japan Feb. 26. The Yoders will enter language school in Japan. The Charles family, after three weeks of orientation in Tokyo, will move to Kushiro in Hokkaido. Meanwhile, the Ralph Buckwalter will move to another Kushiro location which will open up the mission house for Bro. Charles and his family.

Obihiro, Japan—Carl Beck attended the Hayama Conference and the Nukabira Pastors' Fellowship during January. He reports that the two Christians baptized Christmas Day are Miss Komori and Mr. Hirasuga. Miss Komori is a secretary and Mr. Hirasuga is a guard in the federal penitentiary. Since guards are completely unarmed here, Mr. Hirasuga feels no tension between the claims of his job and the claims of Christ.

Shibecha-cho, Japan—Charles Shenk reports that five people were baptized here Jan. 15. One was a railroad employee, another a post-office clerk; two were high-school students, and another a junior-high school student. Four were received as associate members. Charles and Ruth Shenk also presented their letters, thus forming a nucleus of eleven believers here.

Forty-six children attended kindergarten the first day here. Altogether 53 enrolled. Thirty-two had perfect attendance for the five-day period. Classes for pupils from kindergarten age to sixth grade were held from 9:00 to 12:00 each morning. The group was divided into three classes with two teachers to each class.

Kato-gun, Hokkaido, Japan—Ruth and Rhoda Ressler report a consecration in the Goto home, and also that the father in the Okamoto home made a definite commitment to the Lord. His wife stands by him in this. This contact was made through direct outreach of the kindergarten work here.

Bihar, India—The Annual Women's Retreat will be held here March 4-10. Miss Chandra Leela Solomon of Allahabad Calvary Bible School is to be guest speaker. She will also be speaker for the week of meetings beginning March 11 at Latehar Children's Hostel.

Elkhart, Ind.—Word was received at Board headquarters that Floyd Siebers arrived safely in Chicago from Argentina, the evening of Feb. 15.

WMSA

Elkhart, Ind.—Dorothy McCammon represented WMSA at Mennonite Disaster Service annual meeting at Denver, Colo., Feb. 9, 10.

WMSA Endorses "Family Worship" Magazine

By DOROTHY MCCAMMON, Executive Secretary, WMSA

A good many members of WMSA may feel a bit like the bride's mother as they open this new magazine. The bride, in this case, is WMSA's thirty-year-old child, the Prayer Guide. She was thought about, prayed about, and finally brought into being three decades ago by the women of our church. She has developed, improved, enlarged, and become well known in the Mennonite Church and on our mission fields the world around.

This child of WMSA has fulfilled WMSA's hopes—she has been a teacher in the best sense of the word. The many users of the Prayer Guide will testify that not only has it given pertinent information, but has stimulated mission interest and encouraged new friendships and prayer outreach.

Now the Prayer Guide is "leaving home," joining a new family and changing her name. The material which has made the Prayer Guide unique and valuable to our church from 1930 to 1960 will henceforth be included in the Family Worship magazine.

WMSA feels no motherly qualms about giving this child away. We rejoice that

Brutus, Ky.—Dorothy Yoder reports that Sunday-school enrollment here has almost doubled in the past year. Although most of the group are children, a number of adults have started to come more regularly. A social for young people who attend Sunday school is held once a month. A Saturday afternoon club for children 8 to 13 years old was begun in January. The club meets monthly for crafts, music, missionary and Bible stories. Other workers here are Thomas E. and Julia Kauffman, and Mark and Lois Zook.

Premont, Texas—Victor Ovando held meetings here Feb. 5-10. Immediately following, J. W. Shank spent a week teaching Bible.

Chicago, Ill.—The Bethel Mennonite Community Church held a vesper service Jan. 8, when they celebrated the Lord's Supper. Also on that day quite a few persons brought cans of fruit and vegetables for distribution to needy persons. That morning Pastor Paul O. King brought the message at the Second Mennonite Church, Chicago.

On Jan. 15 Kathryn Aschliman spoke in a special service at Bethel Church.

A men's fellowship at Bethel held its first meeting Jan. 20.

A group of Goshen College students helped in repairing, cleaning, and other tasks around the Bethel Church and nursery the weekend of Jan. 28. They worshipped with the congregation Jan. 29.

B. M. Nottage, well-known pastor and radio speaker from Detroit, spoke at the

our Publishing House is ready to undertake, in a larger way than WMSA could, a worship guide for our families. We appreciate the good work that has already gone into careful preparation for this new magazine. We want to contribute as we can, but we gladly relinquish to the General Mission Board the big responsibility of gathering and presenting, in a well-balanced way, current prayer concerns from many areas of Christian missionary activity.

We who currently give leadership to the WMSA want to express appreciation to the hundreds of women who, through the years, have given freely of their time and energy to the annual preparation of the Prayer Guide. And we have confidence that we speak for church-wide WMSA when we pledge our prayer support to the staff of the new Family Worship magazine.

WMSA—the women of the Mennonite Church—always welcomes any material that will help in our unceasing effort to strengthen Christian homes. Because the Family Worship magazine is such a resource, WMSA is ready and happy to cooperate in its promotion and use.

Wednesday evening midweek service on Feb. 1.

The annual Chicagoland MYF Rally was held Feb. 3-5. Friday evening the filmstrip, "If Ye Have Love," was shown at Mennonite Community Chapel. Saturday evening 102 persons were present at Englewood Mennonite Church for the banquet and for Kermit Derstine's address, "Life with Purpose." Sunday evening singing was held at Woodlawn Mennonite Church. Harry Cerber served as co-ordinating moderator for the three meetings.

Kansas City, Mo.—World Day of Prayer services for the Quality Hill area in Kansas City, Mo., were scheduled to be held at the Community Mennonite Church.

Passion Week services at Community Mennonite Church, of which John T. Kreider is pastor, will be conducted by Tobe Schmucker, superintendent of the South Bend, Ind., Hope Rescue Mission.

Chicago, Ill.—Laurence M. Horst, pastor of Englewood Mennonite Church, spoke at the noonday service at Pacific Garden Mission Feb. 6.

Dedication services for the new Evans-ton church were held on Feb. 19.

Bro. Horst is scheduled to speak in the pre-Easter service of the Normal Park Methodist Church Feb. 23.

Rocky Ford, Colo.—At its recent meeting the Rocky Ford Mennonite Church board reports 26 charter members and two certificates of membership.

St. Louis, Mo.—Hubert Swartzentruber, pastor of Bethesda Mennonite Church, reports making a call on the parole agent several weeks ago concerning boys in trouble with the law.

Chicago, Ill.—Special meetings emphasizing evangelistic effort in homes were held at Second Mennonite Church Feb. 13-17. Six homes were scheduled to be visited by leaders and groups during the week.

Saginaw, Mich.—East Side is working at their building fund. One project is a pennies campaign for children. Their goal is 100,000 pennies.

I-W Services

Indianapolis, Ind.—Committees, made up of I-W fellows and their wives, have done a good job of structuring wholesome activities for I-W's located in this city. The Athletic Committee sponsors a Tuesday evening basketball tournament that involves 30 persons. The Social Committee plans farewell socials and welcome parties. Besides this, quite a number of I-W men and wives assist in Children's Craft Activities each Monday evening.

Voluntary Services

Winslow, Ariz.—A recommendation to operate Winslow Indian Center will be presented to the Relief and Service Committee by Ray Horst, Director of Voluntary Service, at its next meeting on March 21. The Indian Center, a community project, is designed to relieve twelve to fifteen

thousand Navahos who come monthly to Winslow to shop or visit their children in boarding schools. Heretofore, these people had to make their home base on streets and curbs. The present facilities consist of a renovated store front converted into a lounge area, rest rooms, and other space available for living quarters or community center activities. The invitation to administer this program was extended to MRSC by Harold Lundgren, head of the Arizona Migrant Ministry. By placing workers here, Bro. Horst thinks that the church may come to a better understanding of spiritual and physical needs and thus be able to present a Christian witness to these people.

Edmonton, Alta.—Plans for the 1961 witness to the North country were reviewed recently by Isaac Glick, Area VS Director for the Canadian Northwest, and other service leaders of the region. The brethren accepted an invitation from the church-wide MYF cabinet to feature "The Call of the North" at the MYF Convention in Oregon this summer. Among other items, it was decided to sponsor a summer camp for Calling Lake kids this year.

New developments in the education program of the North country have also been reported by Bro. Glick. Because of his association with many of the schools, he was named last autumn as contact man for the Canadian Department of Education for the area. This made him responsible for much book work regarding a number of schools. Now the Department is consolidating many of the isolated school districts in which VS plays a significant part, under one newly formed Northland School Division. Although this will relieve Bro. Glick of much paper work, he will still be asked by the Department to find VS teachers.

The Department also announced that they would replace the teacherage at Sandy Lake which has been sinking as the bottom logs rot away. This old building has become vulnerable to mice and rats. Now a pre-cut three bedroom frame building is in the process of being transported to Sandy Lake where it will be erected by local residents. This building will then become the home of VS-ers Paul and Suzanne Landis, Harrisonburg, Va., who are teaching in this school.

Fred Gingrich was also present at the Edmonton meeting. He spent several days in the city purchasing supplies for the school, trading post, and for distribution to the local residents at Chipewyan Lake. He operates the post and teaches school. He and his wife, Elsie, are assisted by VS-er Jim Hartzler, Smithville, Ohio, who is a ham radio operator.

Isaac Glick also summed up opportunities in the North country. First on the list is Marlboro. He states, "There is no question about the need." Teachers and mission workers can be used there as well as at Faust. Nurses have also been requested for Eaglesham.

Orientations for new VS personnel are scheduled for March 7-17, May 2-12, June 7-17, Sept. 6-16, Oct. 10-20, and Nov. 7-17. Anyone interested in the opportunities listed above should write for further information to Kermit Derstine, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Phoenix, Ariz.—A second VS unit is approaching its terminal stage. The Phoenix, Ariz., VS unit plans to close its doors on July 1. Responsibility for the kindergarten, crafts, and youth activities, as well as the ministry among the Navaho camps, will be assumed by the Sunnyslope Mennonite Church of Phoenix. The unit is moving because local personnel are available to assume responsibility, thus releasing VS-ers for work in other areas where need is rampant. The exact relocation address of the unit is not known, but there are possibilities that Surprise, a town fifteen miles west of the present location, may be the future home. At the present time there is no witness of any type in this community.

Portland, Oreg.—The Portland VS unit, led by Linford and Jeanie Hershey, Paradise, Pa., has been sponsoring a student orientation project. Each week 20 students from Western Mennonite School, Salem, Oreg., are invited to come to the unit for dinner, a devotional meditation, recreation, tours of the VS Center, and discussions concerning VS. Through the project, these high-school students can begin early to develop convictions concerning Christian service.

Saginaw, Mich.—Wayne and La Vonne Bohn, Manson, Iowa, are presently helping the East Side Mennonite Church, pas-

Congo Relief Program Moves Forward

On Jan. 23, one thousand cases of MCC canned meat were shipped from Philadelphia as a part of relief efforts in the Congo, in co-operation with the Congo Protestant Relief Agency. Bakwanga, CPRA's center for food distribution to Baluba refugees, has recently been featured in the press as the location of a large-scale relief effort by the United Nations. Relief workers indicate that working agreements with the United Nations are satisfactory and that CPRA is able to contribute to the larger program in a worth-while way. CPRA has been asked to distribute food to all hos-

pitals and dispensaries and will also continue with the distribution to refugees.

Archie Graber, missionary to the Congo Inland Mission who is heading CPRA relief in Bakwanga, helped the United Nations get started with distribution in late December. Glenn Locke, another CIM missionary, Pax men Abe Suderman and Allen Horst, and Ernest Lehman, Leopoldville, are all assisting either in administration or distribution.

Anyone wishing to contribute to this emergency relief project is urged to do so through the regular relief and service offerings in his congregation.

tored by Melvin Leidig, on a VS basis. Their assignment will continue for three months.

Salunga, Pa.—David Bange, Route 4, Hanover, Pa., and David Livengood, Morningside Drive, Lancaster, Pa., left for Overseas VS in Honduras on Monday, Feb. 6.

New York, N.Y.—The VS unit visited the Wiltwyck School for Boys VS Unit in Esopus, N.Y., on the afternoon and evening of Jan. 22. They ate in the school and were shown through it by VS-ers. The evening was spent in fellowship.

Akron, Pa.—Nine of the workers who attended the Jan. 25 to Feb. 5 MCC orientation period will go into Voluntary Service work in the U.S. and Haiti. Four of these will serve in homes for emotionally disturbed boys: Elfrieda Sawatzky, Abbottsford, B.C., and Marion Krehbiel, Pretty Prairie, Kans., at Boys' Village, Smithville, Ohio; Marjorie Unger, Swift Current, Sask., and Ray Norr, Kidron, Ohio, at Wiltwyck School for Boys, Esopus, N.Y.

Richard Nussbaum, Dalton, Ohio, will go to Junior Village, Washington, D.C., an institution for children whose parents do not care for them. Joy Erb, Zurich, Ont., will serve at Brook Lane Farm mental hospital, Hagerstown, Md.

One of the VS-ers, Henry Koop, St. Catharines, Ont., will work as an agriculturist at Petit Coave, Haiti. John and Mary Jane Goertzen are serving as mail clerk and receptionist respectively at MCC headquarters in Akron.

Cleveland, Ohio—Willard Martin, assistant I-W director, met with Eldon King, a co-ordinator of Ohio I-W activity, here on Feb. 10, 11 to discuss the next regional I-W orientation which will be held April 7-12 at the Smithville, Ohio, Mennonite Church. At this Cleveland meeting, the brethren laid plans for the service tour that orientation participants will take to Cleveland. This Ohio orientation will be the fourth of its nature this year. Others were held at Hesston, Kans.; Elkhart, Ind.; and Salunga, Pa. Interest has been commendable.

General

Elkhart, Ind.—Ray Alderfer, who does layout and design at General Board headquarters underwent exploratory brain surgery at South Bend, Ind., Memorial Hospital Feb. 15. He is progressing as well as can be expected.

Overseas Services

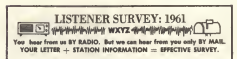
Akron, Pa.—A commissioning service for 21 outgoing workers was held in the MCC headquarters chapel on Sunday evening, Feb. 5, at the close of an 11-day orientation period. Claude Boyer, Associate Director of Voluntary Service, spoke on the topic, "God Speaks Encouragement." The commission was given by Orie O. Miller.

Nine of these persons were Voluntary Service workers. (See assignments under Voluntary Service.) Seven were Pax men, who have been assigned as follows: Elmer Bontrager, North Canton, Ohio, will work

on the Trans-Chaco Roadway in Paraguay; Richard Ramer and Floyd Troyer, both of Goshen, Ind., will work with the LeTourneau road-building project at Tourmavista, Peru; Lowell Bender, Bittinger, Md., Corney Klassen, Vineland, Ont., Glen Showalter, Broadway, Va., and Wilmer Weaver, Hartsville, Ohio, have been assigned to Europe and North Africa. They will receive specific assignments after arriving in Europe.

Other assignments include Mr. and Mrs. Peter P. Buhr, Mountain Lake, Minn., who will care for the Heifer Project farm at Gettysburg, Ohio; Fannie Mae Yoder, Goshen, Ind., who will join the Akron MCC staff as a secretary; Mr. and Mrs. Junior E. Lehman, Kidron, Ohio, who will go to the Congo, where Mr. Lehman will be manager of the new Menno Travel Service branch office and the Union Missionary Home in Leopoldville.

Broadcasting



Harrisonburg, Va.—Highest mail day in the history of Mennonite Broadcasts, Inc., was Feb. 8 with 641 cards and letters plus 226 Bible course lessons. Kitchener mail returns are not included in these figures. Former high for one day was about 100 pieces less.

March 4 is the deadline set for tabulation of Listener Survey returns. Your card sent to The Mennonite Hour, Harrisonburg, Va., or to Box 334, Kitchener, Ont., telling what station you hear the broadcast is important.

Norfolk, Va.—The Heart to Heart program is now released at 9:30 a.m., Saturday, on WCMS located at 1050 on the dial. Formerly the program was heard at 12 noon, Sunday.

Chicago, Ill.—"How to Grow in the Christian Life" just came off the press as one of Moody's Acorn booklets. These 12 messages were given during the fall of 1959 on The Mennonite Hour. This is the second Mennonite Hour series to be reprinted by Moody, the first being "Keep Yourself Pure." A third series on "Drinking" by B. Charles Hostetter will be re-

leased in the near future by Moody Press. These booklets can be secured at twenty cents each from local religious bookstores or by writing to The Mennonite Hour, Harrisonburg, Va.

An Open Letter

Ikot Inyang
Box 109, UYO
E. Nigeria

GOSPEL HERALD readers
Dear Friends,

It seems necessary to us to make a statement to the readers of the GOSPEL HERALD for the purpose of helping you more clearly to understand one of the problems we are facing in trying to be helpful to the newly developing Mennonite Church, Nigeria.

It is now widely known that from many parts of Nigeria letters go out in large numbers to Europe and especially America to many well-meaning Christian people, whose addresses are found in church publications and many different sources. These letters request many different kinds of help: books, Bibles, money for education, etc. Markets are full of books, especially Bibles, which are sent to persons who immediately take them to markets, where they are easily converted into cash.

It should be taken for granted by our people in America that such requests are being made by persons making false claims of need, and who may be writing hundreds of letters to others for similar help. There is absolutely no way to check how much money and help they are getting. They have learned the technique of appealing to gullible American and European Christian people, who with good intention answer their letters and send some kind of help.

We are sorry to have to report that we have discovered that some of our own people are involved in such schemes. We have learned that one of our boys who has full scholarship help from us has written to persons in America whose names he got in the Mennonite Yearbook. We do not know how much he is getting from how many people. This is only one instance we chanced to find out. How much of this is going on we should know, but do not. The Government of Eastern Nigeria is also eager to stamp out this kind of fraudulent letter writing.

How can you help us? When you receive any such letters from Nigeria asking for help of any kind, please send the letter, or detailed information with the name and address of the person writing, directly to Mission Board Headquarters. (1711 Prairie St., Elkhart, Ind.) The Mission Board will check the validity of the request. If you have already sent any help to such persons writing to you, please send their names and addresses to the Mission Board. We will greatly appreciate your co-operation. If you wish, you may write to us directly any time. We will be glad to give you correct information.

Yours in Christ,
Edwin I. Weaver

Your Treasurer Reports

Last Year	This Year
\$149,978.44	\$206,919.54
Next Year	
\$???	

Fraternally yours,
—H. Ernest Bennett, Treasurer.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The tenth printing of Helen Good Breneman's *Meditations for the New Mother* has been ordered. This will bring the total number of copies in print of this title to 39,000.

New members: fourteen by baptism and two by letter at East Zorra, Tavistock, Ont., Dec. 11; two by baptism at First Mennonite, Morton, Ill., Feb. 12; nine by baptism at Norwood, Peoria, Ill., Feb. 12; thirteen by confession of faith and letter at Kidron, Ohio, Jan. 29; two by baptism at Greenmonte, Greenville, Va., Feb. 12; one by baptism at Waldo, Flanagan, Ill., Jan. 8.

Bro. J. David Eschleman, Conestoga, Pa., a seminary student at Eastern Mennonite College, preached at Smithfield, Ohio, Feb. 19.

Bro. Fred Leinhardt, the Herbie in *For One Moment*, spoke at Shore, Shippewa, Ind., the evening of Feb. 5.

Bro. John Beachy, India, showed slides of the Bihar, India, mission work and preached a missionary sermon at East Goshen, Goshen, Ind., Feb. 5.

Bro. Joe Davis was installed as pastor at South Pekin, Ill., in an afternoon service there on Feb. 12.

Bro. Stephen Stoltzfus, Myerstown, Pa., preached at Nampa, Idaho, Feb. 5.

The Pleasant Hill, Smithville, Ohio, Church worshiped with the Crown Hill, Rittman, Ohio, congregation on Feb. 5, presenting the evening program.

Bro. J. J. Hostetler, Peoria, Ill., spoke to present and prospective Sunday-school workers of the Pleasant Valley, Harper, Kans., and Crystal Springs, Kans., congregations at Pleasant Valley, Feb. 14.

The first church bulletins of the Oak Hill, Millersburg, Ohio, Church were received at the GOSPEL HERALD office recently. Since the church bulletins are our chief source of Field Notes information, we urge you to check whether a copy of your church's bulletin is sent regularly to Scottdale.

Bro. William E. Hallman, Argentina, gave the morning message at Elmira, Ont., Feb. 12.

Bro. Richard B. Buckwalter, Cochranville, Pa., was ordained to the ministry at Old Road Church, Gap, Pa., on Feb. 2. Bro. Clair B. Eby, Gordonville, Pa., officiated and Bro. Ira A. Kurtz, Morgantown, Pa., brought the message. Bro. Buckwalter's telephone number is Atglen LYric 3-5225.

The annual workshop of the Protestant Church-Owned Publishers' Association was held at Buck Hill Falls, Pa., Feb. 20-23. Bro. A. J. Metzler served as president of the organization during the past year. A number of other Publishing House personnel attended the workshop.

Bro. J. S. Gerig of the Oak Grove, Smithville, Ohio, congregation and former pastor there, celebrated his 95th birthday on Jan. 28. He was ordained to the ministry 65 years ago and as a bishop in 1912.

Bro. Paul Mininger, President of Goshen College, submitted to surgery at the Elkhart, Ind., Hospital on Feb. 15, for the correction of a chronic back condition which made spinal fusion necessary. Following about two weeks of hospitalization, it is expected that he will be confined to his home for several months before he is able to return to his desk at the college. During President Mininger's convalescence, Dean Carl Kreider will carry the responsibility of the president's office in addition to his regular duties in the dean's office.

Bro. Richard Nase, Goshen, Ind., for whom prayer was requested in the last two issues of the GOSPEL HERALD because of leukemia, has been released from the hospital at Ann Arbor, Mich. Contrary to medical expectations, he has recovered sufficiently to live with his family again.

Announcements

Mennonite Publication Board annual meeting, Doylestown, Pa., March 24-26. Theme: Church Unity Through Christian Literature. Speakers: A. J. Metzler, Scottsdale, Pa.; Richard C. Detweiler, Perkasie, Pa.; Nelson Waybill, Scottsdale; Harold Dyck, Hesston, Kans.; Paul N. Kraybill, Salunga, Pa.; A. Don Augsburg, Harrisonburg, Va.; Maynard W. Shetler, Paul M. Lederach, and Ellrose Zook, Scottsdale; John L. Ruth, Watertown, Mass. John M. Drescher, Marshallville, Ohio, will lead in the devotional services.

John C. Wenger and Seminary Chorus, Goshen, Ind., at Elmira, Ont., March 4.

Aaron King, missionary to Cuba, at Snow Hill, Md., March 4, 5.

Victor Dorsch, Somalia, at East Chestnut Street, Lancaster, Pa., evening of March 5.

Change of address: Herman J. Smucker from 9 East Burlington St., Iowa City, to Rural Route 4, Iowa City, Iowa. Jesse L. Yoder from Flint, Mich., to Bay Port, Mich. Albert J. Meyer, Goshen, Ind., to Box 244, North Newton, Kans. Tel. AT 3-6143.

Samuel and Ella May Miller, Harrisonburg, Va., at Barrville, Belleville, Pa., March 11, 12. Bro. Miller will speak on missions and Ella May on the home and mothers.

The Jewish Evangelism meeting usually held at Vine Street, Lancaster, Pa., the first Monday evening of each month will be held in March in connection with the annual meeting of the Eastern Board of Missions and Charities, Weaverland, East Earl, Pa.

Any married woman considering a job outside the home should first ask herself

at least six questions, says Alice B. Hershberger. See "Woman's Work" in the March issue of *Christian Living* for these and other observations about women's place in our society and church.

William Hallman, Argentina, principal speaker at quarterly mission meeting at Bethel, West Liberty, Ohio, March 5, and at Oak Grove, West Liberty, in the morning services that day.

Tabernacle studies, Palo Alto Chapel, Pottsville, Pa., evenings of March 1, 2, 3, 4, at 7:30. Speaker: Aaron Shank, Myers-town, Pa.

Nancy Penner, missionary in Colombia, S.A., at Sharon, Winton, Calif., March 8.

The snowed out Nonconformity Conference at Springdale, Waynesboro, Va., Feb. 4, 5, has been rescheduled for March 25 and 26.

Eastern Mission Board annual meeting, March 7-9. Among those addressing the group will be J. D. Graber, Elkhart, Ind.; Omar B. Stahl, Luxembourg; Victor A. Dorsch, Somalia; Don R. Jacobs and George R. Smoker, Tanganyika; and Orie O. Miller, Akron, Pa. Clayton L. Keener, Refton, Pa., will preach the missionary sermon.

Conference on Christian Community Relations at Metamora, Ill., March 3-5. Out-of-state speakers include H. Ralph Hernley, C. Franklin Bishop, J. Winfield Fretz, Millard Lind, Guy F. Hershberger, Orval Shoemaker, and Marcus Clemens.

Harbour Rescue Mission, Hamilton, Ont., fifth anniversary services, March 7-12. Speaker: Pastor Arthur Petznick, Phoenix, Ariz., converted in 1931 at Pacific Garden Mission. Services include: March 8—Evangelistic meeting at St. Jacobs Mennonite Church. March 9—Evangelistic rally at St. Catharines M.B. Church. March 10-12—Niagara District meeting of the International Union of Gospel Missions, hosted by Harbour Rescue Mission.

Evangelistic Meetings

Norman Bechtel, Spring City, Pa., at East Chestnut, Lancaster, Pa., March 15-19. Roy Koch, West Liberty, Ohio, at Huber, New Carlisle, Ohio, March 2-8. Jesse Short, Archbold, Ohio, at Beech, Louisville, Ohio, March 5-12. Ray Keim, Goshen, Ind., at Orville, Ohio, March 19-26. Maurice W. Landis, Lancaster, Pa., at Still Pond, Md., March 12-19. J. Otis Yoder, Harrisonburg, Va., at Longenecker, Winesburg, Ohio, March 5-12. Lloyd M. AT By, Ronks, Pa., at Goodville, Pa., Feb. 26 to March 5.

Calendar

Weekend evangelistic conference, sponsored by Augsburg Crusades, Conestoga Valley High School, Lancaster, Pa., March 3-5.
Conference on Christian Community Relations, Metamora, Ill., March 3-5.
Iowa-Nebraska Mission Board meeting, East Fairview, Milford, Neb., March 6, 7.
North Central Ministers' Conference, Strawberry Lake, Ogema, Minn., March 7-9.
Eastern Mennonite Board of Missions and Charities annual meeting, Weaverland, East Earl, Pa., March 7-9.
Puerto Rico Conference, March 10-12.
Publication Board Meeting, Doylestown, Pa., March 24-26.

PROBLEM OF HISTORY

(Continued from page 186)

to our understanding. In the incarnation the whole story of history is illuminated. By His divine intervention in the time-stream God met man and broke the power of sin. This unrepeatable act broke the Greek cycle of history and ruled out any immanent meaning for history, for God broke into history from above. Thus the incarnation of Christ becomes the central fact for our faith. We know that God works in history. He entered the historical process and proved by this dynamic action that history under a sovereign God moves forward. In the interim period in which we now live God reigns, but evil still rules. The fulfillment of the redemptive, and historical, process is the end of history. Meanwhile we believe in a powerful and loving God, even though we observe present injustice, and anticipate the vindication of God's justice in the finale of history when the kingdom of God, never fully realized in history, will triumph.

The Christian may not know the "how" or the "when" of the end, but he does know that it will be. The fact of the fulfillment is more important to our faith than the form it will take. Thus the God who created this world will someday end its story. This fulfillment was promised at the first Easter, and it is the historical fact of Christ's presence and the hope of His ultimate triumph that provides meaning to the end of history.

The confusion and contradictions of human history and the present injustices of life prevent the acceptance of a simple sovereignty of God here and now, yet, somehow, history is still His Story. To explain this apparent contradiction Christian faith must include a sovereignty of God demonstrated in history—God is not merely a Prime Mover or an Impersonal Being—and yet a sovereignty left incomplete by history. Reinhold Niebuhr, in commenting on this problem, says, "The sovereignty of God includes His lordship over history and a kingdom of God never fully realized in history." This is a position that violates neither the Christian faith nor historical investigation. Such a position sees God's sovereignty working in history—in the built-in judgments of war and avarice, in the power-hungry dictators who overreach themselves and bring about their own undoing.

And yet God's sovereignty is often blurred by the apparent triumph of evil. Such injustices will be rectified in the final "day of the Lord." As the Russian general, who was being pushed back and back into the icy fringes of Russia by Napoleon, remarked, "It is not the skirmishes, but the final battle that counts." Thus our Christian understanding of history may permit a temporary meaninglessness and inexplic-

able injustices, but it affirms an ultimate meaning. "Now we see through a glass, darkly." But someday all this meaninglessness will be made meaningful and we will know why "God moves in a mysterious way, His wonders to perform."

So often we try to force God's hand by reading into history what is at times not readable. Some Christians have been all too eager to forge God's signature to their own theories of eschatology and thereby try to limit God by forcing His plan into their finite blueprints. Because of this danger responsible Christians would do well to shy away from building a blueprint for the "last days," for once one sets up a rigid historical scheme, one sets up a rational or irrational system which becomes a crutch to faith. And if this crutch collapses, our faith is either shattered or ridiculed. Numerous Christian groups—the Millerites, the Jehovah's Witnesses, and others—have spelled out a timetable of the "last days" only to be discredited when their dates proved to be in error.

This does not mean we should avoid the prophetic books of the Bible. They are to be read, but for the purpose for which they were intended. They tell us that no matter what the future may hold, we know who holds the future. They are neither a road map nor a time schedule of history in the making. God continues to be the Author of the Book of history. He gave us a compass—His Word—and a Guide—the Holy Spirit—to make sense out of an otherwise senseless existence, but He did not fill in the content of His Book of history and it is not up to us to do it for Him. The manner of God's rule may always elude human grasp. At times it seems that "God will hath no why," but it is never so mysterious that one can say that it does not exist.

In the final analysis the Christian interpretation of history is neither rational nor irrational, but is based on faith in God and His revelation to us. The deepest problem of history, therefore, is the continual conflict, the dialectic, between man's pride and God's grace. Here the all-encompassing sovereignty of God is best observed, for God's sovereignty is finally the power of the love of God which is sovereign even over evil. This sovereignty is seen in the whole spectrum of history. In the beginning, God. In the center, God in Christ. In the end of human history, God the Judge, God the Redeemer.

But before we can accept a Christian understanding of history, we must first accept Christ, the Author. History is made when decisions are made, and in the deepest level of decision-making, God versus man, each of us must make a decision. This divine-human encounter cannot be avoided. Two thousand years ago God intervened directly in history in the form

of His Son and today God continues to intervene as He encounters man and man encounters God. Here is the key to a Christian understanding of history, for the ultimate significance of life, and of history, for the Christian is the divine-human encounter which unravels the enigma of history. The Christian hope is based on faith in God, a God who reveals Himself, not merely facts about Himself, to man. His invitation still stands to believe on the Lord Jesus Christ, the Lord of life, the Lord of history. De Land, Fla.

AGING

(Continued from page 194)

state organizations; national voluntary services and service organizations and programs; federal organizations and programs.

The heart of the conference was revealed by the statements of policy and the recommendations given by different sections. The report, 45 typewritten pages, was read before the plenary sessions. It is to be edited and given to the President within 90 days. The proceedings of the entire conference will be published in a popular report later on.

One of the reports was a two-page statement given by the section on religion, which began: "The meaning of life is to be found solely in man's relationship to God. It is this relationship which gives meaning to all human values. In the light of it, every period of life, including that of old age, is possessed of intrinsic value and sublime potential. Viewed in the light of an eternal destiny, old age is seen to have an importance as great as that of youth or the middle years. To young and old the divine imperative is addressed, 'Thou shalt love the Lord thy God and thy neighbour as thyself.'"

Many, varied exhibits were at the conference. The Arizona exhibit featured a mannequin grandma sitting in a rocker which was rocking all the time, with grandma looking at a set of movie films depicting different aspects of life of an older person. New York state featured Grandma Moses and her paintings. Lutherans and Methodists by their exhibits indicated better procedures and more advanced programs than any other Protestant group.

Today man may expect to live 20 years longer than his grandfather. Barring major catastrophes it is predicted that by the year 2000 the population of the United States will have increased to over 255 million with from 80 to 85 million people aged 45 and over. Of this number, 25 million will be over 70 years old. Millions now living are practically certain to live into the years assumed to be the proper years of retirement. This type of data

brings these problems to the attention of national leaders.

In closing the conference, Dr. Arthur Fleming, Secretary of Health, Education, and Welfare, pointed out that there was only one significant divisive issue in the conference, and this was divisive because it is still an unclarified and unresolved issue in our country. He felt certain that all sections of our society are agreed that medical help is needed by many older people. But, he said, citizens are not agreed on the best procedure to meet this need. One group considers it the function of the government; the other feels it should come from private insurance and voluntary agencies.

Dr. Fleming, therefore, proposed that a committee be appointed by Congress to give careful thought on procedures to take care of this need.

In closing the conference Dr. Fleming quoted Leslie Weatherhead, "We must never pass up an opportunity to help all citizens achieve their highest potential. This is the divine imperative. This must be our concern."

Goshen, Ind.

The Latter-day Saints (Mormons) have announced plans to erect a 38-story building to house the offices of their denomination. The building will be at Salt Lake City, and will be one of the tallest buildings west of Chicago. The Mormons plan to double the number of missionaries now serving in the United States, Europe, Latin America, and the Pacific.

During the next four years considerable attention will be given to centennial observances of the Civil War. One of the interesting projects announced is a reissuing of the *Harper's Weekly* magazine of 1861-64. Subscribers will receive weekly the magazine issued a century before. In this way readers can follow the original reporting of the war as it developed, along with photographs, cartoons, essays, and fiction of the day. Subscriptions are available from Living History, Inc., Shenandoah, Iowa, at \$12.00 a year.

A service commemorating the merger of the Krimmer Mennonite Brethren Conference with the Mennonite Brethren of North America was a high light of the latter denomination's triennial General Convention at Reedley, Calif. The convention marked the Mennonite Brethren Church's 100th anniversary. This merger unites sixteen K.M.B. and 160 M.B. congregations, including six Negro ones.

The German Evangelical Church, composed of the Protestant churches of East Germany and most of those of West Germany, in a pastoral letter urged the Protestants of East Germany not to flee to the West. The letter urged them to "endure the cross" of communism, serve God and

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ITEMS AND COMMENTS

BY THE EDITOR

their fellows in a hostile society, as Jesus did. There is danger, it says, that communism may completely dominate East Germany. Since 1950, the total number of East Germans who have fled to the West is 2,275,000. In one recent month 16,420 people crossed the border, of which 50 per cent were under 25 years of age.

With the recent merger of the Krimmer Mennonite Conference and the Mennonite Brethren came also the merging of the two

conference papers, *The Christian Witness* and *The Christian Leader*, now published under the name, *The Christian Leader*. The editor is Orlando Harms and the paper is published at Hillsboro, Kans.

A net membership loss of 1,522 is reported for the year by the Evangelical United Brethren. Population movement to the cities is given as a possible cause, since this denomination serves chiefly the country and small towns.

Family Worship Magazine

A Quarterly Guide for Worship in the Home

Family Worship is a new quarterly magazine designed to give guidance in planning meaningful worship periods in all of the homes of the church. It grows out of a deep concern for the Christian life of our families since only one third of our homes now have regular family worship.

Each sixty-four-page issue will contain—

- Articles to help plan a meaningful family worship period.
- Articles to help relate children's activities in the home to what they learn in the Sunday school.
- Scripture references and brief devotional meditations for families with children, based on the Herald Graded Sunday School Series.
- Scripture references and brief devotional meditations based on the Daily Readings of the Herald Uniform Sunday School Series.
- Daily or weekly suggestions for songs and related worship activities.
- Missionary birthday lists.
- Daily prayer requests related to the life and work of the church.

Family Worship has been planned and prepared by the Mennonite Publishing House in co-operation with the WMSA and the Mennonite Commission for Christian Education. It will enlarge upon the services formerly given by WMSA's *Daily Prayer Guide*, which is being discontinued.

One copy of *Family Worship* should be ordered for each home or household in the church. Suggested distribution is through the Sunday school. It can be ordered each quarter along with the Sunday-school literature. The charge for bulk orders is 35¢ per copy per quarter. Single subscriptions mailed direct are also available at \$1.75 per year. The first issue will cover the April-June quarter of 1961. Send orders to

Mennonite Publishing House, Scottsdale, Pa.

Gospel Herald

TUESDAY, MARCH 7, 1961
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*A glorious occupation—to be a lamplighter,
lighting lamps with a friendly smile,
a hearty laugh, a warm handclasp,
a word of cheer, a gift of love.*

The Lamp of Community Witness

By Mrs. Alton Horst

A child in a large cathedral asked of the figures depicted on the stained glass, "Who are the people on the beautiful windows?"

"They are saints" her aunt replied.

"Oh," said the child, "now I know what saints are! They are the people who let the light shine through."

Only as we let Jesus Christ, the Light of the World, shine through our lives, our acts, our words, are we really living for Him. Jesus said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea . . ." and that means at home. Hold high the torch in the home community: to the next door neighbor, to those we meet in the grocery, shopping center, hospital, place of employment, school, PTA, in telephone conversations, and to the peddler who comes to the door.

We have what they desperately need, though they may not realize it. But how can we figure in this important task—we who wash dirty hands, diapers, windows, and kitchen floors; we who sit at a desk all day working for the boss; or we who are busy teaching someone else's children to read and compute?

Before we rush forth to witness, let us take stock of our light. Is our lamp trimmed and burning brightly with a steady supply of fuel? Does the light of love permeate our whole being or do our love manners show only in public? Our attitude shows up sooner or later in our total manner of living. More people read the Bible bound in shoe leather than the one in morocco.

The brightest beam of light in this dark world is the love of God. Our testimony is meaningful when they say of us, "Behold, how they love one another!" Love is empty of self, schemes no damage to another's reputation, motivates self-control. Love overlooks the faults of others and acknowledges one's own imperfections, is willing to co-operate in activities that were someone else's idea, is consistent to one's family, does not discriminate between rich and poor. Love extends to those who criticize and those who have wronged us.

"For this is the message that ye heard from the beginning, that we should love one another."

"He that loveth not his brother abideth in death."

"See that ye love one another with a pure heart fervently."

"By this shall all men know that ye are my disciples, if ye have love one to another."

Though we work feverishly in visiting and helping our neighbor, witnessing to our grocer, and inviting folks to attend our revival meeting, it profiteth nothing as a community witness unless they have noticed a life of steady radiant love day by day.

Have you ever thought of our testimony in telephone conversations? I am thinking of those receivers clicking up and down on a rural exchange sometimes to the

Job's Comforters

BY MARY ALICE HOLDEN

*Lift a fellow mortal up;
Give him hope and praise.
Don't be one like ancient Job
Had to spend his days.
Words of cheer will make the climb
Like a springtime ramble;
Criticism makes a hill
Steep and filled with brambles.
Garden City, Kans.*

extent that the conversation is scarcely admissible. One is tempted to make pointed remarks, particularly for the benefit of those uninvited guests. But it occurred to me one day that this is one of my most frequent opportunities for testimony and I know my audience is listening very carefully. My testimony, not a wordy sermon, but my conversation to my friend as if no one were listening, should always be of things honest, pure, and of good report. For my inner self is laid bare before the public as I make comments about persons, church activities, the world situation, recent happenings of the family, or plans for the future. A neighbor who hears unkind remarks about another Christian, criticism of the Sunday-school teacher, gossip, true or otherwise, is not likely to take seriously my Christian life, for I have already given my testimony.

Regular church attendance is a challenge in itself. Every Sunday as you get into the car and drive down the road to church, you've left a trail of light behind. Your neighbor knows where you are going and his conscience is smitten. After an elderly lady passed away, a young mother was heard saying, "We surely will miss Susan. She never taught a class or did anything spectacular, but she was always in her place in church. When the weather was bad and the group was small, Susan was there bright and early and her cheerful words were so encouraging."

There was once an elderly Scotsman who, as a small lad, would sit in an upstairs window every evening in the twilight and watch for the coming of the lamplighter, who would zigzag his way down the street, lighting the lamps as he went. When he had passed through the street, the evening shadows were penetrated at intervals by

the flickering lights he had left burning along the way.

To be a lamplighter in life is a glorious occupation. The wonderful thing is that all of us can be lamplighters, lighting lamps with a friendly smile, a hearty laugh, a warm handshake to one in trouble, a word of cheer, a gift of love, a burden lifted because of our having passed that way. What better tribute could be given when our life is over than to say, "She left a light!"

Besides these incidental lights we allow to glow, there must be purposefully planned efforts. We cannot expect anyone to become excited about our Lord if we do not exert ourselves.

Neighborhood is an opportunity for all of us but requires effort, as do all worthwhile things in life. There are no Friendship Sweepstakes whereby we suddenly acquire multitudes of friends with "nothing to buy, nothing to do, and no strings attached." It takes something of ourselves to share with another and one never finds good neighbors unless one first becomes a good neighbor. One can help create them by simple acts of kindness. It is a thrill to give. The love that prompts the thoughtful gift is more important than the gift itself.

A man dropped in to see an old German neighbor across the street one day and the elderly man proudly showed his truck patch, flourishing in the midst of drought. He explained that he watered his half acre of vegetables mostly by hand, although he was 82 years old. "What a job!" the friend exclaimed. "It's too much work for a man of your years. You and your wife don't need all those vegetables."

"No," he said, "I've got to do it for de neighbors. Ve grow good friends in de Garten, Ja?" and he laughed as he loaded his neighbor's arms with cucumbers and tomatoes.

Using similar terminology we can bake good friends, crochet good friends, and during the interim of weeding, watering, shifting, measuring, and stitching, while our hands are busy, we can spend our moments in thought and prayer to God and for those we endeavor to reach. Talking to men about God is a great thing, but talking to God for men is the first thing. This is a time to ask for courage if the venture seems difficult. Pray for the leading of the Holy Spirit and for a worth-while subject of conversation. Sometimes where antagonism is evident, the Lord may lead us, in the first several contacts, to refrain from religious discussions. The silent witness of a genuine act of kindness can preach its own sermon in texts that cannot be argued.

Our Readers Say—

This is to express my appreciation of the GOSPEL HERALD. It consists of many fine articles, especially the editorials. I appreciate very much the mission news and field notes. I would miss these two sections a lot if they were omitted. They are a good source of information. Many of these things we would never hear about otherwise. I realize much time and effort must be involved in gathering this information. Many, many names of people that I do not know appear; yet when I see individual names from time to time, I recognize them and it makes me feel as if I were more or less acquainted with them, even though I do not know them by face. . . . —Mrs. John E. Yoder, Salisbury, Pa.

Three cheers for Virgil Vogt. Very bold. Arresting. Disturbing. Raises some questions. It is at the same time both discouraging and challenging. Calls for a critical examination. I wonder if we have enough evidence to refute it! —Charles S. Gogel, Phoenixville, Pa.

I want to express appreciation for your printing the series, "Renewal in Missions" (Jan. 17, 24, 31). The articles are concerned with reality. The truth hurts and yet those who are willing to learn God's ways will be blessed accordingly. The thinking is challenging and Biblical. Simply because "starting in Jerusalem" has not been attempted with much success in the past does not mean that in the future men of vision and Biblical foundation cannot be used by God to do this.

I think there should be more articles of this type that stimulate us to new spiritual maturity.—Merrill M. Derstine, Souderton, Pa.

I read with interest the recent editorial, "Do We Need Church Elders?" by J. C. Wenger (Feb. 7). Of the many blessings which I have encountered in the pastorate these past few months since my seminary experience, perhaps none has meant more to me than the church elders—mature men who are willing to "bear the burdens" of the congregational life here at Oak Grove. In this time of transition within the Mennonite Church and the reformulation of our entire theology and practice, it is of utmost importance that the congregation be represented and guided by those who not only have been reconciled by Christ but, because of their understanding of the congregation which they serve, are able to make the Gospel relevant to the spiritual needs of the congregation.

As a young minister, I deeply appreciate the guidance and judgment of mature men. I am indebted to Bro. Virgil M. Gerig, the former pastor, who had the foresight to envision such a board of elders in this congregation.—Robert W. Otto, Smithville, Ohio.

Hospitality is another opportunity for witness. There is a premium on hospitality these days. One cold day, tree trimmers were invited in for a cup of coffee and a

(Continued on page 219)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

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Safe in the Fort

A businessman in Argentina told of his new-found joy in witnessing for Christ in street meetings and in his business and social contacts. Formerly, he said, he did his witnessing all within the church. Safe within those friendly walls, where almost everybody else was a Christian too, he could give his testimony bravely. Here he knew that nobody would disbelieve what he said, or challenge his faith. It was very comfortable to give his witness here, where there were only friendly smiles and approving nods. On the way to church he could keep still about his Christ, and hide his Bible under his coat. In the church was the place to throw away his fears: to speak up boldly about how Christ had changed his life, and to sing loudly about the cross.

As he spoke, we thought of how this would be like a soldier who is very brave so long as he is in fort, safely protected by its walls. The door is safely barred and bolted. The enemy is at a safe distance. Here he can swing his sword boldly. He can march in parade with sure, firm step. He can speak big, menacing words. He can threaten and storm and scold about the despicably weak adversary. He can tell how eager he is for the day of battle to come. He boasts of what he has done in past battles, and is sure he will add to his record of glorious combat.

But all this is within safe walls. It is quite another thing to be a brave and efficient soldier when bloody battle presses all around. Only then does he show what kind of fighter he is. For a soldier exists for the battlefield, not for the fort where he is secure and protected. The open field is where he should feel at home, not the bastioned stockade.

We have heard of a barber who threatened loudly what he would do to John L. Lewis's eyebrows if he should ever get a chance. At that moment the burly labor leader walked into the shop and headed for that barber's chair. The barber cut his hair and did not dare to touch his bushy, black eyebrows.

Now the fellowship of the church is cozy and comfortable. It is wonderful to be among fellow believers and loving brethren. We can and should strengthen one another with our testimonies. But this is not the place that our testimony is most badly needed. It is much more difficult to speak for Christ to those who need to be persuaded concerning His claim to their lives, but this may be the place where our

witness will count for the most. Out on the firing line is where God sends His soldiers. To classmates and playmates, to those who work with us in office or shop, to neighbors and strangers, to those whom the chance of travel brings to our side, to the throngs on the street, to milkman and breadman and merchant and doorway caller: these are the ones whom God would have us teach what Christ has done for us and what He can do for them.

The Argentine businessman now finds real pleasure in giving his testimony in street meetings, to people whom he once walked by with fear. A wise pastor got him started by asking him to help; now he makes many of his own contacts. He has learned the joy of frequent witness.

Many of us must confess to the weakness of being fort-bound soldiers. We have only tried to convince the convinced, to evangelize the evangelized, to Christianize the Christians. If we will speak up boldly to those who do not know Christ, we shall find most of them appreciative, and some of them hungry. Let us step into the proper vocation of God's soldiers.—E.

Self-Image

A group leader in a recent conference explained that a person may have as many as three self-images: (1) that which he thinks himself to be; (2) that which others think he is; (3) that which he really is as God sees him.

A Christian in his prideful moments may at times catch himself forming an image of himself as he thinks he is. Or perhaps what he wished he could be. The image will certainly be an inflated one.

The Apostle Paul writes: "I warn each one among you not to value himself higher than he should, but to think in a humble way as God has measured out to each his portion of faith" (Berkeley).

The attempt to control the image-creating efforts of others becomes a hopeless task. Others may see us more objectively than we see ourselves, but they really see only the outside. Their insights are not in depth. The fruit may tell the kind of tree but little of its heart. The image which others create of us is thin and fragile, soon broken to bits by the slightest jar.

God can see us in depth; He can see much deeper into our inward selves than we can ever see. He sees our thoughts, motives, words, and actions long before they come to the surface of our conscious selves. There is no hiding from Him. But

what God sees we can never hope to see.

When we turn our attention away from forming and preserving an acceptable self-image and when our life is hid with Christ in God, then through the Spirit a new image forms—the image of Christ. As He lives within us, we become like Him; it is the Christ-image that then begins to form. Others see it and God places His benediction upon it. The old self-image is no longer.—Z.

The Purple Chase

A pen of half-grown chickens at La Esperanza had a great time the other day. A large piece of purple paper had been wrapped around a roll of netting, and was discarded in the pen when the wire was used. The chickens examined this colorful paper with great curiosity. Was it good to eat? They pecked at it to see. One chicken tore off a little piece from the larger one. Immediately he had a sense of possessiveness. If this beautiful thing was good to eat, he did not intend to share it with any other greedy chicken. He had to get off by himself to enjoy his find. He had lived in this world long enough to discover that whenever one finds some good thing, someone else tries to take it from him.

And so with his bit of purple in his bill he ran as hard as he could to get away from the other chickens. But a score were after him in hot pursuit. As he ran from some, he met others. He dodged and twisted and turned like a football player running for the goal against a field of tacklers. The pursuers did not realize that there was enough purple paper back there by the gate to give every one of them his own piece. And the pursued did not yet know whether purple paper is tasty chicken feed. It was purely a game of keep-away take-away. In fact, when any proud possessor finally had a chance to really taste his tidbit, he found out he didn't want it after all. But all afternoon the game went on as one chicken after another would tear off his bit of royal purple.

As I watched this poultry drama, I sensed that here was an allegory of the human scene. Men, too, seize some part of God's great plenty and try to put their mark of possession on it. It may be lands and houses, stocks and bonds, the intangible futures of the board of trade. Or it may be position and honor, prestige and purple glory. Whatever it is, these men are straining every nerve and burning up their energies to keep what they have and to add to it. Others are trying just as hard to take it away from them. The real stuff of life is in plenty for all of us. But we act as though the only way we can live is to take something away from somebody else. And so

our lives, intended for high fellowship with God and man, become a mad chase after purple promises. We prostitute tremendous talent to pursuits that will bring us no real good in the end. "Getting and spending, we lay waste our powers." Lord, what fools these human cockerels are!—E.

Traveling with the Editor

XVII

We left La Esperanza on the morning of Feb. 10 in a downpour of rain which continued for some hours. The rain made little difference, except that we had to pack all of the baggage inside the two-seated cab of the jeep pickup immediately, as we had planned to do in an emergency. Delbert and Ruth were taking us to Chile, where their vacation would be our last ten days together. Grandson David was with us, although he started the trip with a fever from an attack of bronchitis. Granddaughter Patty did not go with us on what would have been for her a pretty strenuous trip. Mrs. Swartzentruber had offered to keep her with them at Floresta, which Patty seemed happy to do, as she loves Grandma Swartzentruber very much.

Although after three months at La Esperanza we were getting anxious to return to our loved ones and our work at home, we left this lovely place with a good deal of regret. These had been very happy months with our son and his family. It had given us the most leisurely rest that we had enjoyed for many years. And it had been our base for visits to our various fields in South America, a privilege which introduced us to many new Christian friends and greatly extended our acquaintance with the Mennonite Church in the Southern Hemisphere. Now, after a weekend in our churches in the Cordoba area, and two weeks going to Chile and staying among strangers there, we would be heading for the United States.

To get a paved road north to the good roads from Buenos Aires to Cordoba, we had to go east some miles to Chilivico, then north to the main road to the northwest. It was an interesting drive through good agricultural country. Big fields of yellow sunflowers, the cultivated variety, side by side with blue fields of alfalfa, made the countryside very colorful. Near sunset, as we approached Rio Cuarto, we saw ahead blue banks like our Pennsylvania hills, and we knew that we were leaving the Pampa behind.

After securing hotel rooms in Rio Cuarto, we went down by the river to eat a picnic supper. We saw thousands of swallows, all flying the same direction down the river bed, possibly from their nesting place to their evening feeding grounds. Another

interesting sight was the parade of transportation over the nearby highway bridge. There were a few Fords and Chevrolets no older than 1960. But there were cars of every other vintage: American cars of many makes and of every year back to the twenties; European cars, including British makes with right-hand drive; new and old Argentine cars; motorcycles and motor scooters of all descriptions, some with trailers in which the family would be riding; many bicycles, some with big delivery baskets; trucks and pickups of many descriptions; also horse-drawn vehicles—two-wheeled carts with one horse between the shafts, and perhaps another one or two to help pull the load; colorful taxi cabs; and several carriages of the yesterdays, with the driver perched high in front, and the passengers riding under a collapsible top. It was really quite a museum of transportation.

The next day we came into the chief resort area of Argentina. We drove over two dams and along the artificial lakes which they have formed. We gave the jeep a good test by going up a steep mountain road to a large observatory, and back down on the other side of the mountain. In Cordoba we called at the home of Pablo Cavadore, veteran worker of our mission, and prayed with him and his invalid wife. Coming back across the mountain to Carlos Paz, we visited in the lovely lakeside home of Edna Good Ruibal, and enjoyed a tea with them. Then we drove up to La Falda. Because of the great crowd of vacationers, more than the region had ever known before, there was no room for us in the tourist facility to which we had written. But one of our Mennonite families moved out of their second-story home in the business section and gave us free use of the entire home. It was a fine gesture of Christian friendship which we appreciated very much. We stayed here until Tuesday morning.

It was the carnival season, the last fling of fun for many of these people before the austerities of Lent. And so the nights in La Falda were very noisy practically until morning. We saw nothing particularly unruly, except for the custom of throwing or squirting water on passers-by. It was just the continual walking around with lots of loud talk and laughter.

On Sunday we were in three services. In the morning I preached at Capilla del Monte, where we have a church and a small congregation. A Baptist businessman conducts the services here when none of our ministers are present. A number of vacationers were also present in the service, which we enjoyed very much. At six in the evening I spoke at Cosquin in the church there where we have worked for a number of years. The congregation there had almost died out, but is now somewhat revived. Bro. Cavadore comes out from Cordoba to preach at Cosquin.

The last service of the day was at La Falda, where a layman has been licensed to preach during the absence of Missionary William Hallman. The church is hard to find at the end of a blind alley, a street so narrow that cars which drive there must back up a whole block to get out again. A lot has been purchased in a more favorable location where a new church will be built sometime. When we arrived, the church was full and the service was in progress. There was excellent attention to this, my last sermon in Argentina. After services we visited in the home of the lay pastor, who with his brother conducts a store in La Falda. These men were converted through the reading of a tract. They told us there is good interest in the Gospel in this city. We also visited in our temporary home with Elmer Miller and wife, who after the South American Congress spent some time in the province of Buenos Aires, and were in the Cordoba area this weekend on their way home to the Chaco.

Monday we rested, prepared the jeep for the continuing journey, and took a short excursion out to see some of the sights of the area. The mountains here are not at all spectacular as mountains go. But it is cool and is the nearest mountain scenery for millions who live on the flat plain or on the seashore. It is greatly appreciated by the Argentines as a vacation ground.

Tuesday was a long travel day over a road that was mostly unpaved and some of it pretty rough. The first section through the rugged mountains west of Cordoba was spectacular. The road wound constantly through outcropping rocks, around peaks and sierras, down to river crossings and up again. It was lonely country—few travelers and only an occasional shepherd's hut. Then suddenly we merged from the last range, and a level plain stretched below us as far as the eye could reach. But how could we climb down the several thousand feet of that mountain wall? Argentina's highway engineers had answered that problem by blasting a very gentle descent, using tunnels and loops and switchbacks beyond anything I had ever seen. The vistas were breathtaking, fully equal to the Cripple Creek drive of Colorado.

The plain below was semidesert, with scrub bushes and trees like those of the Chaco. Only cattle ranches were here. Several hours of this brought us again to mountain ranges, through which we threaded our way. As we neared San Juan, an irrigated grape-growing country, we could see to the west three successive mountain ranges, and we knew that the farthest of these was the Andes, the mighty Cordilleras, next to the Himalayas the highest mountain range in the world.

Our night in San Juan was the last of the carnival season, and the streets were full of people watching the parade. As on our

(Continued on page 221)

Glory About His Feet

By Lon Woodrum

The Book of Isaiah has the sound of music. Sometimes it is the music of victory. But it may be the music of funeral time. However, there is always music in this poetry that offers God to the nations of the earth.

One note in the book is its unfaltering optimism. Written in the midst of distress and trouble, it cries peace. Penned when evil staggered the world, it shouts of the triumph of righteousness. Into sin-crowded atmosphere it hurls its song: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Over the cry of human torment it lifts its promise: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay . . . thy foundations with sapphires." Against the despair that engulfed the world the poet sets the bugle of hope: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

The poet notes that the world is in ruin, and made ugly from evil; but his word rings over the rubble: "I will make the place of my feet glorious."

In Christ God set His feet amid the ruin. One could make a literal application here. Jesus walked over a tiny land and immortalized it. His step was in Judea and He kindled a fire there. Pilgrims seek daily the little paths He trod. Galilee is great, Nazareth is unforgettable, Jerusalem is deathless, because His feet roamed these places.

A figurative application can be made, too. Whatever He touched became glorious. He was born in a cattle shed, cradled in a common manger; and a thousand songs are sung about the barn and the manger. Other barns there have been; Alexander, Caesar, Charlemagne had stables; but only one stable is really great today.

They hung Jesus on a gangster's beam and He crimsoned this terrible thing with His blood, and it turned to a sign of glory! They laid Him in a tomb, the thing that had haunted man from far-off beginnings, and He left a light gleaming therein! Whatever He touched—the rotting body, the sightless eye, the slaughterous sea—He changed it. He took God's Word, written by holy men, and it blazed with a new flame. The glory was about His feet wherever He walked.

There is a spiritual wonder in this old world. Jesus promised His followers "another Comforter." He shall not only be "with you," but "shall be in you," and He shall "abide with you for ever." The Spirit came burning, the place of God's feet glorious in fishermen and shepherds, sending them out to change the world.

Isaiah, in a personal testimony, lets us glimpse something of how the Spirit works in man. A prince, a friend of the king, one morning he went into the temple. Doubtless he had done this same thing many times before. But this morning everything was different! This morning he saw God! How often have men gone to church without seeing Him! They saw great bright windows, carpeted aisles, a well-clothed choir, quiet candles—but they did not see God. But Isaiah did more than see Him. He saw Him "high and lifted up." He saw Him in His sovereignty and holiness. He heard Him being characterized by angels. "Holy, holy, holy!" The word shook the prophet's soul. He fell before it. Awareness waked within him; truth poured out of him. "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." This is the voice of genuine reformation. The cleanup begins with Isaiah—then extends to the community!

Thought for the Week

He who aims at earthly honors must make quick use of them, for they come with a breath and are gone with the wind.—E.

God never mocks a man's cry for spiritual help. He answers such a cry, as He answered Isaiah, with the splendid flame. And the fire always does its work well. In the wake of the burning comes the challenge: "Who will go?" The prophet's reply leaped back: "Here am I; send me." The fire, then the mission; this is the history of the church. When God sets His feet in a man's life, He brings His glory with Him.

There is a long-range faith in Isaiah's poetry. There is such a faith in all spiritual-minded men. Somewhere the evil will crack before God's assault; the throne shall prevail against the kingdom of wrong. The myrtle shall stand where the thornbush held out its cruel fingers. Nations shall lay away the ledgers of battle. The wolf shall find a friend in the lamb. The adder shall forget its sting; the desert shall bloom like the rose. Such is the dream of men who see God "high and lifted up."

It has been said it is too late for God to lose the world now! Somehow God will sweep the night away. He "will wipe away tears from off all faces. . . . And it shall be said in that day, Lo, this is our God."

Glorious will be the place of His feet when the redeemed of time shall make their songs to Him. "The ransomed of the Lord shall return . . . sorrow and sighing shall flee away." Abraham from Machpelah, Daniel from the red ruins of Shushan, Paul from the catacombs, Wesley from Westminster Abbey—they have a trysting place, somehow, with God. The glory will be there when, in God's world and in His time, they shall throng His feet in the home He has wrought for them who love Him.

Oklahoma City, Okla.

A Word on MYF Convention

By EUGENE HERR, *Youth Field Worker*

The publicity for MYF Convention will be coming thick and fast. Why? First of all, we have the 14th Annual MYF Convention on the West Coast. This size trip will mean quite a financial outlay. Youth will need to begin planning early for this trip.

We are promoting a unified travel approach from most points. We believe it to be much better to travel with an adult-sponsored group. Due to the beautiful scenic possibilities of the Northwest, some of our publicity will appear to be almost vacation-centered.

The central objective of the Convention is "to make every youth conscious of a commitment partnership with the Holy Spirit in making Christ known in our twentieth-century world." If there are side attractions that are of interest and benefit, this is fine. We believe all things belong to us as children of God. However, the above objective embodies the central purpose that we want to bring to bear on every moment of the Convention and upon the fellowship of those en route to Oregon.

We want to invite you as parents, pastors, and youth leaders to work together and with us so that youth may travel in sponsored groups. If we can be of counsel on how this can best be done in your area, let us know.

Your partnership is also needed in promoting the memorization of I John by youth across the church. This is the book that will be used in Give-and-Take Bible Study Groups as well as in quizzing.

The Youth's Christian Companion will carry constant prayer reminders as well as the major publicity.

You as adults are most welcome to MYF Convention too. Cut rate travel arrangements are available to you too.

Scottsdale, Pa.

Our Mennonite Churches: Skippack



Although the Skippack, Pa., settlement dates from 1702, the first meetinghouse was not built until about 1725. When the congregation was divided in the schism of 1847, the portion that remained with the Franconia Conference built nearby in 1848 a new meetinghouse (top) commonly called "Upper Skippack." A new church (bottom) was erected in 1950. Jacob T. Landes and Daniel Reinford are ministers of this congregation which now numbers 89.

The Conscience of a Disciple of Jesus

By J. W. SHANK

We understand conscience as the moral sense which determines right and wrong action. It includes the exercise of one's intellect and the feeling of duty toward what good society recognizes as right thinking and right acting.

Even wicked men who scorn the idea of conscience are sometimes driven unwillingly by its force. They fear the lie detector because they know that their secret may be discovered. Solomon said wisely: "The wicked flee when no man pursueth." The evil man's inner self fears the legal process of law against his guilt. Isaiah says: "The wicked are like the troubled sea, when it cannot rest." Just as no human power can control that troubled sea, so can no man-made power control a troubled conscience.

David says in Psalm 140, "Evil shall

hunt the violent man to overthrow him." David also brought to us his personal confession in Psalm 32: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me; my moisture is turned into the drought of summer." David's bitter experience, after repentance, made his confession sincere as to the workings of conscience in the life of man.

What does conscience have to say to any true disciple of Jesus? Most surely it bids him to tell the truth, fearing the lie and its consequences. In the old Mosaic law we find these words: "Be sure your sin will find you out" (Num. 32:33). Criminals of the shrewdest type have been caught by errors that seemed quite insignificant. God's universe is based on truth. Well does the criminal know that he cannot always flout justice and truth without sometime getting caught.

Conscience also bids the Christian to use his time in worth-while enterprises.

The time allotted to us is a part of our heritage in this world. The foolhardy expenditure of our God-given years in harmful occupation or in purely useless activity must weigh upon a truly Christian conscience.

The proper conscience procedure in a Christian is well illustrated by the case of Laredan, the French murderer, who escaped from France to Buenos Aires many years ago. Although for more than twenty years he carried the burden of his crime on his conscience, he finally found Christ and soul salvation. Before conversion the burden almost ruined him. But afterward, with the power of the Spirit of God in his soul, it became easy for him to reach his great decision: He would return to France and give himself up to the criminal courts. Twenty-five years had elapsed since the crime was committed. This fact, under French law, together with the evidence of Christian character, saved the converted criminal from the death sentence.

Some people have on occasion felt the promptings of conscience, but unlike Laredan have refused to heed its dictates, thus causing their conscience to be "seared [as] with a hot iron." Of such persons, Paul in Titus 1:15 says, "Even their mind and conscience is defiled." John Milton gives expression to the tragic condition of the person who fails to obey his conscience:

*"He that has light within his own
clear breast*

*May sit in the centre, and enjoy bright
day;*

*But he that hides a dark soul and foul
thoughts*

*Benighted walks under the midday
sun;*

Himself in his own dungeon."

Likewise Shakespeare has one of his characters say (in *King Richard III*):

*"My conscience hath a thousand sev-
eral tongues,*

*And every tongue brings in a several
tale,*

*And every tale condemns me for a
villain."*

We must think more particularly about the conscience of a disciple of Jesus. Of all people in the world, the professing Christian should feel the greatest urge to acquire "a conscience void of offence toward God," as Paul the prisoner claimed to have attained. For conscience' sake he was willing to abstain from certain foods rather than to offend the person whose understanding was weak; for conscience' sake he felt himself debtor to the rebellious Jews and made himself "servant unto all"; that he "might by all means save some"; for conscience' sake he braved the dangers of stonings, shipwreck, and imprisonment because the divinely imposed task of evangelization meant more to him than life itself.

Paul was a minister and a missionary evangelist. Not only in that capacity did he emphasize the need of a clear conscience, but he urged the same for the members of all the churches he had founded. When he wrote to the brethren of the church at Corinth or at Rome, he insisted that all Christians needed to have a conscience that bears witness, one that makes the Christian subject to legal authority, one that takes into consideration the rights and opinions of others.

We are happy to note that our first President, George Washington, left a word about conscience in the following saying: "Labor to keep alive in your breast that little spark of celestial fire called conscience."

If such great professional organizations as the Bar Association, the National Medical Association, and others of similar national importance have worked out for themselves a strict code of ethics that must be practiced by their members who wish to be in good standing, why should not Christians of all creeds feel obliged to set a still higher code of ethics for themselves? Such a code for a Christian, in harmony with New Testament standards of morality, and lived up to with a loyal and devoted conscience, is a standard we may well set up for ourselves.

La Junta, Colo.

The Lord's Prayer

Part 4: Thy Kingdom Come

By J. PAUL SAUDER

Our Father is a King, despotic in His abhorrence of evil and benevolent in His noncompulsion of His children. We are not puppets whose actions are governed by strings pulled by a greater than ourselves. We are children as to paternity and also subjects of the majesty of "Fathers" holiness. Notice the sequence of ideas: love (Father, ours), then greatness (in the heavens), then powerful purity (hallowed name), and now allegiance to a paternal government as far-reaching as the heavens and the time that they measure.

And, like Niagara, His rulership is to "keep on coming," on and on and on, forever on. Day and night, awe-full Niagara roars her might. She is but a feeble illustration though, for this kingdom existed before Niagara was and shall be yet in her youthful and ageless strength when Niagara is no more.

And so we ask the Father (ours) that His rulership in our individual hearts and in His universe wherever sentient beings may be dwelling or shall dwell, that here and now, and then and there, always and for-

ever shall His rulership keep coming, on and on and on. Till when? Until God the Father's children shall have no need of prayer.

Till then, Father, let Thy rulership grow and take possession of my heart, until I and my fellows extend Thy kingdom "into the age."

Elkridge 27, Md.

What Reviewers Say About —

Adventures with the Buttonwoods

A BOOK BY EDNA BEILER

"Six lovely children on a farm in the days of oil lamps and Model T Fords could make life interesting for their parents and for themselves. They are normal, occasionally mischievous, going to school, helping with the farm chores, and sharing in household duties. They are a happy lot because they do things together. There is a contemporary quality to these stories, even though they are set a generation ago."

—Watchman-Examiner.

• • •

"Wholesome, lively story of the Buttonwood family of six children who live on a farm. They thought that 'book' children had more fun and excitement than real-life kinds. But several adventures proved that they lived an exciting life, too. Shows family life at its best. There's love for each other and happy co-operation."

—Christian Life.

• • •

"Here is a delightful collection of stories about a family of eight: mother, father, and six children. Theirs is an old-fashioned farm home of the last 20 years or so. Their financial resources are limited, but their native resources are endless. The Christian virtues are taught; the children learn to work and do it as a labor of love.

"I thoroughly enjoyed the book and would like a copy for our oldest granddaughter who is in her second year of school and would be able to read this well-written, well-put-up book."

—Wesley Press.

This \$2.50 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

Impossible

By ROBERT HALL

Impossible task it is, I'm sure,

For me to ever tell

The grace and mercy that it takes

To free a soul from hell.

But somehow, in my spirit's eye,

I just can faintly see

The mercy and abundant grace

He used in saving me.

A Prayer

FOR THIS WEEK

Help me to be a perfect crystal shining
So flawlessly, transparently, and clear,
That anyone who looks into my face
Can see my heart, and seeing, may be sure
That Christ is living there.

—Winifred Waltner.

Prayer Requests

(Requests for this column must be signed)

Pray for the work started in Morro de Mato, Brazil. Remember the 17 new believers. Pray for the new converts' class which Jose Brito is teaching each week.

Pray for Harold and Elsie Berk as they head the Missionary Aviation Fellowship program at Araguaema, Brazil. Pray that the Lord will supply all the needs for the development of the program.

Praise God for the remission from illness of Richard Nase, and for his return home to his family. Continued prayer on his behalf is requested.

Pray also for the continued recovery of Ray Alderfer, artist and designer for the Mennonite Board of Missions and Charities, who underwent brain surgery on Feb. 15.

Kennedy at Prayer Breakfast

President Kennedy, Vice-President Johnson, and most cabinet members were present at the Presidential Prayer Breakfast at the Mayflower Hotel in Washington on Feb. 9. The main speaker was Billy Graham. Included among those giving a testimony to the saving power of the Gospel was the famed Metropolitan Opera singer, Jerome Hines, who sang "Blessed Assurance, Jesus Is Mine." The presence of the Holy Spirit was real. On this occasion, when our new president heard the message from God's Word and the testimony of transformed lives through the shed blood of Christ, there was reason to rejoice. To continue daily in prayer for our young president and his administration is our great privilege.—Eugene Witmer, Augsburg Crusades.

A Catholic priest in New Jersey provoked sharp protests from his parishioners when he instructed them to give a tenth of their income to the church and to charity. He has thrown out most of the raffles and games which the church had been using to raise money.



OUR SCHOOLS

The Christian's Reasoning Ability

By LLOYD M. EBY, Jr.

Reasoning is one of the foremost things needed in the development of the intellectual capacities of a person. One may have a large fund of ready information, but if he is unable to reason properly, this information will be nearly valueless to him. Solomon, who was, according to the Bible, the wisest man who ever lived, advised his students to "get wisdom: and with all thy getting get understanding." Understanding, or reasoning, is being able to draw conclusions from information gained and being able to apply these conclusions to specific cases.

Whether a person who is a Christian (and by this I mean a true Christian who has experienced the "new birth" that results in a change of life and mental outlook) possesses the ability to reason from given information better than a person who is not such a Christian is the question now under consideration.

First, assuming that a Christian person and Christianity in general are concerned with good, right, and truth, and that a non-Christian would be inclined to the opposite interests, it would seem that, therefore, a non-Christian would also be interested in and affected by these influences in his mental capacities and functions. It may be assumed also that the greater the amount of pertinent information that can be gathered and considered in arriving at a conclusion, the more likely it will be that the best and proper solution can be found for the given problem.

Any person, therefore, interested in arriving at the proper solution to the problem in question should be interested in gaining the greatest amount of information he can about his question. A Christian who is interested in truth should then examine all information without prejudice.

It seems also that the Christian person, because he is interested in truth, should not be affected by prejudice; and that his basic assumptions, upon which all reasoning must be based, would be more truthful than the non-Christian's. A Christian believes in God, the Bible, and revelation to an individual's inner being by the Spirit of God, and he believes that these things are the foundations of truth. These, however, are the very things which the non-Christian is unwilling to accept. If one assumes these to be true, then it follows that the non-Christian will be unable to arrive at truth in his reasoning, because his basic assumptions are erroneous.

Many statements can be found in the Bible which teach and explain the new and changed mind of the person who becomes a Christian. This does not mean that he becomes more brilliant, but that he acquires new foundations for his thinking and new wisdom in being able to deal with situations.

Concerning what I will call the "mechanical" aspect of reasoning, being able to draw the proper conclusion from the given knowledge, I see no reason why a non-Christian should not be able to reason as well as a Christian. In geometry, for example, and other branches of the science of mathematics, the Christian would have no advantage. But in other situations, where the basic assumptions of the scholar may be quite different as between the Christian and non-Christian, and if Christian beliefs are assumed to be true and correct, then the Christian would most definitely arrive at different, and more truthful, conclusions than the non-Christian.

Chambersburg, Pa.

Goshen College

"Conforming" was the subject of chapel messages during the week of Jan. 30 through Feb. 3 at Goshen College. The theme was the conforming to Christ in Intellectual Pursuits, Cornelius J. Dyck; Social Status, Roy Umble; Wealth, Dean Carl Kreider; Professional Ethics, Dr. Willard Krabill; and Leisure, Karl Massanari.

From Feb. 10 to 12 the annual Christian Life Conference was held, centering on "Communicating Our Christian Experience." Featured speaker was John Hess, pastor of the Warden Park Mennonite Church in Toronto, Ont. Sunday speakers were J. D. Graber and Paul M. Miller. A panel of college students on Saturday evening discussed the problem of sharing Christian convictions on a college campus.

"This Is My Body; the Nature and Discipleship of the Church" is the theme of the 1961 Conrad Grebel lectures by Dean Harold S. Bender of the Biblical Seminary. Titles of these lectures, presented at Goshen College from Feb. 21 to 23, are: "The People of God," "The Body of Christ," "Believer, Disciples, and Saints," "The Community of Love," and "The Lord's Ministers."

Howard H. Charles, professor of New Testament, his wife, Miriam, and two sons, Robert, age 9, and Thomas, age 2½ months,

left Feb. 12 from San Francisco for Japan where he will serve in a one-year teaching mission at Hokkaido. The purpose of this assignment by the Mission Board in Elkhart is to aid the emerging Japanese church. Professor Charles will assist in the training of young men for church leadership, teach in the seven Hokkaido Mennonite churches, and conduct seminars and conferences for American mission personnel in Japan.

Hesston College

The Missions Fellowship Committee of the YPCA of Hesston College has arranged a Missions Emphasis Conference for March 24-26. The purpose of the conference is to stimulate interest in evangelism and witnessing. Attention will be given to the needs at home and abroad and to the importance of an individual's day-by-day witness. Young people will be encouraged to think especially in terms of giving their lives to full-time service.

The two speakers will be Paul Miller, Goshen, Ind., and Nelson Kauffman, Elkhart, Ind. Paul Miller is a member of the Goshen College Seminary faculty, and Nelson Kauffman serves as Secretary of Home Missions of the Mennonite Mission Board.

—Jon Snyder.

Missionary Work Continues

Amid Unrest in Vietnam

Saigon, Vietnam (MNS)—Considerable violence is in evidence in rural areas of Vietnam, it was reported here by a missionary. . . . Communist infiltrators use terrorist tactics to try to bring about the overthrow of Ngo Dinh Diem and his government. In some areas the Christians report that they must move around from place to place to try to escape the Red guerrillas. Other sources estimate that as many as 500 people monthly fall victim to the armed communists.

In spite of the unrest, missionary work continues to advance in Vietnam. The Christian and Missionary Alliance, with more than 100 missionaries and 252 national workers, continues to increase its missionary staff and expand its training program for Vietnamese nationals.

Wycliffe translators report that they plan to bring in 12 new workers during the first half of 1961. The Southern Baptists, who entered the field with three couples last year, have new workers awaiting entry visas. Orient Crusades and the Navigators have indicated that they hope to expand their Vietnam work during 1961. The Mennonite (Eastern Board) missionaries also report that additions will soon be made to their forces, and the Worldwide Evangelization Crusade which works among the tribes plans new expansion in the near future.—EFMA.



CHURCH MUSIC

The Minister's Knowledge and Use of Music

By PAUL R. CLEMENS

Does a minister need to know music to use it? Well, does a minister need to know the Bible to use it? We may feel the latter is more important. Yet the Bible mentions praise more than prayer. In addition, the words "singing" and "song" are mentioned over 250 times; and 30 times we are commanded to sing.

Paul said, "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also." Martin Luther, who wrote the words and music of "A Mighty Fortress Is Our God," said, "Next to theology I give music the highest place and honor." He insisted that all young preachers of his time be very well trained in music. A preacher is to be a spokesman for God and to God, and "Music is the language of praise." Many messages are borne to otherwise unattainable reaches on wings of song.

The minister should know that:

1. Music is worship. Rev. 5:8-14.
2. Music is an expression of the Spirit. Eph. 5:18, 19.
3. Music helps to call forth the Spirit. II Kings 3:15.
4. Music gives united power. II Chron. 5:13, 14.

Hence, it is important to him that music be rendered correctly—not necessarily correctly according to some music school standard, although such a standard should be respected because of the depth to which their study is pursued, but correctly in that it brings delight to delicate ears and to God who "hath made every thing beautiful in his time." Our God-given ears agree, for the most part, on what is good melody, and what is good harmony.

There are some ears, however, which habitually listen to worldly music and are not easily attuned to that which is heavenly. The minister can be helpful here. He should train his ear to catch from the masters of classical music that which is uplifting to God. He should know that proper diction and the use of dynamics can elevate the song into glorified speech. There is a deplorable lack of this knowledge, even among some highly trained in music. But as the minister perceives that certain singing methods and arrangements do magnify the words of a song, he discovers the true purpose of music, and under his leadership his congregation will be blessed.

How can this knowledge be acquired? Meet with singing classes. Study the rudiments and phonetics. Sing with a group, or in solo, in order to learn to put a song "across." Study musical records of famous singers. Read books on music appreciation, and books telling the stories behind the authorship of hymns. Attend the Laurelville music conferences. The minister's keen interest and concern will lead him to avenues of instruction. After I had been active in the musical field for a number of years, I was ordained by lot to the ministry. Immediately I dropped all musical endeavor in order to study, more diligently, the Word of God. After five years the Lord opened the way for the purchase of a Hi Fi set. How I then revelled in music! I realized that my musical soul had been starved, and one "compartment" had not been used sufficiently for the Lord.

Minister, know the power of music to move and unite people. Put it to use under prayerful guidance of the Holy Spirit. Find that which inspired an author to write a hymn and use it as a basis for a sermon. Among the musical leaders in your congregation, develop the constant challenge to find the method that truly magnifies the message of the selected song. There may be those about you who are especially talented in ways which cause the Word like a dart to strike the heart through song. Be aware of these talents and feel free to use them. "There are diversities of operations, but it is the same God which worketh all in all."—The Staff.

Most Unusual Experience

By ANY GOOD HYMN

Never in my wildest dreams did I think it could happen to me. But it did. I can't forget it. I must share my most unusual experience with you.

It all happened so unexpectedly, without one bit of warning. The Sunday morning it happened was no different from any other, before or since. The Sunday-school superintendent, as usual, arrived promptly. He checked his watch with the clock before, walking briskly to his place, smiling and nodding to those who met his glance.

The chorister wasn't early. Nor was he late. He slipped quickly, quietly, in-

to place just two minutes before opening time. This was his regular routine. It gave me absolutely no inkling of what was about to happen.

Suddenly things began to happen. Wonderful, unusual, never-to-be-forgotten things.

The chorister presented the first big surprise. He knew exactly where to find me. He gave my number clearly; he knew immediately the time in which I am written and my key signature. He got the exact pitch and marked my time correctly.

I felt fine. I knew right then that those things didn't just happen. I knew that the chorister had prepared carefully to use me thoughtfully in worship. I was a bit surprised, but, oh, so glad he had.

But that was only the beginning. Things happened so fast it made me somewhat dizzy. I suddenly became conscious that many people were singing me. Me, the very first song! It was then I made a marvelous discovery. People were there. No, not the usual some people. But all the people that were coming to worship God that day.

Can you imagine? All the people seated, ready for worship, before me, the first song. It was wonderful. There was no noise of cars arriving; no doors being opened or closed; no one waiting to enter the room; no parents whispering important instructions into little ears; no teachers checking that important reference needed to clinch point three in the morning lesson; no girls rummaging into pretty pocketbooks; no boy stealing glances at the girl he thought prettiest.

Oh, it was a most thrilling experience. And most God-honoring.

The things I've already mentioned would have made my experience quite unusual. But I'm not finished. The very best part of my experience came when I detected the way the people were singing me. They were actually thinking, feeling, the words they were singing. They were truly using me to worship Him—the very reason for which I was born.

I certainly enjoyed that experience. I'd like to have it again and again. But as time goes by I've been wondering if it's one of those once-in-a-lifetime events. I'm certain it needn't be. It could become the usual pattern. It could become so usual that I'd have nothing to write about. Absolutely nothing!—Gladys Kennel, Parkesburg, Pa.



Japan's top nonfiction best-selling book for 1961 was the Bible. Sales of the Scriptures totaled 1,886,909 for the year. Only the United States surpasses Japan in distribution of the Scriptures.—Ecumenical Press Service.



FOR OUR SHUT-INS

Vision

By ELVA S. EBERSOLE

Poor sightless eyes! Or, maybe thou canst dimly see

The lovely flower, the leafy tree,
The bird that soars on lofty wings,
The beautiful and present things.
These beauties rare, they fade away
Like sunset at the close of day.

Art thou fearful for tomorrow?
Dimming vision cause thee sorrow?
Do not grieve. 'Tis blest to have
This temporal sight. But greater far
To see beyond this vale of tears
Which gives us hope and calms our fears;
To see beyond with vision clear;
To see beyond the now and here.
Oh, do not mourn, nor sob, nor sigh;
His grace sufficient is thy supply.
Now you see darkly, but then face to face;
Be patient in waiting, partake of His grace.

Oh, glorious sight, thou wilt behold
When passing through the gates of gold;
Oh, perfect sight, when thou wilt see
Thy Saviour's face, who died for thee.

Shadow Chasers

By ELLA S. BAUMAN

"Brighten the corner where you are."
The children sang it heartily.

Someone asked, "How do you brighten the corner?"

"Put a light in it," was the prompt answer.

Certainly. A corner cannot be dark when there is a light.

However, there are some forms of darkness, shadows, which kerosene and electricity cannot chase away. For such shadows there must be another type of chaser.

One such helper is found in Psalm 77. This psalm portrays a shadow, and then the brightness after the chaser has done its work.

A shadow darkness the first nine verses. In the shadow verses the words "I," "me," and "mine" are used twenty times (RSV). The "I" is in deep trouble. There is no answer to the call for God—no comfort for the soul. "I moan," "I meditate." "My spirit faints." Sleep is taken away. The distress cannot be told. Memories of bygone days remind "me" of happier times, but now—?

"I . . . search my spirit." Why has all

this come upon me? Must things always be like this? Has God forgotten His promises? What about His steadfast love—is it at an end? Has He forgotten to be gracious? Will He be angry with me forever?

In verse 10, however, the psalmist realizes that the trouble is within himself that he should be thus doubting God's goodness, His love and faithfulness. God does not change!

He determines to remember and meditate on the wonderful works which the Lord has done, especially in the care of His people.

(1) In the deliverance at the Red Sea. The psalmists and prophets repeatedly refer to this wonderwork as the supreme evidence of God's power. When all hopes seemed lost, when capture or even destruction appeared inevitable, then God performed the impossible. What appeared to be an insurmountable barrier to His people became their deliverance and destruction for their enemies. After that working the waters appeared just as before.

(2) In the demonstration of His majesty and mighty power in the thunders, lightnings, earth shaking, and trumpet blasts (which foreshadow the trumpet calling His people at Christ's return) at Mount Sinai. After this manifestation the mount stood firm as before. God manifested His power but erased His footsteps.

Yes, our God is all-powerful, but He is also gentle and loving, as the psalmist sees portrayed in the leading of His flock (as a shepherd) by the hand of Moses and Aaron. Truly, there is no god like our God!

When pain (or worry) and sleeplessness threatens to bring questions to your mind, as they did to the psalmist, remember his chaser. Recall and meditate upon the wonderful deeds of our Lord, both past and present. Think of the times when He has shown to you personally His power and His loving-kindness.

Be very sure that if you follow the psalmist's prescription wholeheartedly, "Thou" will soon replace the "I." Praise will ease the pain. Light will dispel the shadow. You will be saying with the psalmist, "There is no god like our God."

"My soul is feasted as with marrow and fat, and my mouth praises thee with joyful lips,

when I think of thee upon my bed,
and meditate on thee in the watches of the night;

for thou hast been my help,
and in the shadow of thy wings I sing
for joy."

—Psalm 63:5-7, RSV.

Leetonia, Ohio.

Do You Know the Shepherd?

By WINONA MACMULLAN

An actor famous for his fervor and dramatic delivery read the Twenty-third Psalm with all the artistry he could muster. Later at that same meeting an elderly man read the same Bible passage so eloquently that tears came to the eyes of the listeners. After the meeting the actor approached the man somewhat shamefacedly and said:

"I knew the psalm, but you know the Shepherd."

Jesus said, "Let your light . . . shine before men." Sunlight is necessary to human welfare, but spiritual light is even more important. God expects us to use this light to enlighten and brighten the lives of our fellow men.

Mrs. T was a devout and professing Christian who had undergone a major operation in one of Philadelphia's large hospitals. One morning she was amazed to see five doctors come into her room. After a friendly greeting one of them went on to say:

"Mrs. T, we have come in here this morning to find out what it is you have that has enabled you to make such a complete recovery, unhampered by worry or impatience." The patient smiled as she heard the unusual question, then answered:

"I don't know that I have anything more than other people, unless it is my faith in God and His plan for me, whatever it may be."

"We have faith, too, or we would be unable to operate and care for our patients as we do, but there must be something more." But the patient shook her head.

"No, I'm sure there is no secret in my life. I have my Saviour and my faith to sustain me in time of sickness and trouble." The great men watched her thoughtfully, then one said:

"Well, I guess that is the answer; we just don't have enough faith."

How many of us lean entirely on the everlasting arms when trouble and adversity enter our lives? No one should worry and pray, too! Times of testing are times for even greater faith and prayer. Psalm 37:5 tells us: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

As we commit ourselves to Christ, our trust deepens and is rewarded. Unceasing faith gives us a sense of direction and inner peace without which no man can live tranquilly amid the turmoil of daily living.

Norristown, Pa.



TO BE NEAR TO GOD

Nearness to God at Sunrise

By J. MARK STAUFFER

Sunday, March 12

Read Job 38:1-7.

"Who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" God was asking Job some difficult questions involving some truly ancient history. It sounded like a dedication service to which the morning stars were a lyric part. We poor, nerve-racked mortals can find a generous portion of mental health in thinking about God's morning stars singing together; it is good for our spirits also. I believe the morning stars are still singing His praise; let's join them tomorrow morning.

Monday, March 13

Read Rev. 22:12-17.

What did you think about this morning when you rose to begin your day? There is something encouraging about a morning star; have you seen one recently? Jesus said, "I am . . . the bright and morning star." I want to see beyond a morning star to The Morning Star—to Jesus, my precious Saviour and Lord. There must be significance to the above statement, only six verses from the end of God's Word to man. Our waking souls need to see Jesus—the bright Morning Star.

Tuesday, March 14

Read Isa. 53:1-4.

"Be thou their arm every morning." There is something beautiful and reassuring about this phrase from Isaiah. The arm is such a vital human member used in almost every productive effort. I want to dedicate my arm to God every morning to accomplish His purposes. The suggestion of support and guidance is here also. Imagine a strong young man assisting his aged grandmother across an icy street. "Take Thou my hand, O Father, and lead Thou me, until my journey endeth eternally." "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

Wednesday, March 15

Read Psalm 30:1-5.

Praise God for the rising of the sun, for the dawn of a new day. The hymn writer begins thus, "Ev'ry morning mercies new fall as fresh as morning dew" (Church Hymnal, 201). The psalmist declares in verse 5: "Weeping may endure for a night, but joy cometh in the morning." Notice the implied association: weeping—night, and joy—morning. Morning's new light and the renewal of strength symbolize joy, and the greatest joy is to know: "When I awake, I am still with thee" (Psalm 139:18).

Thursday, March 16

Read Psalm 51:7.

Certainly our great God must be pleased when He hears our voice in morning praise and prayer. Does the Lord hear your voice

in the morning? Do you direct your prayer to Him and do you look up? The whole of our life and existence is a great divine miracle. Refreshing sleep is a blessed thing, beloved from pole to pole. How natural and healthful it should be to turn in gratitude to the sustainer and defender of our lives upon arising. Here, once again, I vow to think of God each morning.

Friday, March 17

Read Psalm 130.

"My soul waiteth for the Lord more than they that watch for the morning." Surely you have gone to bed often with plans to begin a long trip in the morning. What

(Continued on page 219)

Sunday School Lesson for March 19

Jesus Prays for His Own

John 17

"These words spake Jesus" (17:1). You may want to give a little time to find some of the encouraging "words" (other than those already studied) from chapters 15, 16. "These words" will give more meaning to the prayer. "Abide in me" and "ask what ye will." Three times He encouraged them to ask of the Father—15:7, 16; 16:23. "Ye are my friends." "I have chosen you." "They will also persecute you." "If I depart, I will send him [the Comforter] unto you." Also see 16:8-11. "He will guide you into all truth." "Your sorrow shall be turned into joy." "Be of good cheer; I have overcome the world."

These were comforting words. But what is better when you are in trouble than to have someone pray for you? And Jesus their Master talked to His Father about them! One must wonder whether they had ever asked Jesus to pray for them. Study what Jesus asked when He prayed to the Father for His own.

The chief burden seemed to be that He was leaving the world He had "overcome," but these, His own, would still be "in the world." And yet they were not of the world, nor did He want them to be "of the world." He was sending them "into the world." The world hated them because they were not of the world.

Let your pupils find these expressions of Jesus. Also find what Jesus said about Himself in relation to the world. Notice how He used "even as" and "even so." The understanding of our relation to the world is necessary to an understanding of our true relation to Christ and God.

This relationship to the world is possible only if we are one with Christ as He was one with the Father. The essence of the Christian life is oneness with God the Father and His Son Jesus Christ. "I in them,

and thou in me, that they may be made perfect in one." ". . . The love wherewith thou hast loved me may be in them, and I in them." No act of righteousness nor any creedal statement can make us Christian. This perfect relationship to God and Christ is what tells the world about God and Christ. Here Christ expressed another relationship of the disciples to the world—"that the world may know that thou hast sent me, and hast loved them."

We are glad that Jesus prayed this same prayer for us too. This is the real Lord's Prayer. Jesus is now at the Father's right hand praying for us, perhaps these same petitions. Study carefully what Jesus asked for His disciples. He is asking the same for us. We need the same relation to Christ and God; and this will give us our right relation to the world and also the right relation to others in Christ. For our unity Christ prayed.

The study of this great passage can easily be ineffective. For this reason I would select two or three things Christ prayed for and study these only. I have suggested Christ's relation to the world and therefore our relation to the world for study. We can have this relation only as we are in Christ. We often try to separate ourselves from the world, and as a result may have no testimony to the world. If we abide in Christ, we will not love the things of the world. We cannot be nonconformed to the world until we are conformed to the mind and spirit of Christ. "If any man love the world, the love of the Father is not in him." See also I John 4:13-21.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

High Lights in Our Mission

Spring Missionary Day, 1961



High Light in Overseas Missions

During 1960, 54 people were accepted into church membership in Ghana. People are under instruction in at least four additional villages, and missionaries have invitations to begin work in eight others. One of the most pressing needs is for leaders, and Ghanaian pastors and catechist-teachers are eager for more instruction. Here Carson Moyer counsels with a national. This is only one location of many that your offering helps to support.



High Light in Broadcasting

Dr. Ivan Magal is the speaker for Golos Drooga (Voice of a Friend), the Russian language broadcast produced by Mennonite Broadcasts, Inc., and released weekly over HCJB, Quito, Ecuador. This is an effort to reach Russian-speaking people with the Gospel. Recently, nine radio stations had to be dropped from the Mennonite Broadcasts schedule because of lack of funds. Your offering will help to support this widespread ministry.

High Light in Health and Welfare

Glen Yoder, superintendent of Mennonite Children's Home, Kansas City, Kans., and other workers there do their best to give children from broken homes the love and help they need. They are a part of the army of health and welfare workers who serve in hospitals, homes for the aged, rest homes, and other institutions, to relieve emotional and physical suffering of older people, children, the sick and handicapped persons.



High Light in Relief and Service

Dr. Martha Ropp, Mennonite doctor from Europe, examines a child who weighed only twelve pounds at six months of age, when she was first brought to the Margoredjo, Java, clinic. Now because of medical treatment and milk provided by Mennonite Central Committee, she can lift her head and smile. This is what your relief and service offering does the world over—it ministers to the underprivileged, bringing them help in the name of Christ.



High Light in Home Missions

Mrs. John Kreider, pastor's wife, welcomes people who arrive at the front door of the Community Mennonite Church, Kansas City, Kans. She symbolizes the attitude of the many churches in our home missions efforts that open their doors to the community around them. They open doors of love and peace to the lost as they spread the Gospel not only by preaching but by living the love of Christ in their own lives.

GIVE FOR GROWTH

THAT MORE MEN
MAY KNOW CHRIST

Spring Missionary Day 1961



Looking Ahead from Spring Missionary Day

By BOYD NELSON

Recently H. Ernest Bennett, executive secretary of the General Mission Board, reported to the church that if contributions held up during February and March, and if expenditures could be held at December and January levels, the Board would likely "squeak through" the year with operating accounts in the black. Several months of serious anxiety thus draw to a close.

During these months, mixed reactions to the deficit situation of Board operating accounts have come from the church. One pastor commented that he was not happy about going to his congregation every two or three years to "bail out" the Mission Board. Another said, "We can not rest while we have this debt on our hands." Still another commented that we are "robbing God" when our giving averages only half a tithe. Many gave suggestions on how to improve our publicity.

J. C. Wenger wrote an editorial for the GOSPEL HERALD suggesting a Christmas gift to the Board. It brought \$1,200 which could be identified as response to the editorial—\$700 from one person. A sister in the West (see Your Treasurer Reports) wrote saying that she came to the place where she could pray no longer; so the next morning she withdrew her savings (\$2,189) from the bank and sent it to the treasurer's office. "One widow gave her mite, but this widow will give her savings," she wrote.

Through all the discussion ran these repeated questions, "Why does the Board operate with deficits? Is this good policy?"

Although difficult to answer, these questions do have answers. A few months ago I asked the business office to give me the month to month comparison between spending and contributions for a period of nearly four years. The results are interesting. In order to show this, we decided to graph the 1959-60 experience, a typical year. You will see the results in figure A. The solid line represents spending, the dotted line contributions.

Reading across from April, 1959, to March, 1960, and up and down by \$20,000 intervals, we can see that only during three months of that year were contributions higher than expenditures. In none of those years for which we compared figures were contributions higher than expenditures more than four out of the twelve months.

What does this mean? Among other things, it means that unless we have large balances on hand at the beginning of the year, or reduce our program 30 per cent or more, we'll have a deficit for much of the year.

Cutting down the program has problems and dangers also. Many persons feel that we should be doing more as a church in foreign mission and relief. In fact, a number of district boards have moved out into areas where they felt led, sometimes because the General Board was not ready to move.

On request of Christians in Ghana and Nigeria, we have entered those countries. In many other countries, churches and institutions have begun. We have committed ourselves to them for help and encouragement. We dare not leave them in a lurch, having once begun. Hence, cutting back may be a simple answer but not a valid one. Even in areas where we are now reducing for financial and other reasons, it is not easy.

In fact, world need for the Gospel grows more acute daily. Materialism, secularism, and pleasure are making inroads all over Asia, Africa, and South America, to say nothing of our own continent. Need for the Gospel is increasing. Today there are more people who have not heard the Gospel than at any other time in history. Dare we cut back and stand by while the world moves on to its own destruction? Reduction may be a simple answer, but it isn't easy.

Another question of some import relates to our year-round giving patterns. By looking at this question now—before the low-giving season is upon us at its depth—perhaps we can reduce the cumulative deficit before it develops.

Can we spread our contributions

throughout the year? The 1959-60 disbursements ranged less than \$40,000 between lowest and highest spending months. The same year, the graph shows, contributions ranged nearly \$100,000 from lowest to highest months. At their lowest, contributions for that year were \$30,000 below expenditures for that month. The question reiterated then is: Can contributions be distributed throughout the year in such a way that at least some of the deficit can be eliminated in the fall before it occurs?

What does all this mean? It means that the Board will continue to seek the wishes of the church regarding planning for next year's program between now and Board meeting time in June. Next fiscal year will start with a small balance (possibly even a small deficit) and the first six months' contributions will be predictably lean. In 1959, contributions from April through September averaged \$22,600 less per month than expenditures. It may mean reducing the program. What better time to consider these concerns than on Spring Missionary Day? What our financial situation is next fall will be determined by Board administrative decision and church contributions between now and then. The world situation, the economic condition of our country, and the spiritual commitment of the church will all be decisive factors.

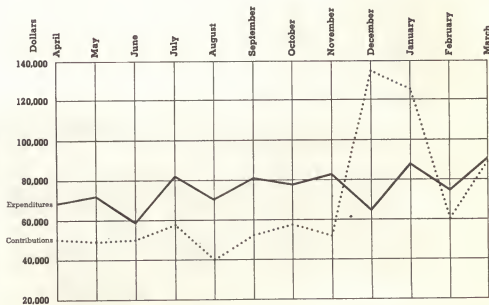
What is God's leading for our brotherhood during 1961 in missions? Pray that God may lead in our administration and in our giving, that His will may be done.

Elkhart, Ind.

Mennonite Board of Missions and Charities
1711 Prairie St., Elkhart, Ind.

Month to Month Expenditures and Contributions

April, 1959, Through March, 1960



from February to November, 1960. The pastor is Laurence M. Horst.

Brooklyn, N.Y.—Guillermo Torres, pastor of First Mennonite Church of Brooklyn, reports that three new members were added to the church in January—two by baptism and one by letter.

Evanson, Ill.—Dedication services at Evanston Mennonite Church were held Feb. 26. H. B. Schmidt, of the Hopefield Mennonite Church, Moundridge, Kans., preached the morning sermon. At the dedicatory service, the brethren Schmidt, Laurence Horst, Harold Zehr, Vincent Harding, S. C. Yoder, LeRoy Kennel, Paul King, Don Kreider, and Dwight Weldy participated.

District Mission Boards

Ontario Amish—The three-story London Rescue Mission, to be built for \$150,000, will accommodate 80 men. The London city council expressed its appreciation for the mission by voting \$26,000 to this project. This qualifies the mission for a \$36,000 grant from the Province of Ontario. Fifty thousand dollars is to be raised soon by a public campaign.

Illinois—Science Ridge and West Sterling congregations will be host at the 44th Annual Illinois Mission Board Meeting at Sterling April 21, 22. Five sessions will emphasize the theme, "Church Extension." Nelson Kauffman, secretary of Home Missions and Evangelism of the General Board, will be guest speaker.

Iowa-Nebraska—Ivan and Elizabeth Hess are new workers in Davenport, Iowa. Contacts have been made with a Hindu and some Mexicans, and with people at the Davenport jail and Rock Island Rescue Mission.

Eugene Garber and the local extension committee from Bethel congregation, Wayland, Iowa, have been successful in placing tract holders in various places in Burlington, Iowa.

The name chosen for the retirement home at Wayland, Iowa, is Parkview Home. Plastering is now being done. Expenditures to Jan. 1 totaled over \$225,000. A total of 2,039 hours of labor were donated during the past year.

Broadcasting

Japan—Bible course lessons continue to be effective in follow-up work with radio listeners. Says a 28-year-old man, "Excuse me for writing in suddenly like this, but I have been doing the correspondence work and am indeed thankful for the grace and goodness of God that has flowed into my life through this study. I want to receive still more of your teachings and to grow into a fullness of faith."

Another young farmer who finds it almost impossible to attend church because of distance rejoices that he can study at home. He concludes his letter, "I sincerely want to know about Christianity."

Puerto Rico—Luz y Verdad goes out over five stations on this island with four of the five stations giving free time for the program. The fifth is supported by the five Puerto Rican Mennonite churches.

La Junta, Colo.—David Castillo, pastor

of the Spanish Mennonite Church here, conducts a Spanish broadcast on a local station. He uses music supplied by the Luz y Verdad Church.

North Carolina—A 57-year-old laborer finishing his third Bible course writes, "I cannot express in words how glad I am that I learned more about Jesus Christ and salvation. By studying about Jesus it has changed my whole life. I am a new man, old things have passed away, all things are new in Christ. . . I want to go out and tell the people about Jesus Christ."

Harrisonburg, Va.—John Horst, Bible course instructor, reports 3,171 persons enrolled in English Bible courses in 1960. This is an average of about nine new enrollees each day.

Puerto Rico—The Way to Life is heard on WFID-FM, the first FM station on the island. Time of release is 3:00-3:15 p.m., Saturday, at 95.7 on the dial.

Foreign Missions

Media, Algeria—Emery Yoder, Hutchinson, Kans., recently terminated his service with the Methodist mission in Constantine and is now serving under CIMADE, a Protestant relief organization with headquarters in Europe. His service is directly connected with a food program, where some 40 children are fed every day, and with wool distribution for Church World Service. Local women make blankets from it. Another area of the work is carried on in connection with a resettlement village, where they help people finish their new homes and get settled in them.

Mexico City, Mexico—A Sunday school has formally begun here. On Jan. 22 Rosana Roth and Cora M. Yoder had charge of an hour-long service in which there was singing, Bible reading, and two classes. Present were 33 children and five adults.

Abiriba, Nigeria—John Grasse, M.D., missionary doctor to Abiriba Joint Hospital, East Nigeria, reports in a Feb. 1 letter that they have now passed the 2,000 mark in official patients' registration, to say nothing of others who came during off-hours. Ten inpatient beds are now available, but 18 patients were in the hospital as of that date. Official dedication will need to be held off until May. Open house at the hospital is planned for May 27. On that date missionaries would like to dedicate for the church the hospital. Sir Francis Ibiom will be invited to the services.

Hospital board meeting is scheduled for March 10; at that time program details will be worked out for the dedication.

Elkhart, Ind.—Word was received at Board headquarters that students of Hesston College, Goshen College, and Eastern Mennonite College are joining hands in a project to help wipe out the Board's deficit. The students in each school will skip a meal on a certain day. The money saved will be sent to the Board. Hesston students skipped noon meals on Feb. 21 and Feb. 23 as their share of the project.

Daltongani, Bihar, India—A reading room has recently been opened here. Pastor Das of the Union Church is giving his time for this work from 9 to 12 a.m. and 2 to 4 p.m. daily.

Missions Today

The Last Full Measure

By J. D. GRABER

"I read about the deficit in mission funds," wrote a sister recently. "I began to think about my savings account. Why am I hoarding up this money? I have no right to keep my savings while the mission funds of the church are in deficit." And so her reverie continued. She prayed and thought about the problem, and the next day she acted.

She wrote a check for the full amount of her savings and mailed it to the Mission Board. The amount was in the neighborhood of two thousand dollars! I got a catch in my throat and brushed a tear when the treasurer told me the story. In my heart I thanked God for such an example of devotion, and prayed that I might be more faithful.

"She hath done what she could," The parallel to Mary's breaking of the alabaster box of precious ointment over the feet of Jesus is striking. "Why this waste?" said Judas. "The perfume could have been sold and the money given to the poor," the practical and unsentimental Judas went on to say. But Jesus was pleased with Mary's impractical and lavishly uncalculating devotion. Hers was an act of pure love.

Many people would criticize a woman for giving as a love offering to her Lord all her savings. She might need this money when she grows old, or if she should become ill. But should we not trust Christ unreservedly? Does our brotherhood mean nothing? Do we not care one for another when we are in need? Some of us have experienced the warm and liberal response of our brothers and sisters in Christ as they poured out their hearts and gave financial help in a time of need.

Yes, we must trust our Lord, and we must allow Him to help those in need through us. Jesus praised the widow because she gave all that she had—even all her living. Thank God, such devotion and such faith still exist among us. We hear much about the coldly calculating materialism about us. It is like an acid that eats away our faith, and chills our love. But when we get a \$2,000 check from a dear sister who is moved by the love of Christ alone so that His Gospel may reach earth's uttermost parts, the flame of our love burns more brightly. Our own devotion begins to look shabby. We resolve again to live worthy of our calling.

Elkhart, Ind.

Bro. Miller Staybrook and wife, Algeria, spoke in the evening meeting at Plato, Le-grange, Ind., March 5.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. LeRoy A. Zook, of Wooster, Ohio, underwent brain surgery at the Cleveland Clinic Hospital, Cleveland, Ohio, on Feb. 21. Due to the seriousness of the illness the prayers of believers are invited in behalf of his recovery. At this writing plans are being made to remove him to his home at 473 Emerick St., Wooster, Ohio, where mail should be addressed.

Bro. Glenn Musselman, Brazil, spoke in the evening service at Yellow Creek, Goshen, Ind., Feb. 12.

Bro. Dean Swartzendruber, Kalona, Iowa, preached at Maple Grove, Topeka, Ind., Feb. 12.

Missiary Alta Housour, Formosa, was the speaker at the Olive, Jamestown, Ind., Sisters' Fellowship on Feb. 15.

Books do things to people—at least some people. See the April issue of *Christian Living* for "Books That Have Molded Me," a symposium of testimonies by people whom books have changed.

Bro. and Sister Ellis Gerber, Congo missionaries, presented the program at Beech, Louisville, Ohio, the evening of Feb. 12.

Walter Haman, founder and director of the New Life Boys' Ranch at Harleysville, Pa., was guest speaker at Ebenezer, Elverton, Pa., Feb. 5.

Bro. Stanley D. Shantz reports that plans are under way to enlarge the Edson, Alta., Church building this coming summer. The project is being sponsored by the Edson Mennonite Fellowship and the Alberta-Saskatchewan District Mission Board. They express thanks for contributions received. Any additional contributions should be sent to Boyd M. Stauffer, Tofteld, Alta.

Bro. Joseph Burkholder, Ethiopia, was the message bearer at Mt. Joy, Pa., on Feb. 5.

Bro. Victor Dorsch, Somalia, was guest speaker in a study of missions at Frazer, Malvern, Pa., March 5.

Bro. Orie O. Miller, Akron, Pa., was recently appointed chairman of American Leprosy Missions, Inc.

Bro. Ross Goodall, Tampa, Fla., spoke at Thomas, Hollsopple, Pa., Feb. 9 about his work among the Jewish people.

The Lambertville, N.J., congregation heard a report on the African field by Presbyterian Missionary David Neely on Feb. 12.

Sister Margaret Derstine, missionary on

leave from Cuba, is assisting with the work among the Spanish-speaking people of Lambertville, N.J.

Bro. Clinton Ferster, McAlisterville, Pa., spoke at Barrville, Belleville, Pa., on Feb. 19.

Missionary Don Ebeling, director of literature in Tanganyika for the Africa Inland Mission, preached at Scottdale, Pa., the morning of Feb. 26. He presented an illustrated lecture at Kingview, Scottdale, Pa., that evening.

Speakers in a service emphasis week at Hesston, Kans., Feb. 12-17, were John Howard Yoder, Elkhart, Ind.; Kermit Derstine, Elkhart; Don McCammon, Goshen; Urbane Peachy, Akron, Pa.; and Ned Miller. Bro. Yoder preached on missionary themes both morning and evening on Feb. 12.

World Day of Prayer speakers, Feb. 17: Mrs. Paul Bender, Hesston, Kans., at Kansas City Mennonite Fellowship; Gladys Widmer, missionary worker among Spanish-speaking people, at Iowa City, Iowa; Velma Brilling, Africa, at Wideman, Markham, Ont.; Mrs. William Hallman, Argentina, at Waterford, Goshen, Ind.; Carol Glick, Puerto Rico, at Bay Shore, Sarasota, Fla.

Bro. Ross Goodall, Tampa, Fla., spoke at Neffville, Pa., on Feb. 7.

Bro. Ansel Whittle spoke to the Yellow Creek, Goshen, Ind., congregation on Feb. 5 about the work of the Gideons.

Bro. Ray F. Miller, Lexington, Ohio, preached at Yoder, Kans., Feb. 5.

Bro. S. J. Hostetter, missionary to Ghana and Nigeria, spoke at Erb Street, Waterloo, Ont., and at St. Jacobs, Ont., Feb. 12.

Bro. John R. Mumaw, Harrisonburg, Va., and Bro. John F. Garber, Burton, Ohio, were guest speakers at a ministers' Bible study and fellowship, Sunnyside C.M. Church, Arthur, Ill., Feb. 15-22.

Bro. Fred Gingrich, Alpha, Minn., preached at Waterford, Goshen, Ind., Feb. 19.

The S. Jay Hostetters, Africa, served at Gulfhaven, Miss., on Feb. 5, and in both services at Salem, Wooster, Ohio, Feb. 26.

Bro. Norman Derstine, Harrisonburg, Va., spoke in the interests of "The Mennonite Hour" at Locust Grove, Belleville, Pa., on Feb. 21, and at Maple Grove on Feb. 23.

A Bible school began at Conestoga, Morgantown, Pa., on Feb. 20 with the brethren Ira Kurtz, William Weaver, Omar Kurtz, and John L. Glick as instructors.

Bro. C. F. Derstine, Kitchener, Ont., brought the evening message at Bay Shore, Sarasota, Fla., on Feb. 12. Missionaries Lawrence Brunk, Argentina, and Carol Glick, Puerto Rico, spoke there on Feb. 19.

Bro. Mervin J. Baer, Carlisle, Pa., served in a weekend Bible conference at Duches, Alta., Feb. 23-26.

The Mellinger Church, Lancaster, Pa., hosted a Bible instruction and Sunday-school meeting, Feb. 11, 12. Speakers were Paul Angstad, Glen Sell, Lester Weaver, Harold Thomas, and Alvin Martin.

Iowa Mennonite School is heard each Sunday on the "Voice of Christian Youth" broadcast on KBOE., Oskaloosa, Iowa, at 4:05 p.m.

Bro. Harold Kreider, a student at Goshen College, preached at Yellow Creek, Goshen, Ind., Feb. 19. He served as pastor at Lyon Street, Hannibal, Mo., before entering Goshen College.

A Christian life meeting was held at Columbia, Pa., on Feb. 19 with Amos H. Sauder and Elias W. Kulp as instructors.

Bro. William Hallman, Argentina, spoke and showed pictures at West Clinton, Pettisville, Ohio, on Feb. 25. The Goshen Seminary Men's Chorus sang there on March 1.

Sister Irene Bishop, Blooming Glen, Pa., spoke at South Union, West Liberty, Ohio, on Feb. 26. She related some personal experiences in welcoming Russian refugees and helping them find new homes in Canada and the United States.

Bro. and Sister Norman Wingert spoke at the Seventh Street, Upland, Calif., congregation on Feb. 22 about MCC work.

The James Sauders, under appointment to Honduras gave the evening program at West Chester, Pa., Feb. 26.

Bro. Henry Tyson of the Litzitz, Pa., congregation has been appointed as superintendent of the Mennonite Home, Lancaster, Pa. He succeeds Bro. Jacob Mellinger, who served in that capacity for 15 years.

Calendar

Puerto Rico Conference, March 10-12.
Publication Board Meeting, Doylestown, Pa., March 24-26.
Illinois Mennonite Mission Board, Science Ridge, Sterling, Ill., April 21, 22.
Church Extension Convention, South Central Conference, Garden City, Mo., April 21-23.
Ohio Mission Board meeting, South Union, West Liberty, Ohio, April 21-23.
Laurelville Mennonite Camp:
Christian Endeavor Retreat, June 8-10
Johnstown Youth Retreat, June 13-18
American Sunday School Union, June 19-23
Boys' Camp, June 24 to July 1
Girls' Camp, July 1-8
Junior High 1, July 8-15
Junior High 2, July 15-22
Youth Camp, July 22-29
Family Week, July 29 to Aug. 5
Music Conference, Aug. 5-12
Mennonite Bible Conference, Aug. 12-19
Weekend Bible Conference, Aug. 19-21
Businessmen's Family Week, Aug. 26-30
Camp Luz:
Brethren Camps, June 17 to July 1
Boys' Camp, July 1-8
Girls' Camp, July 8-15
Junior High Camp, July 15-22
MYF Camp, July 22-29
Boys' Ebenezer Camp, July 29 to Aug. 5
Girls' Ebenezer Camp, Aug. 5-12
Mission Workers' Retreat, Aug. 14-19
Youth for Christ Separated Camp for Juvenile Delinquents, Aug. 21-25
Mennonite Board of Missions and Charities, Morton, Ill., June 20-25
Ohio MYF Convention, Beech Church, Louisville, Ohio, June 23-25
Allegheny Conference, Springs, Pa., July 28, 29
South Central Conference, Hesston, Kans., Aug. 8-10
Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11
Illinois Conference, Plainfield, Ill., Aug. 9-11
Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 13-15
MYF Convention, Lebanon, Ore., Aug. 17-20
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.

Something New!

In next week's GOSPEL HERALD you will find a special insert carrying the names and addresses of all our foreign missionaries. Printed on colored paper, it can be removed and kept at hand for easy reference.

Announcements

Homebuilders' Workers' meeting, Hostetter's Banquet Hall, Mt. Joy, Pa., Friday, April 25, 7:30 p.m. Speaker: Mrs. Richard Hershey. Mothers are invited to help assemble 2,000 packets of literature. Anyone desiring additional information may contact Mrs. Luke A. Brubaker, Route 3, Lancaster, Pa.

Simon Martin, Monctonville, Ont., speaker in spring Bible conference at Bethel, Elora, Ont., March 31 to April 2.

C. Warren Long, Tiskilwa, Ill., in pre-Easter messages at the G.C. Mennonite Church, Summerfield, Ill., March 22-26.

Bible Conference at Elmira, Ont., March 30 to April 2, with Simeon Hursts, Africa, as guests.

Bound volumes of our 1960 periodicals are now available from Scottdale as follows (plus postage): **GOSPEL HERALD**—\$8.25; **Youth's Christian Companion**—\$5.90; **Christian Living**—\$8.00. If you are interested in obtaining bound volumes of **Words of Cheer**, **Story Friends**, **The Way**, **Builder**, and **Family Worship**, or back volumes of **Christian Ministry**, **Program Builder**, or **Christian School**, request information from the Sales Department, Mennonite Publishing House, Scottdale, Pa.

Spring Missionary Day speakers: March 12—John Hess, Toronto, Ont., at Cressman, Breslau, Ont. March 26—Chauncey Grieser, Pedro, Ohio, at Huber, New Carlisle, Ohio.

Community Holy Week services at Beaverdam, Corry, Pa., March 26 to April 2.

Bro. Roy Roth, Logsdon, Oreg., and **Bro. Marcus Lind,** Salem, Oreg., at Nampa, Idaho, March 12, speaking on I Cor. 11 and Church and State respectively.

Opportunity at Logsdon, Oreg.—The new district hospital at Toledo, Oreg., a 21-bed hospital and 20-bed convalescent home, will begin operation about May 1, 1961. Application for the nursing staff—both R.N.'s and L.P.N.'s—will be received until March 15. Hospital personnel will be welcome to attend and participate in the witness of the nearby Logsdon Mennonite Church. If interested, contact the hospital administrator, F. Leonard Gibson, Updike Building, Toledo, Oreg.

OMBS Churches, Kitchener, Ont., at Herrick, Clare, Mich., 8:00 p.m., March 17. **Goshen College Day** at Salem, Elida, Ohio, March 26. Speaker: H. S. Bender, Goshen.

John Beachy, Bihar, India, at Sharon, Plain City, Ohio, March 26 to April 2. Studies from the Book of Luke.

William Hallman, Argentina, and **Russell Baker,** at Zion, Birdsboro, Pa. **Gene Lasley** at Science Ridge, Sterling, Ill. **Carl Wesselhoefts,** Somalia, at Walnut Creek, Ohio. **John Hess,** Toronto, Ont., at Cressman, Breslau, Ont. **March 19—Simon Gingerich,** Wakarusa, Ind., at First Mennonite, Fort Wayne, Ind. **March 26—Don Jacobs,** Tanganyika, at Sandy Hill, Sadsburyville, Pa. **Chauncey Grieser,** Pedro, Ohio, at Huber, New Carlisle, Ohio.

Easter weekend services, beginning Friday evening, March 31, at Herrick, Clare, Mich., with Daniel Zook, Clarksville, Mich., as speaker.

Change of address: Glen I. Birky, treasurer Iowa-Nebraska Mission Board, from Shickley, Nebr., to Star Route, Detroit Lakes, Minn.

Representatives of the mission boards at Elkhart and Salunga, Mennonite Central Committee, and the Mennonite Publishing House will meet at Scottdale, March 14 in another Foreign Literature Conference. Purpose: to see more clearly the task to be done, the part our brotherhood can best do in this task, and the individual and co-operative role of the several church agencies in this great work.

John R. Mumaw, Harrisonburg, Va., Easter weekend meetings, March 30 to April 2, at Sonnenberg, Apple Creek, Ohio.

The Correspondence Department of Goshen College continues to offer a select group of courses in Old Testament, New Testament, Bible Doctrine, Church History, Mennonite History and Doctrine, History of Missions, Apostolic History, First Corinthians, and the Gospel of John. Work in this department yields the same credit value as that which is taken in residence. This is the time when students who had to discontinue their work in residence are making plans to continue their studies in absentia and Goshen College will be glad to help them provide for their needs. Circulars describing the course offerings, registration procedures, credits, cost, etc., will be gladly mailed to interested parties upon their application to S. C. Yoder, Director of the Department.

Evangelistic Meetings

Millard Shoup, Narvon, Pa., at Media Chapel, Oxford, Pa., March 18-26. **Harvey E. Shank,** Chambersburg, Pa., at Erbs, Letitz, Pa., March 5-19. **Rudy S. Borntrager,** Lima, Ohio, at Grey Ridge, Millersburg, Ohio, Feb. 16-19.

Harold Hochstetler, Nampa, Idaho, at Grants Pass, Oreg., Feb. 27 to March 5. **Harold A. Zehr,** Roanoke, Ill., at Mt. Zion, Versailles, Mo., March 9-16. **Nelson Kauffman,** Elkhart, Ind., at Bethel, West Liberty, Ohio, March 5-12. **John S. Hess,** Letitz, Pa., at Crestview, Fla., March 26 to April 2. **Jesse Yoder,** Flint, Mich., at Laws Church, Harrington, Del., March 5-12. **Andrew Hartzler,** Newport News, Va., at Fairpoint, Ohio, beginning Easter Sunday.

TO BE NEAR TO GOD

(Continued from page 211)

happened? Well, you may have dreamed of the trip; you probably woke up a number of times thinking the hour had come; when the alarm actually did sound, you arose eager and happy. Do we anticipate the conscious fellowship of the Lord more than we watch for the morning? We will do our souls a great favor if we will eagerly wait for the Lord in the morning.

Saturday, March 18

Read Acts 5:17-25.

Here is the record of the apostles, imprisoned, released and commissioned by the angel, and their obedient response early in the morning. Christian discipleship knows no vacation; we are not on and off duty; we remain on duty. God often uses strange times, places, and incidents to employ His disciples in an effective witness. Your day of "good tidings" might begin early in the morning. One of my deepest heart yearnings is to live so close to my God that I sense immediately His directives; will you share this with me?

Harrisonburg, Va.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Religion and Nursing, by Samuel Southard, A.B., B.D.; Broadman Press; 1959; 212 pp.; \$4.75.

This book has been written as a text for nursing students. The author based his content on subjects which were suggested to him as the result of a questionnaire in which he received 2,000 questions from nurses. He attempts to give help in the areas of the nurse's own spiritual need and how she might help the patient in his search for help. There are fourteen chapters including such topics as: The Bible and Nursing, Theology and Nursing, The Spiritual Significance of Illness, The Problem of Suffering, Guilt and Forgiveness, and Ministry to the Dying and Bereaved. Each chapter contains interviews between nurses and patients on religious problems. The author at times suggests how the interview could have been more profitable.

The literary style is inspirational and there are many beautiful passages and thoughts on topics of general concern to all nurses, doctors, chaplains, ministers, or anyone interested in helping those who are ill or in trouble. Included are the doctrines on birth control, abortion, and euthanasia as believed by the Protestant, Catholic, and Jewish groups. These are discussed and explained authoritatively from approved sources. The book is well documented and has a list of references at the end of each chapter. Every pastor could well profit from the information contained in this book.—Maude Swartzendruber, R.N., B.S.

COMMUNITY WITNESS

(Continued from page 202)

piece of pie. The younger of the two men remarked, "Say, this is something that just doesn't happen any more!"

"We would see Jesus," our spiritually hungry communities are crying, and in all our actions they are observing and forming opinions of our God and our faith.

We have an opportunity to witness to those who move into our community. One mother who recently moved to town remarked, "You know, we can be as lonely in town with close neighbors as we were in the

country, if we don't make a special effort to get acquainted." As one church community in a new housing development said, eVangelism for us means following up the moving van!

Churches in Oklahoma City have divided their city into sections with a captain over each area to see that no one moves in without being contacted and invited to church. A new neighbor in your area offers the best "excuse," if you need one, to make the first call. If the newcomers have not been in the habit of church attendance, it will be easier for them to start before they get firmly established in the old routine again. If they have left family and friends behind, they may be longing for friendship that a church fellowship can provide. Or, as often happens, a family which used to attend church just neglects starting in a new community because no one invites them and they are unfamiliar with the churches.

For most communities, Bible school is an annual event. In canvassing the community with invitations, or visiting in the homes of our pupils, we meet many opportunities to bring light into darkened lives and homes. It has been said that the greatest step the Sunday school can take is to step into the home. Here are a few experiences from several congregations.

One solicitor for summer Bible school came to a very unkept home and a deeply discouraged mother. Her husband had begun drinking and now she saw little, if any, of his pay check. There was no money for food and clothing for the children that came in all-too-rapid succession; her own run-down body, another baby on the way, and a drunken husband made life miserable. The WMSA gave the children clothing and took them to Bible school. Some of the women went into the home to help with her house cleaning. One offered to do her laundry for a few weeks until her strength increased. A spark of courage was kindled again in the mother's breast. Someone DID care. She really did have a few friends. What was it that made these strangers give of themselves to help her, miserable as she was? The WMSA made clothing for the new baby and helped care for the younger children when the baby was born. They canned fruit and vegetables for them in season. The mother began attending church with her children and since then she and the oldest daughter have accepted Christ. Even the father has begun to come to church. Pray for him that he may find Christ and step into the proper place in relationship to Christ and to his wife and family.

One church provided vitamins for an undernourished pregnant mother of a large family. At Christmas time a group from the church gave the family a box of food. At first only the children began attending Sunday school, but now occasionally the

parents come too. A little love does much to warm a cold stony heart.

A very enthusiastic old gentleman attends services each Sunday. He was first reached through shut-in visitation when his wife was ill, and before she passed away, they both accepted Christ.

A new mother in the community fell down the stairs and broke her arm about house-cleaning time. A few women of the church went in and helped her. The family hadn't been attending church anywhere but became interested through this contact.

We have no way of measuring the effects of the light we carry into these areas. God says, "You carry the light and do not become weary in well-doing. Leave the increase to me. Your work will not be void."

There are many opportunities with children. How about the children of your neighborhood who are looking for entertainment during the summer months? One mother complained that she could hardly get her children fed and to bed for naps because of the drove of children that congregate in their back yard daily, attracted by their swings.

When we think of children with hungry souls, looking for something new to learn and do, with time on their hands and with all-too-occupied or uninterested mothers, children who love stories—any kind of stories—what an open door for someone to minister to them. One can tell Bible stories, borrow appropriate books from the church library, or use old lesson helps, flannelgraph stories, or ideas of his own. Then take the next step of inviting the children and parents to go along to Sunday school.

A pastor asked a little boy, "Who made you?"

The little boy replied, "I don't know. I ain't done yet!" Your efforts with those little neighbor children may be the influence they need in developing Christlike manhood and womanhood.

Literature can be a wonderful witness. What does the non-Christian avid reader find worth while to read? There are hundreds of inexpensive pocket-sized books in the drugstore, but too often they are not worthy of the time it takes to read them. Book racks are available with Christian books of similar size and price, attractively bound. It isn't a money-making proposition for any group, but the books do pay for themselves with a very small profit for those who would handle them for you.

When we invite someone to attend church, let us not give a maybe-sometime invitation. You know how it goes when someone says, "Come out and see us sometime." We cheerfully reply, "Thank you, we'll do that." Months later we say, "We often talk of going out there, but we just don't get around to doing it." But if someone says, "We will be looking for you at

6:00 Thursday evening," we consider it more seriously. So it should be with our church invitations. "We are having a service at the church Thursday evening at 7:30 that I think you and the family would enjoy. A visiting chorus will give a program. We would like you to be our guests at the service." Then follow up by stopping for them the first time, even if they have a car of their own. It may be that extra courtesy that will help them over the first hurdle.

Introduce yourself to strangers and introduce your friend to others. Take a personal interest in them and with genuine friendship invite them back again. Our aloofness is often thoughtless and unintentional, but it may be up to us whether or not a visitor returns.

A new family moved into our community. They had been accustomed to attending church and, not finding their own denomination here, took it upon themselves to go church hunting. After visiting a number of other denominations, they came one Sunday morning to the Mennonite Church. Frankly, at first they were ill at ease. Shortly after the service began, a thoughtful young man sitting close by inconspicuously passed a note to the head of the family. The note read, "Occasionally we kneel for prayer during our worship service." The note had scarcely been read by the various members of the family when the minister said, "Let us kneel for prayer." With relief and confidence, the new family knelt in prayer with the rest and felt a part of the group. After the service, people introduced themselves and one family invited them to share dinner in their home. This had never happened to them before and they were deeply impressed. The result? The head of that family is now the president of one of the Sunday-school classes and is spearheading a concentrated effort to reach every new family who enters the community. He knows by experience how much a thoughtful contact can mean.

If you are interested in step-by-step help for organized community evangelism by your congregation, Sunday-school class, or WMSA, I would like to suggest a few very helpful leaflets published by the Presbyterian Distribution Service:

Evangelism Through Friendship—3¢
So You're Going Friendship Calling—1¢
How to Be a Friendship Sponsor—1¢
Preparing for Evangelistic Visiting—2¢
Visiting for Commitment—3¢

They may be ordered from Presbyterian Distribution Service, 416 S. Franklin St., Chicago 7, Ill.

May we move forward in each of our home communities as ambassadors of light, carrying good will and the way of salvation to those who are perishing on our very doorsteps.

Fisher, Ill.

Halloween, the city has organized this parade to give expression to the devilry that otherwise may do damage. Even so, there was lots of wetting, either from buckets or from plastic bottles which squirted water on passers-by. We escaped with only a little dampening.

San Juan is a city of new buildings, for in 1944 it was practically destroyed by an earthquake. There are still some ruins, and many empty lots. Construction in progress is using strong reinforcement as insurance against future quakes.

On the road south to Mendoza we rode between tall rows of eucalyptus trees. On both sides were olive orchards and vineyards, hanging full of red, white, and blue grapes. We ate our lunch along a ditch of rushing irrigation water whose silt and moisture have turned a desert into a garden.

Mendoza, the gateway to Chile, lies at the foot of the Andes. Halfway down from San Juan we saw Aconcagua rearing its head above the ridge on which it reigns as the highest point in the Western Hemisphere. The beautiful city is one of the important centers of Argentina. It is also an important vacation center, for when we arrived there were no rooms available. We had hoped to stay here a day, but since we had no place to stay, we engaged a car to take us across the mountains, starting at 8:00 a.m. the next morning. Of that trip I will write in my next letter.

The lady who sold us our transportation arranged a place for us to sit in comfortable cane chairs as we waited for our early hour of departure. It was at a sort of boarding house, and things did not quiet down until midnight, but we managed to get snatches of sleep. We were on a patio under enormous grapevines. As we looked up, large bunches of white grapes hung above our heads, but none dropped into our mouths. We appreciated this much hospitality in Mendoza, and blamed no one for our plight. We should have engaged rooms ahead, but did not know to whom to write.

Delbert put his faithful jeep in storage in Mendoza. We will depend on commercial transportation from now on. It would have been nice to have a car in Chile. But Delbert was not sure whether he should try to drive across the high divide. Anyway we learned at Mendoza that it would take four days to cut the red tape necessary for taking a car out of the country and back again.

It is a joy to accept the outworking of travel arrangements as the guidance of the Lord. We believe the Lord did not want us to drive the jeep to Chile, and that He did want us to go a day earlier. We were thankful that some carburetor trouble did not develop while we were on lonely desert

and mountain roads. And we were glad that David was practically recovered from his bronchitis. Driving along the Andes wall these words rang in our minds, "I will lift up mine eyes unto the hills, from whence cometh my help."

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Baer, Stuart and Lovina (Martin), State Line, Pa., fourth child, second son, Charles Edward, Feb. 6, 1961.

Beckler, Delmar Floyd and Mildred (Unternahrer), Lebanon, Oreg., fourth child, third daughter, Beverly Ann, Feb. 10, 1961.

Benner, Roy D. and Mary E. (Hershey), Gap, Pa., fifth child, third son, Herbert Hershey, Jan. 5, 1961.

Blank, J. Mast and Fianna (Kauffman), Cays Creek, Ky., second daughter, Christine Susan, Jan. 1961.

Blosser, John D. and Sylvia (Hostetter), Tampico, Ill., second son, Dennis Ray, Jan. 12, 1961.

Boll, Daniel L. and Dorothy (Ebersole), Litzitz, Pa., second son, Gary Lee, Feb. 4, 1961.

Borkholder, Harvey and Katie (Stoltzfus), Mio, Mich., third daughter, Martha Fay, Feb. 6, 1961.

Brenneman, Clifford L. and Shirley J. (Oesch), Kallispell, Mont., third child, first daughter, Mary Lynn, Feb. 1, 1961.

Brubaker, Elam and Beatrice A. (Fox), Akron, Pa., first child, Sandra Jane, Jan. 10, 1961.

Brydge, Paul and Katherine (Bell), Lyndhurst, Va., fourth child, Paula Mae, born May 19, 1956; adopted Nov. 19, 1960.

Brydge, Vance and Ila Rea (Ramsey), Lyndhurst, Va., fourth child, first daughter, Sandra Kay, born Aug. 27, 1954; adopted Nov. 19, 1960.

Buettner, Eugene and Ruth (Schweitzer), Grand Island, Neb., third son (second living), Thomas Lee, Feb. 12, 1961.

Carpenter, Sidney M. and Lena (Kurtz), Pensacola, Fla., sixth child, fourth daughter, Rhoda, Feb. 15, 1961.

Clemens, Edgar and Rhoda (Hostetter), Slatteryville Springs, N.Y., fifth child, third daughter, Marcia Lorraine, Dec. 9, 1960.

Eigsti, Jerrold J. and Bessie (Knox), Prophetstown, Ill., second son, Jerry Jean, Jan. 1, 1961.

Engel, Maynard G. and Nancy D. (Keck), Parkersburg, Pa., second son, Douglas Allen, Nov. 22, 1960.

Forry, Charles E. and June (Eckenrode), Hellam, Pa., third son, Marvin Eugene, Feb. 4, 1961.

Fuhrman, Earl and Eleanor (Bechtel), Hanover, Pa., second child, first daughter, Marlene Kay, Feb. 4, 1961.

Gamber, Paul and Gayle (Millsstagle), Goshen, Ind., third child, second son, David Edward, Jan. 27, 1961.

Gehman, David and Kathryn Marie (Garber), Strausstown, Pa., fifth child, third daughter, Lois Ann, Feb. 9, 1961.

Gochsauer, Mahlon H. and Doris (Buckwalter), Rohrerstown, Pa., second son, Timothy Lynn, Feb. 10, 1961.

Graber, Clarence and Grace (Hochstetler), Kokomo, Ind., second child, first son, Randall Lee, Nov. 26, 1960.

Herr, Elwood and Janet (Thomas), Sterling, Ill., third and fourth children, second and third living sons, Philip Todd and Gregory Scott, Dec. 19, 1960.

Henshey, Abram and Ethel (Shelly), Litzitz, Pa., third child, first daughter, Lucile, Nov. 25, 1960.

Henshey, John L. and Helen (Herr), Paradise, Pa., fourth child, third daughter, Audrey Rosene, Feb. 5, 1961.

Hochstetler, Glen and Ruby (Slabach), Goshen, Ind., second child, first son, Kevin Ray, Jan. 25, 1961.

Hollinger, I. Wilmer and Ruth (Sauder), Goshen, Ind., third child, first son, Kenneth Wilmer, Jan. 24, 1961.

Holsopple, Alvin and Naomi (Alwine), Archbold, Ohio, eighth child, sixth son, John Irvin, Jan. 16, 1961.

Hooley, Ray and Barbara (Heyerly), Salem, Oreg., third child, second son, Douglas Alan, Feb. 15, 1961.

Hostetter, Dean C. and Jo Ann (Breckenridge), Orrville, Ohio, second child, first daughter, Dawn Caren, Jan. 31, 1961.

Kuhns, Stanley and Viola (Steiner), Wichita, Kans., fourth child, first daughter, Bonita Kay, Jan. 26, 1961.

Leaman, Dr. Ivan and Mary Ellen (Eby), Margherita, Somalia, second child, first daughter, Deborah Jean, Jan. 22, 1961.

Martin, Clair and Peggy (Mentzer), Shipensburg, Pa., fifth child, second son, Gary Wayne, Jan. 25, 1961.

Martin, Paul S. and Fannie E. (Martin), Elizabethtown, Pa., fifth child, third daughter, Twila Joyce, Feb. 7, 1961.

Miller, Alvin J. and Marianna (Gingerich), Kalona, Iowa, third son, Herbert Lee, Feb. 3, 1961.

Miller, John J. and Verna (Troyer), Topeka, Ind., second daughter, Sonya, Feb. 7, 1961.

Miller, Joseph and Jane (Good), Mount Union, Pa., fourth child, second son, Jonathan Mark, Nov. 27, 1960.

Moser, Donald J. and Arletha M. (Mayer), Croghan, N.Y., third child, first daughter, Teresa Ann, Feb. 11, 1961.

Myer, Donald L. and Blanche R. (Peifer), Manheim, Pa., second child, first daughter, Sandra Yvonne, Feb. 5, 1961.

Myers, Ralph, Jr., and Clarence (Kropf), Sweet Home, Oreg., second daughter, Jan Louise, Jan. 6, 1961.

Nissley, Lonnie and Alma (Yoder), Altha, Fla., second daughter, Miriam Edith, Feb. 7, 1961.

Peters, Benjamin S. and Betty (Shonk), Manheim, Pa., third child, first son, Clyde S., Feb. 8, 1961.

Regier, Arnold J. and Mary K. (Fisher), West Liberty, Ohio, third child, first son, Alan Jay, Feb. 4, 1961.

Rogers, Boyd and Edith (Gascho), Fairview, Mich., sixth child, fourth daughter, Shawn Margo, Feb. 6, 1961.

Rohrer, Raymond and Elizabeth (King), Ronks, Pa., third daughter, Wanda Joy, Jan. 26, 1961.

Roth, Kenneth and Barbara (Schweitzer), Seward, Neb., second child, first son, Douglas Wayne, Dec. 31, 1960.

Schlabach, Isaac and Malinda (Yoder), Phoenix, Ariz., first child, Philip, Feb. 9, 1961.

Schlabach, LeRoy and Fannie Mae (Gingerich), Kidron, Ohio, third daughter, Luann Kay, Feb. 12, 1961.

Schloneger, Merle and Adeline (Stahl), Louisville, Ohio, third child, second son, Richard Lee, Feb. 3, 1961.

Schweitzer, Lester and Jennine (Oswald), Cairo, Neb., sixth child, second daughter, Rebecca Dawn, Sept. 28, 1960.

Sensenig, Donald and Doris (Mellinger), Harrisonburg, Va., first child, Anne Rochelle, Dec. 31, 1960.

Showalter, Truman and Mildred (Brillhart), Waynesboro, Va., ninth child, Carolyn Fay, Dec. 22, 1960.

Shultz, Harold and Alma (Gochenaur), Vineland, N.J., first child, Karen Joy, Feb. 3, 1961.

Stamm, Duane and Carol (Garber), Archbold, Ohio, fourth child, first son, Archie Duane, Feb. 3, 1961.

Steckly, Vilas D. and Zona R. (Stauffer), Milford, Neb., third child, first son, Blane Jay, Dec. 31, 1960.

Stearry, Furman and Margaret (Yoder), Specerville, Ind., fourth child (third son), Randall Lynn, Feb. 10, 1961.

Suarez, Ernesto and Nirma, Trenque Lauquen, Argentina, fourth child, third son, Andreas Ernesto, Jan. 30, 1961.

Swartzentruber, Homer and Jean (Kauffman), Sarasota, Fla., second son, Jeffrey Carl, Feb. 15, 1961.

Widmer, Daniel M. and Grace (Miller), Brooks, Ore., fifth child, fourth daughter, Carol Ann, Jan. 16, 1961.

Wyse, Gilbert D. and Ardy (Stoll), Casselton, N. Dak., first child, Jeffrey Dean, Feb. 3, 1961.

Yoder, Andrew A. and Mary Belle (Burkholder), Crescent Spur, British Columbia, fifth child, second daughter, Anna Marie, Jan. 3, 1961.

Zehr, Llewellyn and Clara (Mosier), Woodville, N.Y., fifth son, Ronald Paul, Feb. 2, 1961.

Zimmerman, Earl S. and Ida (Hors), Shiremanstown, Pa., third child, second daughter, Shirley Marie, Feb. 9, 1961. (Son adopted.)

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Earhart-Zimmerman-William D. Earhart, Mechanicburg, Pa., Hamilton Street cong., Harrisburg, Pa., and Faye Arlene Zimmerman, Mechanicburg, Pa., State Hill cong., by William M. Strong at the home of the bride, Feb. 4, 1961.

Fry-Longenecker-Albert Erb Fry, Manheim, Pa., Erismann cong., and Kathryn Suzanne Longenecker, Washington Boro, Pa., Habecker cong., by Benjamin C. Eshbach at Habecker's, Feb. 8, 1961.

Geiser-Gade-Peter Geiser, Jr., Kidron (Ohio) cong., and Delores Gade, Norwalk, Calif., Emmanuel Mennonite Church, Downey, Calif., by James Reusser at Salem, Kidron, Ohio, Nov. 19, 1960.

Hackman-Histand-Dennis LaMar Hackman, Souderton, Pa., and Marie D. Histand, Hatfield, Pa., both of the Souderton cong., by Russell B. Musselman at the Rockhill Church, Feb. 11, 1961.

Herr-Landis-Donald Grable Herr, Quarryville, Pa., Mechanic Grove cong., and Doris Landis, Lititz, Pa., Landis Valley cong., by Mahlon Zimmerman at the home of the bride, Feb. 11, 1961.

Kolb-Godshall-Mark S. Kolb, Spring City, Pa., Vincent cong., and Jean H. Godshall, Telford, Pa., Franconia cong., by Arthur D. Ruth at the home of the bride, Feb. 4, 1961.

Kreider-Mast-Nelson Kreider, Palmyra, Mo., Lyon Street cong., and Lois Mast, Wooster, Ohio, Martins cone., by Bill Detweiler at Martins, Dec. 10, 1960.

Miller-Reeder-Gerald E. Miller, Elkhart, Pa., Prairie Street cong., and Lora Angelene Reeder, Elkhart, Ind., First Church of God cong., by Howard J. Zehr at the Prairie Street Church, Jan. 15, 1961.

Newcomer-Zehr-Marvin Newcomer, Goshen, Ind., and Fern Alice Zehr, Elkhart, Ind.,

both of the Yellow Creek cong., by Roman Hersheberger at the church, Nov. 24, 1960.

Sell-Dersing-Paul Ivan Sell, Laytonville, Md., and Geraldine Dersing, Souderton, Pa., by Glen M. Sell, brother of the groom, at the Doylestown Church, Dec. 31, 1960.

Sensing-High-Amos Sensing, Manheim, Pa., and Esther Mae High, Lancaster, Pa., Bowmanville cong., by Howard Z. Good at Bowmanville, Nov. 12, 1960.

Steiner-Brubaker-Vernon Steiner, Kidron (Ohio) cong., and Betty Brubaker, Apple Creek, Ohio, Wooster cong., by Bill Detweiler at Kidron, Sept. 17, 1960.

Anniversaries

Bishop, Henry A. Bishop and Clara O. Gross were married on Dec. 31, 1910, by Enos Wismer at his home in Plumsteadville, Pa. On their fiftieth wedding anniversary a family dinner was held with all their children and grandchildren present. They were also surprised by a card shower from many friends and relatives. They are members of the Blooming Glen Church, and are now living at 220 Branch Road, Sellersville, Pa. There are 3 children (Irma-Mrs. Lawrence Nyce, Doylestown; Edna-Mrs. Daniel Landes, Fountainville; and Earl, Chester, Vt.) and 10 grandchildren.

Bittinger, Mr. and Mrs. Elmer E. Bittinger of Springs, Pa., celebrated their fiftieth wedding anniversary on Dec. 25, 1960, by receiving friends and relatives at their home in Springs. They were married on Dec. 25, 1910, by Edward Miller, now of Inwood, W. Va., at their present home in Springs. They have nine children, two of whom died in infancy. The seven living children with their families were all present at the open house. They are Mrs. Joseph Weimer, Mrs. Ralph Brown, and Mrs. Ozias Weimer, of Salisbury; Mrs. John Mott, Springs; Mrs. Earl Nyhart, Gabier, Ohio; Raymond and Clayton, Millersport, Ohio. They have 13 grandchildren and 5 great-grandchildren.

Gnagey, Simon D. Gnagey and Esther C. Swartzendruber were married near Centerville, Mo., by her uncle, Jacob F. Swartzendruber, Jan. 29, 1911. They went to Bay Port, Mich., where they have lived since. They are members of the Pigeon River C.M. congregation. Their golden wedding anniversary was observed in the Michigan Mennonite School with open house the afternoon of Jan. 29, 1961. Their five children and seven of their fourteen grandchildren were present. Over 100 neighbor and relatives came to fellowship and extend their congratulations. Their children are: Mrs. Mary Ann Gnagey, Pigeon, Mich.; Oris S. Gnagey, Mich.; Salina-Mrs. Albert B. Eberly, Bay Port; Nannie-Mrs. Earl H. Kinder, Silverwood, Mich.; and Fred S. Fairgrove, Mich.

Hertzler, David M. Hertzler and Katie Kurtz were married Jan. 12, 1911, at the Conestoga Church, near Morgantown, Pa., by the late Bishop John S. Mast. They lived in the Morgantown community all their lives. They have 7 children (Alvin Marcus, Hook, Pa.; Wilmer, Phoenix, Ariz.; Norman, Reynolds, Pa.; Irene, Goshen, Ind.; David, Joanna, Pa.; Elmer and Kathryn-Mrs. Mark Smucker, Elverson, Pa.) and 25 grandchildren. One daughter-in-law died two years ago. They observed their golden wedding on Jan. 14, 1961, at the Morgantown Fire Hall with a family dinner. In the afternoon friends and relatives dropped in. Three of their four attendants are still living, and two of them at-

tended their open house. Two sons, one daughter, and six grandchildren could not be present for the occasion.

Stutzman, David Stutzman and Emma Jausi were married Feb. 9, 1911, at Milford, Neb. In 1913 they moved to Cairo, Neb. Open house was held at Cairo on Feb. 12, 1961, with 175 friends and relatives attending. They are the parents of twelve children (one daughter died in childhood): Arthur J., Floyd, Dean, Larry, and Elsie-Mrs. LeRoy Brown, all of Cairo; Nina-Mrs. Ervin Stutzman, Milford, Neb.; Lucille-Mrs. Gerhardt Shive, Douglas, N. Dak.; Margaret-Mrs. Charles Lundy, North Platte, Neb.; and Anna Mae-Mrs. Alfred Troyer, Goshen, Ind.; Elmerina-Mrs. Joe Matzka, Ravenna, Neb.; and Doralea-Mrs. Dennis Klancz, Farwell, Neb. All eleven children and 32 grandchildren were present.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Babcock, Donald H., son of Oliver and Effie (Orr) Babcock, was born Oct. 15, 1902, at Warsaw, Ind.; died at his home near Pekin, Ill., Feb. 4, 1961, aged 58 y., 3 m., 20 d. Aug. 17, 1934, he was married to Blanche Phillips, who survives. Also surviving are one son, (William, at home), a stepson (Russell Phillips, Manito, Ill.), and 2 grandchildren. He was a member of the Midway Church. Funeral services were held Feb. 7, with Howard Wittrig officiating.

Bachman, David Edward, son of Andrew J. and Mary (Garber) Bachman, was born March 19, 1881, near Roanoke, Ill.; died after a lingering illness, at the Eureka (Ill.) Hospital, Feb. 8, 1961; aged 79 y., 10 m., 20 d. On Jan. 14, 1904, he was married to Fannie E. Springer, who survives. Also surviving are 7 children (Rudie, Ralph, Albert, Anna-Mrs. Albert Oswald, Ada-Mrs. Gay Smithson, Frances-Mrs. Joe Hienold, and Wilma-Mrs. Elmer Beer), 17 grandchildren, 19 great-grandchildren, 2 brothers (Jacob and Andrew), and 3 sisters (Mrs. Anna Walh, Bertha Bachman, and Mrs. Mathilda Kevbler). Three brothers preceded him in death. He was a member of the Metamora Church, where funeral services were held Feb. 11, in charge of Roy Bucher; interment in Hickory Point Cemetery.

Brubaker, Fannie, daughter of Aaron and Susanna (Houser) Weaver, was born Sept. 11, 1873, at Lancaster, Pa.; died at her home Feb. 4, 1961; aged 87 y., 4 m., 24 d. She was married Nov. 19, 1896, to Christian M. Brubaker, who some years later was ordained to the ministry, serving the Strasburg and Willow Street congregations, Lancaster, Pa. Her husband and one preceded her in death. Surviving are 6 sons and 3 daughters (Mabel, at home; John C. Anna-Mrs. J. Martin Edenshade, J. M. Lester H. Harry F., all of Lancaster, Pa.; Earl J., Larchmont, N.Y.; Mae-Mrs. Milton Denlinger, Souderton, Pa.; and Roy A., Lititz, Pa.). 25 grandchildren, 18 great-grandchildren, and 5 sisters (Mrs. Amos Landis, Mrs. Annie Shultz, and Mrs. Jacob Hamish, all of Lancaster, Pa.). Funeral services were held Feb. 7 at the Strasburg Mennonite Church in charge of Clayton Keener, Emory Herr, and John Brenneman.

Burkhardt, Vera, daughter of Mr. and Mrs. Frank Honsberger, was born July 9, 1902, at Vineland, Ont.; died Feb. 13, 1961, at London, Ont.; aged 58 y., 5 m., 4 d. On May 1, 1923, she was married to Lloyd Burkhardt, who survives. Also surviving are 2 children

(Donald and Joan—Mrs. Glen Bauman), 6 grandchildren, one brother (Elton), and 2 sisters (Dorothy and Carroll—Mrs. Morris Marcus). Two daughters preceded her in death. She was a member of the First Mennonite Church, Kitchener, where funeral services were held Feb. 16, in charge of Edgar Metzler.

Byler, Thomas Lewellen, son of Elphannan W. and Emma (Hostetter) Byler, was born May 27, 1889, at Garden City, Mo.; died of a heart attack at his home, Goshen, Ind., Feb. 4, 1961; aged 71 y. 8 m. 8 d. In 1911 he was married to Nancy Selek, who survives. They survive are 5 sons and 4 daughters (Vernon, Rolland, Glen, and Robert, all of Syracuse, Ind.; John D. Washington, Ill.; Hilda—Mrs. Jacob Sudermann, Elkhardt, Ind.; Rachel—Mrs. Lewis Powell, Keota, Iowa; and Nadine—Mrs. Jon Yoder, East Lansing, Mich.), 17 grandchildren, one great-grandchild, 3 brothers (Leonard, Dodge City, Kans.; Ross, Liberty, Kans.; and Henry, Wilmett, Ill.), and 5 sisters (Mrs. Ora Schrock, Garden City, Mo.; Mrs. W. T. Geiger, Topeka, Kans.; and Mrs. Florence Reed, Garden City, Kans.). One son died in 1933. He was a member of the Goshen College Church, where funeral services were held Feb. 7, in charge of S. C. Yoder and John Mosemann; interment in Violet Cemetery. A memorial fund was set up to furnish a room in the new wing of Goshen General Hospital.

Coblentz, Dwayne Jay, son of David and Ruth (Schwartz) Coblentz, was born Jan. 31, 1961, at Fort Wayne, Ind.; died of internal hemorrhage at the Parkview Hospital, Fort Wayne, Feb. 4, 1961; aged 4 days. Besides his parents, his grandparents survive (Mr. and Mrs. W. H. Schwartz, Kottawa, Pa.), and Mr. and Mrs. Mose Coblentz, Hartsville, Ohio). Funeral services were held at Locust Grove, Burr Oak, Mich., Feb. 6, in charge of Orvin H. Hurley; interment in Findley Cemetery.

Durst, Nancy Lucinda, daughter of Charles and Molly (Shroyer) Durst, was born at Grantsville, Md., June 12, 1885; died at Grantsville, Jan. 21, 1961; aged 75 y. 7 m. 9 d. In April 15, 1901, she was married to Andrew, who preceded her in death Dec. 1, 1955. Surviving are 8 children (Sherman R., Lonaconing, Md.; Nellie Hardin and Clyde, both of Frostburg, Md.; Elsie Back, Laval, Md.; Mabel Hardin and Ethel Cutter, both of Midland, Md.; Stella Layman and Wilbert, both of Grantsville, Md.), 20 grandchildren, and 21 great-grandchildren. She was a member of the Oak Grove Church. Funeral services were held Jan. 24 at the Springs (Pa.) Church, with Rev. Jackson and A. D. Tice in charge.

Eash, Anna, daughter of Joseph and Catherine (Bender) Birky, was born in Iowa Co., Iowa, May 26, 1878; died at Wellman, Iowa, Feb. 5, 1961; aged 83 y. 8 m. 10 d. On Dec. 16 she had a fall and broken her hip. She had also suffered from several strokes. On Jan. 8, 1899, she was married to Andrew S. Eash, who died Jan. 23, 1955. Also preceding her in death were one son, one great-grandson, and 4 brothers. Surviving are one daughter (Sarah—Mrs. George S. Bender, Wellman), 2 grandsons, 6 great-grandchildren, and one sister (Lena Erb). She was baptized on July 21, 1898, in the English Reformed Church, Weyre. At the time of her death she was a member of the Wellman Church, and a guest at the Shenk Nursing Home. Funeral services were held at the West Union Church, with Max Yoder, George Miller, and Herman Ropp in charge.

Frankenfield, Amanda Becker, was born Dec. 18, 1878; died at the Eastern Mennonite Home, Dec. 25, 1960; aged 82 y. Her husband preceded her in death Sept.—, 1958. Surviving are one sister and 2 brothers. She was a member of the Towamencin (Pa.) Church, where

funeral services were held, in charge of Marvin Anders and Ellis Mack.

Harder, Grace Edna, daughter of Anna Landis, was born April 13, 1904, at Canton, Kans.; died of cancer Jan. 29, 1961, at Fairview, Alta.; aged 56 y. 7 m. 16 d. On May 23, 1926, she was married to John C. Harder, who survives. Also surviving are 2 sons and one daughter (Richard, Bluesky, Alta.; Delbert, Calgary, Alta.; and Shirley, Bluesky), 5 grandchildren and her mother. One son died in infancy. She was a member of the Bluesky Church, where memorial services were held Jan. 31, in charge of Paul Burkholder, Loyal Roth, and John Landis; and on Feb. 3, funeral services were held at Carstairs, Alta., in charge of L. D. Hackman and Gordon Buschert; interment at Carstairs.

Kreider, Lizzie Erb, daughter of Daniel R. and Maria Groff (Erb) Brackbill, was born at Talmage, Pa., Dec. 9, 1880; died at the Ephrata (Pa.) Community Hospital, Dec. 24, 1960; aged 80 y. 15 d. On Jan. 9, 1902, she was married to Jacob E. Kreider, who survives. Also surviving are 2 children (Marie B.—Mrs. John W. Loose, Ephrata, Pa.; and Elizabeth B.—Mrs. Ira B. Huber, Manheim, Pa.), 8 grandchildren, 3 great-grandchildren, 2 sisters (Mrs. Stelle E. Buckwalter, Litzitz, and Mrs. Susan E. Buckwalter, Neffsville), and a number of nieces and nephews. An infant son preceded her in death. She was a member of the Hammer Creek Church, where funeral services were held Dec. 27, in charge of John S. Hess.

Kulp, Mrs. Isaac, was born Jan. 26, 1868; died Jan. 13, 1961; aged 92 y. 11 m. 17 d. Her husband preceded her in death Sept. 8, 1941. She was a member of the Towamencin (Pa.) Church, where funeral services were held Jan. 17, in charge of Ellis Mack and Elias W. Kulp.

Martin, Adin H., son of Amos M. and Amanda L. (Horst) Martin, was born July 8, 1899, at Hagerstown, Md.; died of a heart attack at Washington County Hospital, Hagerstown, Feb. 9, 1961; aged 61 y. 7 m. 1 d. On Dec. 18, 1924, he was married to Elizabeth R. Eby, who survives. They survive are 5 sons and one daughter (Reuben E. Green, casale, Pa.; Arthur E. Chambersburg; Theodore E., Denver; Kenneth E., Waynesboro; Owen E. and Elizabeth E., at home), 3 brothers and 3 sisters (Stanley H., Samuel L., and Aaron H., all of Hagerstown; Hettie H., at home; Bertha—Mrs. Edward Coss and Mabel—Mrs. Ira Eby, Hagerstown), and 11 grandchildren. He was a member of the Keif Church, where funeral services were held Feb. 12, in charge of Oliver H. Martin, Amos E. Horst, and Moses K. Horst.

Martin, Emma F., daughter of Benjamin and Emma (Herr) Hess, was born Aug. 6, 1897, in Peques Twp., Pa.; died at her home Dec. 19, 1960, after an illness of three months; aged 63 y. 4 m. 13 d. On March 30, 1920, she was married to John Martin, who survives. Also surviving are 5 children (Ruth, at home; Andrew, Joseph, and Mylin, all of Peques; and Melvin, Conestoga), 11 grandchildren, one sister (Mrs. Joseph Warfel, Conestoga), and one half brother (Earl Herr, Lancaster). She was a member of the Byerland Church, where funeral services were held Dec. 22, in charge of James Hess and David Thomas.

Mast, Joseph L., son of Levi H. and Mary (Hersberger) Mast, was born Sept. 13, 1898, near Mt. Hope, Ohio; died, of a blood clot on the brain, at his home near Dalton, Ohio, Feb. 3, 1961; aged 62 y. 4 m. 21 d. On Dec. 6, 1917, he was married to Mary Ann Hoover, who survives. Also surviving are 2 sons and 6 daughters (Eli, Edna—Mrs. Eli Kandel, Alma—Mrs. Dan Hersberger, Mary—Mrs. Paul Kandel, Sarah—Mrs. Alvin Swartztruber, Beulah—Mrs. Albert Miller, Amanda

—Mrs. Vernon Kandel, and Henry, all of nearby communities), 33 grandchildren, one sister (Mrs. Dan Yoder, Benton Ohio), 2 brothers (David and Benjamin, Massillon, Ohio), and 2 half brothers (Levi and Mose Lagrange, Ind.). He was a member of the East Union C.M. Church. Funeral services were held Feb. 6 at the Pleasant View Church, Berlin, Ohio, in charge of LeRoy Schlabach and Tobias Byler.

Reber, Barbara Ellen, daughter of Peter J. and Catherine (Brenneman) Miller, was born May 18, 1877, near Kalona, Iowa; died at the Pleasantview Home, Kalona, Feb. 10, 1961; aged 83 y. 8 m. 22 d. On Nov. 18, 1900, she was married to Joel D. Reber, who preceded her in death Dec. 4, 1949. Surviving are 6 children (Katie—Mrs. Art Schweitzer, Iowa City; Mary—Mrs. Nick Gascho, Pigeon, Mich.; Bertha—Mrs. Maynard Brenneman, Maynard, and Lester, Kalona; and Harold, Davenport), 7 grandchildren, 6 step-grandchildren, 4 great-grandchildren, 2 brothers, and one sister (Jacob, Kalona; Noah, Iowa City; and Esther—Mrs. Art Yoder, Wellman), and 2 half sisters (Mrs. Lydia Troyer and Ruth Miller, Kalona). She was a member of the Lower Deer Creek Church, where funeral services were held Feb. 12, in charge of Robert Yoder and J. Y. Swartzendruber.

Ressler, Phares H., son of Simon and Elizabeth (Herr) Ressler, was born in Lancaster Co., Pa., Dec. 26, 1880; died after a long illness at the home of his niece, Mrs. Emanuel Siegrist, Ronks, Pa., Jan. 24, 1961; aged 80 y. 29 d. He was the last of his immediate family and is survived by only nieces and nephews. He was a member of the New Providence Church, where funeral services were held Jan. 26, in charge of Lester Weaver and Clayton Cook.

Sanderson, Cathrine, was born June 24, 1891; died Sept. 23, 1960; aged 69 y. 2 m. 29 d. Her husband preceded her in death Aug. 20, 1951. Surviving are 9 children (Edward, James, William, Edith, Elsie, Mary, Esther, Ruth, and David) and one sister (Lydia Middleton). She was a member of the Norris Reformatory, where funeral services were held, in charge of Jacob W. Frederick; interment in Northwood Cemetery.

Slagell, Aaron, son of Nicholas and Mary (Steinman) Slagell, was born Jan. 31, 1879, at Flanagan, Ill.; died of a heart ailment at the Mennonite Hospital, Bloomington, Ill., Feb. 11, 1961; aged 82 y. 11 d. On Oct. 30, 1904, he was married to Emma Pfister, who died June 3, 1950. Surviving are 2 sons and one daughter (Harvey A. and Leroy, Washington, Ill.; and Mrs. Lorene Gorman, Flanagan), 5 grandchildren, one great-grandchild, 2 sisters (Mrs. Katie Ropp, Selma, N.C.; and Mrs. Alice Heiser, Hawaii), and 3 brothers (D. N. Morton; Sam. Itasca, Mich.; and Roy, Gridley, Ill.). He was a member of the Walnut Church, where funeral services were held Feb. 13, in charge of Edwin J. Stalter and J. D. Hartzler.

Shoemaker, Cindy, daughter of Melvin and Alma Jean (Snyder) Shoemaker, Woodworth, Ohio, died Jan. 25, 1961, of injuries received in an automobile accident thirteen hours earlier. She was two years old in December. Surviving, besides her parents, are 5 sisters and one brother (Diane, Nancy, Estie, Carol, Sandy, and Danny), and her grandparents (Mrs. Helen Shoemaker, Salem, Ohio; and Mr. and Mrs. Walter Snyder, North Lima). Two brothers preceded her in death. Funeral services were held Jan. 28 at the North Lima Church, in charge of David Steiner.

Smith, Anna, daughter of Joseph and Susan (Imhof) Smith, was born June 22, 1871, at Washburn, Ill.; died of a heart attack Jan. 30, 1961, at Eureka, Ill.; aged 89 y. 7 m. 8 d. She was married to Joseph D. Smith, who

preceded her in death Dec. 21, 1952. For 25 years her husband served as superintendent of the Home for the Aged, Eureka. Surviving are 7 children (Mrs. Laura King, Goshen, Ind.; Lester, Washington, Ill.; Arthur, South Bend, Ind.; Walter and Pearl, Eureka; Mrs. Ada Miller, Chico, Calif.; and Mrs. Verna Bishop, Doylestown, Pa.). One daughter preceded her in death. She was a member of the Metamora Church, where funeral services were held Feb. 1, in charge of Roy Bucher and Harold Zehr; interment in Hickory Point Cemetery.

Weldy, Maynard, son of Silas and Nora (Metzler) Weldy, was born Aug. 6, 1905, at Wakarusa, Ind.; died of a heart condition in the Memorial Hospital, South Bend, Ind., Jan. 18, 1961; aged 55 y. 5 m. 12 d. On July 12, 1950, he was married to Edna Weaver, who survives. Also surviving are one daughter (Elaine, freshman at Goshen College) and 2 sons (Loren, South Bend, Ind.; and Leland, Beirut, Lebanon). One son preceded his father in death. Occupation: assistant foreman in shipping department of the LaBour Company, Elkhart. He was a member of the Holston Church. Funeral services were held at the Olive Church, Jan. 20, in charge of Simon G. Gingerich.

Wenger, Guy Allen, son of Michael and Salome (Troxel) Wenger, was born Sept. 18, 1893, at Goshen, Ind.; died of a heart attack at Elkhart, Ind., Jan. 15, 1961; aged 67 y. 3 m. 29 d. On Feb. 9, 1918, he was married to Maud E. Harter, who died Sept. 14, 1955. Surviving are 2 sons and 2 daughters (Gerald, Elkhart; Robert, Wabash, Ind.; Marjorie—Mrs. William Poff, Elkhart; and Audrey—Mrs. Robert Brown, Union, Mich.), and one brother (Harvey, Goshen). In June, 1960, after many years spent away from the church, he made his peace with the Lord and with the Yellow Creek Church, where funeral services were held Jan. 17, in charge of John D. Zehr.

Yoder, Eldon, son of Wallace and Sarah Yoder, was born Nov. 27, 1889, in Lagrange Co., Ind.; died after a 2-month illness, at his home, Topeka, Ind., Dec. 30, 1960; aged 68 y. 1 m. 3 d. On Dec. 24, 1915, he was married to Maude E. Hostetler, who survives. Also surviving are 10 children (Marie and Maurice, Elkhart; Marion and Mylin, Ligonier; Mervin and Maxine—Mrs. Willard Yoder, Topeka; Aaron, Goshen; Marcile—Mrs. Thomas Mehl, Syracuse, Ind.; Merle, San Diego, Calif.; and Meredith, Fort Wayne, Ind.), 18 grandchildren, one brother (Freeman, Ligonier), and 2 sisters (Mrs. Nona Misher and Mildred—Mrs. Irvin Miller, Shipshewana, Ind.). He was a member of the Maple Grove Church, where funeral services were held Jan. 1, in charge of Early Brontrager and Edwin J. Yoder.

Yoder, Montair B., son of Benjamin and Elizabeth (Troyer) Yoder, was born at Sugar Creek, Ohio, March 20, 1885; died of cancer at his home near Blountstown, Fla., Jan. 29, 1961; aged 75 y. 10 m. 9 d. On Dec. 22, 1907, he was married to Salome Miller, who survives. Also surviving are 6 sons and 4 daughters (Mary—Mrs. Wilkens Howe, Ocean City, N.J.; Albert, Greenwood, Del.; Henry, Morrison, Tenn.; Perry, Blountstown; Laura—Mrs. Cortas Wiseman, Ft. Collins, Colo.; Clyde and Ella—Mrs. Mark Swartzentruber, Greenwood, Del.; Monroe, Grand Ridge, Fla.; Martin, Jr., Roseburg, Ore.; and Martha—Mrs. Albin Byler, Middlefield, Ohio), 3 brothers, 3 sisters, 75 grandchildren, and 10 great-grandchildren. One son, 2 brothers, and one sister preceded him in death. Seven years ago he moved to Blountstown, where he served the Lord in the Bethel Memorial Church. Funeral services were held at the church Jan. 31, with Raymond Byler and Jonas Brontrager in charge.

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ITEMS AND COMMENTS

BY THE EDITOR

Freedom of the press is one of humanity's precious privileges. But, according to Time, this privilege is slowly being lost. Only 35 of the world's 145 countries have a genuinely free press.

Dr. Ralph W. Sockman, minister of Christ Church, Methodist, in New York, and nationally known radio preacher, has been named to receive The Upper Room citation for 1961.

Purchase of 17,000 CARE packages for distribution to 16 needy areas overseas has been approved by the Seventh-day Adventist Church's Disaster and Famine Relief Committee.

The new FM radio station KTSR of the Nazarene Theological Seminary, Kansas City, Mo., has started a regular schedule of broadcasting as authorized by the Federal Communication Commission. It will be the only FM station in the Kansas City area devoted primarily to broadcasting sacred music. Its schedule is from 7:00 to 9:00 each weekday evening, and from 2:00 to 10 p.m. on Sundays.

Glenn L. Archer, Executive Director of the anti-Catholic POAU, says his organization will support President Kennedy as he carries out his solemn pledge for state-church separation.

"Covenant Life Curriculum" is the name of the new Sunday-school course which the Southern Presbyterians will have ready for use in 1964.

A Church of Christ congregation in Kentucky took to the courts their dispute over the use of musical instruments in the church.

Catholic control of people's voting seems to have been effectively challenged in Puerto Rico. The people re-elected Governor Munoz in spite of pastoral letters which said that a vote for his party would be a sin. The pastor of San Juan Cathedral announced that those who had voted for

the governor's re-election would be refused communion unless they confessed their sin and promised not to support the party in the future. The Mayores of San Juan refused to make this confession and promise. Then Archbishop Davis cabled from Chicago that no one on this account was to be refused the sacraments. One Catholic theologian called the pastoral letters "a tactical error."

The Bible maintained its position as Japan's top nonfiction best-seller in 1960, with sales of Scripture volumes totaling 1,886,909. High sales were credited largely to forty full-time colporteurs.

A step forward in South African race relations is seen in the resolution adopted by a meeting of delegates from eight Protestant churches there with representatives of the World Council of Churches. The resolution criticizes apartheid practices. The Dutch Reformed Church, traditionally defensive of segregation, participated in the meeting. "The spiritual unity among all men who are in Christ must find visible expression in acts of common worship and witness, and in fellowship and consultation on matters of common concern," said the resolution.

The Nielsen television ratings report for two recent weeks shows that twenty-six American homes tuned in each minute. All networks report increasing audiences. But what are they looking at? The top ten shows featured fighting and shooting.

President Kennedy, at the Presidential Prayer Breakfast, in a personal testimony to his own faith, said, "No man who enters into the office to which I have succeeded can fail to recognize how every president of the United States has placed special reliance upon his faith in God." He told the 800 men gathered there that every president has taken comfort from the assurance given in Deut. 31:8, that the Lord "will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."

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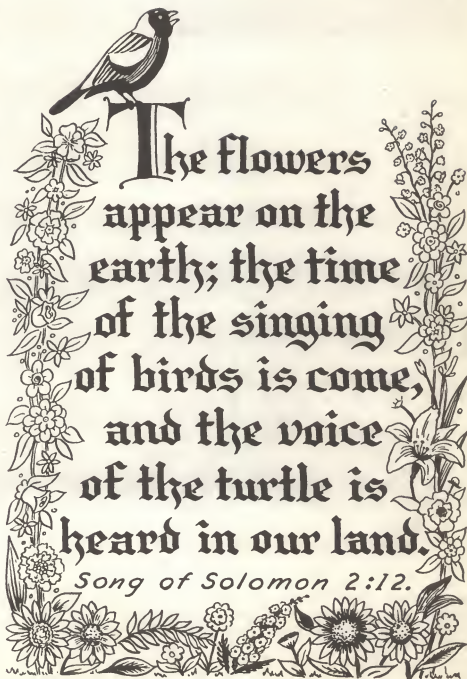
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Earth's Waiting

By Lorie C. Gooding

I wonder if the earth herself knows of the promise of God.
Perhaps there's a memory of Eden hidden and deep in the sod.
She seems so passive and patient, I wonder if she knows
There shall be springs in her valleys, and her deserts shall bloom as a rose.

Perhaps she feels a vague yearning, and maybe an obscure pain,
As she lies so patient and winter-still, waiting for springtime's rain.
Filled with the seeds and the seedlings, and longing to give them birth
And to cover herself with their verdure—I wonder about the earth.

When I see her great barren expanses, I wonder if she is aware
That instead of the thorn and the thistle, flowers and trees shall be there.
And I wonder if she remembers, and counts the memory sweet,
That Jesus once came down to her, and touched her with His feet.

I think she must know. That's the reason her patience is never outworn.
I think she knows that He'll make her a beautiful earth reborn,
And once again she'll be lovely, as her Maker meant her to be.
Yes, I think that the earth is just waiting for the Year of Jubilee.
Killbuck, Ohio.

God's Answer Was "No"

By HAZEL E. HOWARD

Day after day I watched my friend battle with pain and grow weaker. I had taken her into my home to care for her, since she could afford neither hospitalization nor professional nursing. I obeyed the doctor's instructions, prepared her diet, and did everything I could to make her comfortable. For years she had been to me like the sister I had never had.

"Don't be long," she would say when I had to leave her for a short time. We both knew that the Bright's disease was too advanced to be cured by an earthly physician. But we both believed in the healing power of Christ.

One day, in desperation, I cried on my knees with my Bible before me. "Lord, show me if you are going to heal her. Give me the assurance."

There are many who contend that God does not speak through His Word. By that, I mean if we open the Bible to a certain page without looking, and read a verse, it cannot be taken as an answer. Yet, is it not possible? When we have His Word "hidden in our heart," He often brings to mind a special verse, and we know without a doubt that He has spoken. But what

if we do not know the verse which contains His answer?

This particular morning while my friend slept, I opened my Bible after my plea, and my eyes lighted on these words: "Go up into Gilead, and take balm . . . in vain shalt thou use many medicines; for thou shalt not be cured" (Jer. 46:11).

The last part printed itself upon my mind—"thou shalt not be cured." I stubbornly refused to accept it and tried to give it my own interpretation. "She will not be healed by doctors, or medicines, but by the Balm of Gilead, and that refers indirectly to Christ the Great Physician," I reasoned. Yet down in my heart, no matter how I twisted the thought, I knew she would not get well. God had spoken. A few weeks later, she went triumphantly to be with her Lord, and I was certain then that God had answered my prayer with a "No."

The answer is the more remarkable when I consider that nowhere else in the Bible is the word "medicines" used. Nor do I recall ever having noticed that particular passage before, although I had read God's Word through several times. This proves to me that, to get His message through to me, He spoke through His Word when I asked in faith and expected an answer.

Redlands, Calif.

Our Readers Say—

I want to express my personal thanks and appreciation for Virgil Vogt's three-installment article on "Renewal in Missions." . . . For nearly sixteen years I have been working in "Samaria." Here we need to depend largely on "non-Mennonite" stock to build the church. With all due respect to the "Jerusalem" churches who have mothered us who are working in the regions of "Samaria" and the "uttermost part of the world," we have a word of concern to express. . . . Bro. Vogt's article points out that the Mennonite Church, which was for a long time merely a "Jerusalem" church, survived by means of physical reproduction for over three centuries. Now, my question is this: Are we who are working in Samaria to be frowned upon and held in suspicion if we dare to question some of the practices and teachings of the church which were formed during those three centuries? In order to be faithful disciples and true witnesses of Jesus, must we not interpret the Gospel in the context of His Great Commission instead of in the context of 300 years of ignoring the Great Commission? Must we not make the Gospel relevant to the situation we find people in and to the time in which we are living?

Too often, the situation we find ourselves in leads to frustration. We leave "Samaria" a few days and assemble with the "Jerusalem" churches in annual conference. We are reluctant to open our mouths to express our concerns for "fear" of what the consequences will be. . . . Such situations are not good. Let us all earnestly pray that "Jerusalem" may become a mighty mission center.—Charles Haarer, Morgantown, Ind.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

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EDITORIAL

Interpreting the Fathers

During his South American trip your editor frequently had the experience of speaking through his missionary-son as interpreter. It was a happy experience, we think, for both father and son. The son probably felt that what his father was saying would be helpful to these South American people. And the father had confidence in the competence of his son's translation, even to the extent of setting over into Latin idiom any ideas which bore a North American trade-mark.

This is a process which is constantly going on in many settings. What the fathers say and do must be interpreted by their sons. The principles taught by one generation must be restated by their sons in terms that the younger generation will understand. Permanent values must be reclothed in forms that will effectively communicate these values.

We see the process at work in the Bible. The psalmists and prophets of the Old Testament had to show the spiritual implications of Mosaic law. Jesus stated and acted the fulfillment of Old Testament promise and figure. The preaching of the apostles set forth the significance of the incarnational ministry of their Lord. Paul particularly translated good news into an interpreting theology. The Book of Hebrews is an elaborate translation of Old Testament ceremony into the spiritual worship of Jesus Christ and a "better" covenant of relationship to God.

The process has gone on in the history of the Christian Church. As the generation of apostles passed off the scene, the church gradually accepted the writings from their hands and those proceeding from their influence as a sacred canon to be added to the Old Testament Scriptures. Church councils formed creeds and tried to settle moot points in the theology of the apostles and the church fathers. The reformers, particularly the Anabaptists, endeavored to restore New Testament meaning to the life and thought of their times. In the centuries which have followed various leaders and movements have expressed and re-expressed, with varying honesty and competence, what the Gospel says to their place and time.

No translator dares to substitute his own ideas for those of the speech or the document he is translating. His translation must be "faithful," we say. But it need not, in

fact it should not, be a wooden transliteration. A word-for-word translation is seldom good. The vocabulary, the sentence structure, the grammatical idiom, and even the thought idiom, must really "belong" to the language and the culture of the translation. A translator must be a thinking man, not a mere mechanism.

As we translate our fathers, therefore, we must be at pains to understand them well. It is easy to misrepresent and caricature them. They had something to say to their own times; what was it? They must have had good reasons for the positions they took; what were they? We must admit them to our contemporary conversations. It is folly to disregard them. If we are at pains to understand the fathers, we shall probably not repudiate them. What they said and did still has meaning if we are competent in getting it into contemporary language.

We are thankful to those who are at work in interpreting their fathers. It was a major service to restate for us the "Anabaptist Vision." The translation and publication of our historical source material, such as *The Complete Writings of Menno*

Simons, is essential, that we may know what the fathers did say. The interpretive articles in *The Mennonite Encyclopedia* are invaluable for bringing our historical positions into perspective. Mennonite historians do us a constant service, for as they tell us what has been, nearly always there is the accompanying explanation of why it was that way. Those of us who keep arguing for the ideas and methods and objectives of our fathers do us a service in making us conscious of the voice of yesterday in the discussions of today.

But we are thankful too for those of our sons who are concerned about putting the essence of what their fathers taught into the idiom that makes sense to the youth of the 1960's. Our youth leaders, like a wary horse, keep one ear backward and one ear forward. They want to be careful not to lose the values of our heritage. But they also want to be relevant to the younger generation of the church. They must use their vocabulary and speak to their interests. Gandhi once said, "There go my people. I must hurry, for I am their leader."

The older generation needs to be interpreted to the new. The voice of yesterday may need help in reaching the ear of today. Translators serve an important function.—E.

"Holy Ghost Bingo"

Several months ago I chanced to pass a church in New York that made a lasting impression upon me. I had not seen it before, nor have I passed by it since. I have never met any of its members. Yet the memory of that church has continued to haunt me.

It was the name of the church that brought me up short. Boldly inscribed in large letters over the entrance were the words, "Holy Ghost . . . Church." How appropriate, I thought. What a challenge for a group of Christians to proclaim to the world by the name they have chosen their source of spiritual vitality. What a challenge it must be to belong to the Holy Ghost Church. What a high standard of Christian living such a name must inspire.

It was a big church. Several auxiliary buildings, standing as if at attention, formed an honor guard around it. Obviously this was a church with a program.

Several hundred feet farther down the street I read the sign over an alley entrance to the church. Gaudy red letters announced "Holy Ghost Bingo Every Friday Night at 7:30." What a letdown. What a clashing of terms. Holy Ghost Bingo!

But, before we point our fingers at church-sponsored bingo parties, we would do well to examine ourselves. Similar incongruities, perhaps not so glaring, sometimes afflict us. After all, don't we claim to be members of the church of Jesus Christ, people led by the Holy Ghost? Aren't we called Christians? Shouldn't accepting such a name challenge us to live up to what it stands for?

Any flirting with the enemy, any cuddling up to sin, any overfamiliarity with the world, any stolen moments of unfaithfulness as the bride of Christ, are incompatible with the name we have taken. Any Christian who consciously compromises with sin is a contradiction of terms, an irreverent combiner (as if it were possible) of that which is sacred with that which is despicable.

It is possible also to err by setting up our own programs, procedures, and ideas and then invoking heaven's benediction upon them. This, like Holy Ghost Bingo, is an artificial attempt to sanctify our own whims. Rather, let us acknowledge our dependency upon God, allow Him to keep us cleansed from sin, and pray for strength to live up to the name we have taken.—S.

Traveling with the Editor

XVIII

The five of us made a load for the thrilling ride over the Andes. Our driver was a Chilean who is one of many making their living in the trans-Andes taxi service. His car was a 1953 Ford, in excellent operating condition. Buses cannot go over this hump, and it takes a good car, expertly handled, to do it. Our driver was one of the best I have ever seen, and inspired confidence on a trip that needed it. He makes the trip practically every day, and knows just how to take every hairpin curve. He could not know, however, what rocks had fallen on the road since the last time, and had to be ready for instant dodging. Split-second timing was all that kept us from dreadful plunges over the road-edge time and again.

The first part of the climb was made before daylight. This part of the road was good, and as we caught occasional glimpses of the lights of Mendoza below us, we were sorry to be missing any of this scenery. If there was any sleepiness in us after our almost sleepless night on our chairs, it was driven away at one point when our lights suddenly went out. After our driver found the short, we were on our way again, with nerves only more or less calm.

The highway somewhat parallels a railroad which goes across the mountain. Most places it negotiates the steep climb by the use of cogs. And of course it has many more tunnels. Sometimes we saw the track far above us, and sometimes far below. The most breath-taking part of the road is that above the point where the railroad goes through a long tunnel. Cars can go through this tunnel, too, and most of them do. But hardly knowing what we asked, we told our driver we wanted to go over the top so that we could see the Christ of the Andes. He was willing, and up we went. Imagine driving up a stairway, but with the steps tilted so that end meets end. The steps are so short that as soon as the car straightens up from one hairpin, it starts to make the next one. That will give you an idea of the switchbacks on this mighty ridge. The elevation at the top is about 13,000 feet. At one point on the road up we had a good view of Aconcagua, which towers up another 10,000 feet. It happened that we had a flat tire just at that spot, and so we got a picture. The driver said a set of tires lasts only twelve or fourteen trips.

The statue of Christ at the summit faces north. The right hand reaches out to Argentina, the left to Chile. The inscription says that these mountains shall crumble to dust sooner than these two countries shall break the peace which they have promised Christ to maintain. The countries do have good relations. There is a portion of territory at the tip of the con-

tinents which they both claim. But they have never felt it was worth fighting over.

We finally came to level ground at only a little over 2,000 feet above sea level—an 11,000-foot descent. We had come down in only thirty miles or so as the crow flies. We were glad we had the experience but did not feel we would like to do it again. On those dreadful switchbacks Alta held my arm tight and kept saying that God could take care of us. He did, using the sure judgment and quick reflexes of a taxi driver of Santiago.

From Mendoza we had sent a telegram to John Litwiller. We had written him earlier asking him to find a place for us to stay during our last week as a family together. John is serving as pastor of a Presbyterian church in San Fernando, seventy miles south of Santiago. When we arrived in Santiago, John was there to meet us. He had engaged good hotel rooms for us, which we badly needed after our dusty and nerveracking trip. After a brief rest and sandwiches, we were ready again for a mountain climb—this time the 1,000-foot San Cristobal, from which we saw the lights of the city reaching out far in all directions. Santiago is a very modern city of one and a half millions, the fourth largest city of South America.

Thought for the Week

The true Christian feels a compulsion toward truth—truth held in the heart, expressed in word and deed.—E.

Getting our mail, reading the Gospel Herald to catch up on happenings at home and Time on happenings in the world, confirming our reservation for the flight to Miami, and doing some window-shopping (prices are too high to buy) occupied our brief stay in Santiago. John stayed with us, and then, because the rooms he had engaged for us at the coast would not be available until Sunday, he insisted on being host to us for two days at San Fernando. This hospitality was really something that I'm afraid few of us would have attempted, for the Litwillers had just moved into the manse, did not yet have their furniture, and had workmen busy redoing their floors. They insisted on giving us our meals, and engaged rooms for us in a little hotel. This was not the Crillon of Santiago, but it was clean and the beds were fairly comfortable, which was all we cared about. Visiting, reading, writing, and walking about town occupied our time here.

Litwiller hospitality made several bright spots on our tour: Miami taking us from Southern Brazil to Araguacema and back again: visiting Dan Millers (Eunice) and lodging in the Litwiller home in Montevi-

deo; the Buckwalter home (Lois Litwiller) in the Chaco; and now John Litwillers in Chile.

We listened a while to a Pentecostal street meeting near our hotel. Fifteen per cent of the people of Chile are evangelicals, and two thirds of these are Pentecostals. There are ten Pentecostal churches in San Fernando. Their street meeting, while we listened, consisted of unaccompanied singing and testimonies. The Pentecostals of Chile are not overemotional, and are very evangelistic. It did not seem to bother these witnesses we watched that nobody seemed to be listening to them. Perhaps they were witnessing chiefly to themselves and to each other.

The trip to San Fernando was through the fertile central valley, the heart-land of Chile, which grows most of the country's food, and where most of the people live. To the east are the Andes, with glaciers glistening on some of the peaks. To the west is the coast range. The valley is only a few rods wide at its narrowest; about forty miles, I should judge, at its widest. Irrigation makes possible a great variety of crops. Fruit and vegetables were for sale everywhere. There were watermelons and honeysuckles in great piles. A delicious honeydew cost us eight cents. We went down to San Fernando by air-conditioned train, and back in a good bus (standing room only).

Now we are on the last segment of our South American visit—eight days at El Tabo, on the Pacific coast. We are staying at a resort hotel right on the beach. The temperature requires sweaters. Our room looks out on the beach, and it is pleasant to be lulled to sleep by the sound of the waves dashing on the rocks. Delberts room just across the hall from us. David likes to pick up shells. Swimming is limited, for the Humboldt Current here makes the water very cold. We old folks just like to sit and look at the white-maned horses of the sea come tearing in. The hotel is operated by German people. We eat breakfast and lunch on the terrace. Meals are excellent. All maids and waitresses wear black. Flower beds in full bloom and well-trimmed hedges surround the buildings.

My next letter will be written on the airliner bound for Miami.



An appeal to all Christians in Algeria to establish visible tokens of peace and reconciliation has been issued by Pastor Marc Boegner, for many years president of the French Protestant Federation, and head of the "CIMADE" relief organization. Thanking church groups at home and abroad for supporting "CIMADE" projects in distressed areas of North Africa, Pastor Boegner stressed that such relief programs will have to be continued and extended during 1961.—Ecumenical Press Service.

Vary Worship to Fit Your Family

By Alta Mac Erb

The daily guides in the new *Family Worship* magazine will provide basic materials for the worship periods in the home. Additional suggestions will be given in articles similar to the following one which appears in the April-June issue of the new magazine.

Worshipping together is the highest and deepest activity of family "togetherness." In worship the family thinks about God and about His principles for family living. Their wills go out to do His will. Each person in a family may worship God for himself. Our concern here is that family members worship both singly and together.

"Worshipping together" suggests and really demands a focus of concern that relates to each member of the family. A common concern is necessary before the whole family can intercede for some one person or cause. When each member appreciates some blessing, then the whole family can express pure thankfulness for God's goodness. A need that is felt by each member of the family, something needed for the family's good, will bring a family to make confession together and plead for forgiveness. A new addition to improve the family's living will lead the family to consecrate this improvement together. In family worship God is best met around a concern that each member appreciates. Of course the appreciation may not be equal in intensity, but the more commonly felt the concern, the more genuine worship will be.

This suggests that the patterns of family worship will be greatly varied to fit the many kinds of families. There is the family just made by a holy marriage ceremony, the family with a very little child or a few young children, the family with older children too, the family with only older children, those with no children, the aged folks, and the single women. Could we expect all these families to have identical worship patterns, when their concerns as families are so very different?

A few general variations are given here to help those who plan their family worship. The emphasis is on participation. Participation must be permitted, even demanded. If the family members do not become involved, how can it be family worship?

Here is how a family with young children might experience moments of real worship:

Look at a Bible story picture and read a story about the picture.

Walk out into the garden or woods to see, hear, and feel the spring (or some other season).

Sit together in the yard and observe a bit of God's glory as it is declared in the heavens.

Sing together a hymn of confession when you have had some family trouble (not only one child's misdemeanor).

Ask God to bless a sick person, a friend of the family.

Interpret a short passage of Scripture as it applies to life in your family. Select Scripture that can be understood and appreciated by the children. Parents can always profit from any Scripture passage. The Spirit will always tell the parents more than the child can comprehend.

Consider a family Bible verse for the week. Talk about the verse, illustrate it by drawings, make it the basis for hymn selections, perhaps call for daily reports on how it has helped each member of the family.

Sing, recite, or read from cards some table graces, copied from the Bible or elsewhere, or composed together as a family.

Read together seasonal poems like "I Saw God Wash the World Last Night" by William L. Stidger.

Sing about the snow or storm or wind or sunshine or any weather conditions that affect family living.

Pray together before starting for church on Sunday morning, before school, or before making a journey.

Review before going to rest the good times spent together today.

Observe special days: birthdays, arrival of a new baby, a child's first day at school, holidays.

Read together a little child's picture book about God.

Pray for an absent member of the family, after you have talked about the needs of the absent member and have read a Bible promise.

Families with older children might use some or all of the above patterns. But older youngsters offer more opportunity for participation and use of original material than those who are smaller. It is very important to adapt the pattern to the potentials of these maturer minds and spirits. It will help keep them close to God and close to the family.

Discuss once a week a certain passage of Scripture that each has been reading and meditating on.

Read in unison some psalms of praise or penitence.

Read the same Scripture in different versions.

Prepare together seasonal litanies, litanies for family praise, litanies to use when guests come, litanies for birthday celebrations, etc.

Intercede for a particular missionary, relief worker, or voluntary service worker

who has gone out from your church. Don't forget anyone, but limit yourselves to one worker per family worship service. Post pictures of this worker in the home.

Write a letter together—to a shut-in, a minister, a missionary, a friend who had an accident, etc.

Sing prayer hymns.

Study a hymn together.

Pray for some world situation, for the president or prime minister or leader of another country. Find a Bible promise to claim.

Discuss the Sunday sermon theme further. Discuss some other religious question or Bible doctrine.

Read an article from a church paper and discuss it.

Make a new prayer list. Don't forget the GOSPEL HERALD weekly requests. Assign one child the task of looking for articles to read for the week.

Keep your missionary map up to date. As you give yourselves to prayer, develop interest and seek information, the Holy Spirit may give someone a vision and call for service.

* * *

The above worship patterns may be encouraged by using a call to worship, such as, "O come, let us worship and bow down." The Bible has many good passages of this type. Search them out and use them from time to time. Each might be printed on a card ready for use.

Worship at different places tends to prevent too much worship-killing routine. Choose favorite spots in the house for worship on different occasions: arrival of guests, birthdays, Sunday morning, etc. Go outdoors as often as possible.

As soon as children are able, they should help to plan worship activities. They could collect and file suitable pictures, poems, calls to worship, Bible verses for special uses.

Each member could have his own hymn-book.

Plan special worship services to use when there are visitors.

Prepare graces to use at the table, at the back yard fireplace, and when on a picnic.

A family blackboard could carry appropriate Bible verses and prayer requests.

One family had a "wonder corner" to which each member brought wondrous works of God that he had discovered. These can be real objects or pictures. Inner experiences enjoyed as a family can be entered in a family record book.

* * *

Single women may worship alone or together in groups. On Call by Lois Rowe is a good devotional book for nurses. Read different versions of the Bible. Share prayer lists with one another. Prepare some worship materials for busy mothers to use with very young children: poems, Bible verses for various seasons, programs for

Our Mennonite Churches: Pennsylvania



Pennsylvania settlers in central Kansas gave their name to a congregation organized about 1883. Located near Hesston, Kans., the first church building was constructed in 1887. A second building on the site was dedicated in 1903 and was remodeled in 1954 and 1957. Here the GOSPEL HERALD editor attended for the first forty-five years of his life. The pastor is Earl Buckwalter; the membership is 94.

special times of the year. Listen to radio sermons. Read nature books such as *The World of Night* by Milne. Prepare worship centers for Sunday-school departments (print verses, mount pictures, etc.). Prepare litanies for worship with the young children. Write letters to those in need of fellowship.

• • •

Aging and aged worshippers who are still in good health will enjoy using devotional books for help in times of worship. Read from a large print Bible. Build weekly prayer lists from GOSPEL HERALD and stand in the gap as intercessors. Read stories of God's goodness such as *Malla Moe* by Nilsen and Sheetz. Make a photo poster for intercessory prayer. (One invalid mother has pictures of all her children and grandchildren mounted on one poster that she can view.) When reading becomes difficult, have others (juniors and up) come in to read.

• • •

Newlyweds need to keep very conscious of God in their new relations. They have time to try varied patterns before they become involved in family cares. Avoid too much routine. Go outdoors often to worship. As time goes on, list blessings from your paternal homes. Express appreciation for them. Carry to God any deep concerns you have for your church. Seek divine guidance in every detail of your life to furnish a find spots in the house that furnish a worship atmosphere.

• • •

Not all godly parents succeed in making a godly home, but when the family experiences, singly and together, the reality of God, then they have learned true worship, which is worth all it costs.

The Lord's Prayer *Part 5: Thy Will Be Done*

By J. PAUL SAUDER

Not "in the heavens," the limitless place of His being as it was mentioned before, but "as . . . in heaven," the realm where His rule is perfect. And Jesus used the expression "on earth" (RSV) with the evident sense that while "heaven" has length and breadth and depth of activity, here on earth our activity has only length and breadth. While we exercise and grow and feed here, we are in expectancy for the "new Jerusalem," the three-dimensional city of the saints. Truly "Now we are looking in a mirror that gives only a dim reflection of reality as in an enigma" (Amplified Version).

And so we do not understand all of how His will is to come into being, even on earth. But we do try; we "have a go at it;" we strive mightily, for our kingly Father's sake. Perish the thought that we would cause a pain in the King our Father's heart with willful disobedience of any shade. Truly, in our better moments, His revealed wish becomes our heart's stentorian command, to be translated as soon as possible into bodily action.

Oh, we are not perfect subjects, for perfection appears to be a three-dimensional performance and we are not yet inhabitants of the three-dimensional city, New Jerusalem. But in such length and breadth as is allotted to us for now on this earth, we are definitely committed and purposeful children of our Father-King. We are committed to action, for this is a petition best prayed

with a rolled-up-sleeves attitude. We mean business. We are ready to keep on doing His will on earth so that His kingdom shall keep on coming until two-dimensional existence shall yield to three-dimensional, and our present muscular faith will become eternal righteous reality at last.

Elkridge 27, Md.

What Reviewers Say About—

The Church Apostolic

A BOOK BY J. D. GRABER

"The Church Apostolic will take its place among the few excellent studies of missions currently in print. It definitely follows the tradition of the writings of the late Roland Allen in calling the twentieth-century church back to its apostolic New Testament recorded beginnings.

"These brief seven chapters demand of the church a re-examination of theory and method in foreign missions, and place before it the challenge of sacrifice in walking the 'Calvary road.'

"Mr. Graber has reached far beyond the confines of his own denomination in setting forth clear and searching statements and formulas of mission principles that all evangelical Christians need to study and heed.

"While the main purpose of the book is to develop a philosophy of missions, the practical applications of this philosophy to the spread of the Gospel make it a usable manual of missions methodology.

"This is an excellent study, and should be read by all who sincerely desire to see the Christian Church carry out the Commission of her Lord."

• • •

"It is indeed refreshing to those denominations with large memberships to find the heartbeat of those whose numbers are smaller but whose vision is straight and true—and perhaps larger. This 'Mennonite Philosophy of Mission' poses the question of why we believe in and promote missions, rather than how we do it. The answer is found in the simple fact that the Apostolic Church was supremely missionary in outlook and action. Chapters five and six will open our eyes to the true brotherhood of man as God planned it, and the universal Gospel that is able to save all who call upon Him.

"Chapter six deals with the material means which God has provided for His people, their stewardship of these material possessions, and the proper use of these to fulfill God's purpose. It is a clarion call to full stewardship, the surrender of self with all of one's powers and possessions to God. It is a call to missions far beyond any goal ever reached or even set by evangelical Chris-

tians. No one can read this book and remain at his present level of thinking about missions. The book is excellent in style and content and a superb challenge to every Christian heart."

—Baptist Sunday School Board.

This \$3.00 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

I Chose to Be a Preacher

By RICHARD J. YORDY

Among my little boy dreams of an important job to do there was the dream of becoming a minister in the church among the people of God. One can hardly tell the factors that changed that dream into reality.

Why did it not go the way of those other dreams—like the dream to be a livestock farmer on the prairies and timbered hills of Illinois; a conservationist or agricultural agent; a social worker in the inner city of a metropolis; a public-school teacher; an administrator of a municipal utility; a manager of a factory service garage?

My home was a factor, Christ and the church were central in our life. In our home, ministers and missionaries were regular visitors and friends. Church-wide meetings were in the family plans. We went to church not only on Sunday morning, but attended the evening service as well, even though the number of worshippers was small and sometimes the program followed a drab routine. There was concern about vitality and commitment in total church life. My home was influenced by my grandfathers and two uncles who served among the ordained ministry of the church.

However, no member of my family ever suggested the Christian ministry as the kind of vocation for which one should be prepared. By influence and example they indicated that church vocations are important and worthy. In the best moments of my growing years, there was the consciousness that, should God and the church call, I would be ready to serve as a minister among the people of God.

Factors outside my home gave the decisive impetus to prepare for Christian service. When that decision was finally made, it was with the consciousness that my further life plans remained subject to the leading of the Lord and the call of the church.

My pastor was a most important factor. In a community junior college, I heard the appeal of a secular world view that was idealistically humanitarian. Several of the most challenging professors were antagonistic to organized Christianity. I knew of none who were conservative evangelical Christians. In the ensuing struggle to de-

velop my own world view, my pastor was a sympathetic counselor. My doubts did not shock him. He understood how deep the struggle was for me. He constantly held open the option of church vocation and the Christian ministry as service to man's ultimate need. He made it clear to me that the church needs youth who will prepare to give themselves in specific Christian service. At a most crucial period in my experience, my pastor held open the possibility of such Christian service under the grace of God.

The Mennonite Church was a factor, through a wholesome congregational life that met many needs of youth living in a large city, and through ministers in our area who expressed confidence in youth and provided challenging inter-congregational youth activity. At one of these youth meetings, my answer to an appeal for public consecration lifted my sights to Christian service at a strategic time. This act of consecration or dedication, although somewhat vague, caused me to give greater consideration to the will of God in my life plans. The church also had a developing program of training for Christian service. If this program had not been available and expanding, the course of my life could hardly have been the same.

Perhaps the most decisive external factor was outside the planned direction of any person. One evening two weeks before enrollment for my second year at our local junior college, a member of our congregation called. "Hey, Rich, do you want a good job? It pays \$25.00 per week." (I had received \$16.00 per week all summer.) The next night, after an interview, it was decided that I would drop out of school for a year and save money to go to our church school. None of us realized then how much that brother in the church may have been serving as a tool of the Holy Spirit in leading my life. In the ensuing year the decision was made to begin preparation for specific Christian service, as the Lord would lead.

Even more than these external factors, I look back with the conviction that it was God who used these and others to extend His call through my total life experience. My service in the church today brings the fulfillment of God's call in my life. Step by step in the last fifteen years, the church has called to tasks that challenge all that is in me and more. When I have failed, others stood with me before God that my gifts might be improved. The service of any mortal in the church can only be by the constant renewing grace of God. The ministry I carry today is not my own, but belongs to the church. I am called to be a channel of His grace, a gift of the Spirit in this generation, and a servant of Christ in His church.

Arthur, Ill.

A Prayer

FOR THIS WEEK

Dear Father:

In Jesus' name we raise to Thee our eyes in admiration and bow our heads in worship. Thou art holy. Receive our thanks for Thy love, mercy, forgiveness, and justice. For today's material blessing we look to Thee. Bless the work of our hands to the building of Thy kingdom. As Jesus Christ is Creator and Keeper of our world, may He also be Lord and Master of our lives. Give us understanding and wisdom to make youth and man, rich and poor, student and worker all a useful part of the church.

Help us, dear Father, in these confusing times to yield our obedience to Thy Word. By Thy Spirit give us grace to love each other. Keep us conscious of our daily need for strength. Enlarge our vision of the Gospel's power for today and tomorrow. Consecrate us for Jesus' sake to this task.

—John A. Lehman.

Prayer Requests

(Requests for this column must be signed)

Pray for the work started in Morro de Mato, Brazil. Remember the 17 new believers. Pray for the new converts' class which Jose Brito is teaching each week.

Pray for Harold and Elsie Berk as they head the Missionary Aviation Fellowship program at Araguacema, Brazil. Pray that the Lord will supply all the needs for the development of the program.

Praise God for the remission from illness of Richard Nase, and for his return home to his family. Continued prayer on his behalf is requested.

Pray also for the continued recovery of Ray Alderfer, artist and designer for the Mennonite Board of Missions and Charities, who underwent brain surgery on Feb. 15.

Pray for Mrs. Chantal, member of the Butte-Rouge congregation, Paris, France, who is currently suffering a particularly trying family experience. Pray that she may remain steadfast in her faith during this period when she can rarely participate in the activities of the church.

Pray for the Chevrier family of Paris, France, that they may come to a full understanding and acceptance of faith in Christ. Both parents and their three sons have been attending services and Bible studies regularly since October. They are also following a special weekly instruction course.

Pray for one new member, Kunori-san, a veterinarian in the Pilot Farm area, near the place where Lee Kanagys serve in Japan. He joined the church late in January and wants to be baptized at Easter.



OUR SCHOOLS

Hesston College

From Feb. 13 to 17 representatives of the various service organizations in the Mennonite Church were on campus to show students the different service possibilities open to them. These leaders spoke in chapel and counseled privately. On Monday John Howard Yoder spoke of missions; on Tuesday Kermit Derstine of services related to missions; on Wednesday Don McCammon of voluntary service; and on Friday Urbane Peachey spoke on "The Cost of Living."

On Feb. 15, J. J. Hostetler of Peoria, Ill., gave an illustrated lecture on the Holy Land in the church-chapel.

The following evening Mrs. Herbert Schmidt gave an illustrated lecture on her recent trip to India and other countries to the women of the church and community.

Clayton Beyler, head of the Bible department, has been granted a leave of absence for the first semester of the 1961-62 school year. He will be teaching New Testament studies in the Goshen College Biblical Seminary during his leave. Milo Kauffman will serve on the Bible faculty at Hesston College during Beyler's absence.

Two men administrative officials have been appointed for Hesston College for the year 1961-62. Paton Yoder of Upland, Ind., has been appointed dean of instruction. Yoder received his B.A. degree from Goshen College in 1935; his M.A. from the University of Indiana; and his doctor's degree from the same institution in 1940. His teaching and administrative experiences include two years of rural school teaching in Illinois; instructing in social studies in Northwest Junior College in Orange City, Iowa, from 1937 to 1939; teaching history from 1940 to 1950 and serving as dean of instruction from 1946 to 1950 at Westmont College, Santa Barbara, Calif.; from 1950 to 1961 serving as professor of history and chairman of the division of social sciences; and for three years serving as director of the Taylor University Summer School and as faculty adviser to the Student Council and to the Student Judiciary.

Paul Bender, dean of the college during the last two years, will remain at Hesston during the 1961-62 school year on a half-time basis as a part-time teacher and a co-ordinator for the Mennonite Board of Education.

Leland Bachman has been appointed director of business affairs and of public relations. He is presently director of public relations at Goshen College. His training includes eighteen months in the study of business administration in Brown's Business College in Peoria, Ill.; ordination for the ministry and theological study at Goshen College, where he was granted the degree of Bachelor in Theology in 1938; graduate study in public relations and communications at Boston University, Boston, Mass., in 1959-60. His residence work for the master's

degree in public relations has been completed.

At Hesston College he succeeds Daniel Kauffman, who for fifteen years has been in charge of business affairs. Kauffman's resignation, in order to serve the church at large as secretary of church stewardship, becomes effective June 30.

The ninth annual Christian Businessmen's Banquet was held in the college dining hall on Feb. 25. Over 400 men from approximately ten states were present. The guest speaker was Judge Philip B. Gilliam, Denver, Colo., who is known for his work with juvenile offenders. Other persons appearing on the program included Jess Kauffman as toastmaster; Reuben Yoder as song leader; a trio with Faith Landis, piano, Carolyn Amstutz, cello, and Denny Weaver, violin; toasts by James Detwiler, Walter Drudge, and Harold Ely; a speech about the college by President Smith; and two numbers of music by the College Choir directed by Orlando Schmidt. Sam Bontrager, Scott City, offered the opening prayer, and Alvin Weaver, Kansas City, the closing prayer.

Michigan Bible School

A Bible school was held at Fairview, Mich., from Jan. 2 to Feb. 10. Thirty-eight students were enrolled in the day school. They came from North Dakota, Minnesota, Illinois, Indiana, Ohio, and Michigan. Evening classes were also held, with an enrollment of 220 and an average attendance of 186. There were ten graduates.

Teachers for the school were Homer Yutzy, Petoskey, Mich.; Lloyd Miller, Curtis, Mich.; Olen Nofziger, Wauseon, Ohio; and Oscar Leinbach, Clark Lake, Mich., principal.

The Ministers' Course, held Jan. 30 to Feb. 10, had an enrollment of 16. Instructors were A. J. Metzler, Scottsdale, Pa., and John Garber, Burton, Ohio. Closing features included a chorus program on Feb. 9 and commencement exercises on Feb. 10, with A. J. Metzler as speaker.

Mennonite Student Fellowship of Champaign-Urbana, Illinois

For the past two years Mennonite students at the University of Illinois and Mennonite residents of Champaign and Urbana have met together occasionally to explore the possibility of organizing some sort of fellowship of Mennonites. There is no Mennonite congregation in either of the twin cities.

This school year interested Mennonites of the area, both permanent residents and students, have formally organized as the Mennonite Student Fellowship of Cham-

paign-Urbana, Ill. Instrumental to the founding of the group have been Virgil J. Brenneman of Goshen (Mennonite Student Services Committee) and Alton Horst of Fisher, Ill.

Represented in the fellowship are at least four Mennonite groups: (Old) Mennonite, General Conference, Mennonite Brethren, and Evangelical Mennonite. Meetings are held approximately once a month in the homes of members of the group.

An executive committee composed of Keith Sprunger, Ronald Rock, Mrs. Harold Boyts, and Bob Massanari has been elected. Lester Zimmerman, Archie Kliever, and Mrs. John Ingold serve as a program committee. The group maintains a mailing list of about 35 addresses; average attendance is between 20 and 25. Meetings have featured speakers, discussions, and informal fellowship.

Goshen College

Faculty-Staff Activities

Professor Ernest E. Miller, President Emeritus of the college, has given several talks recently on the White House Conference on Aging which he attended. On Feb. 7 he spoke to the breakfast meeting of the Executive Club of United Fund Agencies in Elkhart. He spoke to a group of ministers at the Evangelical Reformed Church in Goshen on Feb. 8 and at the Plymouth Church on Feb. 23.

During the week of Feb. 6-11, Dean Carl Kreider interviewed applicants for scholarships from the Danforth Foundation, of which he is a member of the Advisory Council. This assignment took him to South Bend, Detroit, Cleveland, and Rochester, N.Y. From Feb. 27 to March 4 he interviewed students in Pittsburgh, Columbus, and Indianapolis.

Under a Visiting Lectureship in Anthropology, Dr. James Christensen of Wayne State University spoke at Goshen on Feb. 6 and 7. "Problems and Prospects of Democracy in Negro Africa" was the title of an open lecture he presented to a group of interested students, faculty, and townspeople. Dr. Christensen explained that in general the African nations are looking for a Messianic leader from the masses to rid them of their troubles.

Karl Massanari, Director of Teacher Education, served as the chairman of the National Council for Accreditation of Teacher Education Visiting Team at Hope College, Holland, Mich., Feb. 6-8. Earlier this year Massanari served as chairman of the NCATE Visiting Team at Clarke College, Dubuque, Iowa.

The employees of Goshen College were recognized as a four-year winner for contributions made to the Elkhart County United Fund at the annual United Fund Meeting in Elkhart recently. Recognition is given to the business or institution with 85 per cent of the employees contributing their fair share, which is equivalent to one hour's pay per month.

(Continued on page 243)



TEACHING THE WORD

Good Singing Requires Good Leadership

By J. P. DUERKSEN

Much has been said about the merits of the type of church music we have fostered and appreciated. Many words have been written and uttered in its defense. The genuine satisfaction that is to be derived from joining in the four-part singing of a congregation actually deserves even more comment, for the manner in which it brings the participant into an oneness with the rest of the people gathered is hard to describe adequately, even if one has often experienced it.

But the purpose of this article is not to further laud and advocate this. Nor is it to defend any particular type of practice. It is, rather, to call attention to the fact that the carrying on of the music worship of a group requires qualified leadership, and that in this area, just as in other areas, the church as a whole, and a congregation in particular, is responsible to encourage, call, and train people to assume it.

"But anybody can lead a song," someone is thinking as he reads this. And, indeed, until now, we have in general been taking this to be the case. In our casting about for avenues of involving everyone in service one way or another, the chorister job has been looked upon as one that anybody can do. "Pass it around; don't ask the same few people to do it all the time," we hear people say.

This attitude is taken because people think of the song leader chiefly as the "starter" of the singing. When he has announced the number, and started singing, and the congregation has joined in, his task is considered accomplished. To be sure, in a congregation where everyone really joins in and sings, the task is made very easy, even for the most inexperienced leader. But in many congregations, the prosaic participation and the uninspired (and uninspiring) singing can be traced very directly to this lack of leadership that has caused the singing to grow loathfully stale.

Yes, the song leader is more than a starter. The songs he leads are more than an activity—an item on the program that has to be gone through before we can go to the next item. The hymns can be a united and corporate expression of truth, of praise or prayer, or of a conviction, and they are this only if they are properly performed, and make the experience satisfying to those who are singing. The fact is, poor singing can do a great deal to kill the spirit of a meeting, and to hinder its effectiveness, rather than to boost it.

The leading of singing is more, too, than the spirited beating of time, and the frequent exhortation to sing softly here, or loudly there, more slowly at this point, and faster at another. This is not to say that song leaders should not beat time as they lead singing, or call attention to the things that make music a fit vehicle for the carrying on of the service. The song leader ought to lead with appropriate hand signals that all will understand, and that will be effective in bringing about the willing co-operation of the entire congregation. But this takes some careful training!

Effective song leaders need to know what songs have the most to offer in given situations. Songs are selected not only on the basis of familiarity, or of their "beauty," or even of the appropriateness of their text, but on the basis of the effective relationship of all three of these factors in bringing to proper focus the worship of the congregation. Someone has said that it is a sin to sing a song simply because we think it is pretty. This may be overdrawn, but it does call attention to a common but erroneous reason for singing certain songs. A song leader saddled with the responsibility for selecting songs for the congregation to sing needs to be well enough trained to have good judgment in all of these areas.

The leader of singing is as much a leader of worship as is the one who leads in prayer, or in the expounding of the Word. Because he works in a specialized field, he needs knowledge and skills that will qualify him for this task, just as the minister needs certain specialized knowledge and skills for his task.

This is not to say that there can't be more song leaders in a congregation than there are ministers, but it is to point out that it isn't a job for just anyone. In many congregations there are several people who have sufficient flare for singing to give fairly effective leadership, even though the responsibility is passed around a good deal. But even in such congregations, the lack of unity and of goals that such a situation is bound to bring about will sooner or later bring about an indifference to song that will cause the singing to degenerate. Indeed, it is the writer's conviction, based upon much observation, that the degenerate state of the singing in many of our congregations is due to failure to give thought to adequate leadership to the singing of the congregation. Now they are casting about, seeing what they can do to "improve" their

music. This improvement will be hard to make, but will be most surely and satisfactorily accomplished by the securing of good leadership for their singing.

Each congregation ought to be watching its young folks as they grow up, and looking for those who show both leadership ability and musical talent, just as it looks for its potential missionaries and ministers. It ought to see that their experiences with song are such that they will be challenged by the responsibility of leading it. The congregation ought to provide opportunities for in-service training here, just as it does for its Sunday-school teachers. Church Music secretaries of the various district conferences stand ready to offer their help. The General Conference Music Committee, in co-operation with the Commission for Christian Education, sponsors music weeks from time to time. Various church-sponsored campgrounds sponsor music camps. Our colleges and high schools offer well-organized music programs for people who show talent. Here they can get experience and training, and have opportunity to develop their skills.

It has been observed, and correctly so, that in a congregation carrying on the normally accepted responsibilities, about fifty per cent of its members need to assume special duties. Many of these, like teaching a class, supervising a Sunday school, and leading a boys' club, require special training, much of which can be given directly in connection with the assignment. So does song leading. Let's see that the budding song leaders have the opportunity of getting it.

Hesston, Kans.

Watching and Waiting

By THE LATE GABRIEL H. GOOD

Watching, waiting, day by day,
For Thy coming, Lord, I pray;
Oft I wonder when 'twill be
That my Lord will come for me.

I would not impatient be,
But I'm waiting, Lord, for Thee,
And I'm looking for Thee soon,
Evening, midnight, morn, or noon.

Oh, what pleasure that will be,
When the rapture I shall see,
And my precious Saviour meet,
And the blessed loved ones greet.

Though He tarry yet a while,
Let us serve Him with a smile,
Watching, waiting, till He come;
Then the joyful "going home."

No more watching, through our tears,
No more waiting for long years,
But from watching there'll be rest
And for waiting we'll be blest.



FAMILY CIRCLE

OMBA*

By BERTHA NITZSCHE

Births

During the last quarter of 1960 there were 415 births reported: 227 boys and 188 girls. One pair of twins—boys—was reported, and 90 first births. Four boys and four girls were received for adoption. Two families reported their fifteenth child or living child; two families reported their tenth child, and one reported the eleventh; two reported the ninth child, and nine families each reported the eighth child; while eight families reported the seventh child.

For the year there were 1,663 births reported, with the boys outnumbering the girls 900 to 763. There were 581 different family names, with Martin the highest—65; then Miller and Yoder, with 63 and 62 respectively; Stoltzfus and Hostetler were next in line. It was interesting to notice that 229 family names were reported in 1960 that were not reported at all in 1959, and 362 different family names were reported only once in 1960.

In 1959 there were 30 more girls than boys, while in 1960 there were 137 more boys than girls reported. Up to Dec. 1, 1960, there were births reported for every day except April 27, May 30, July 17, and Nov. 12. Children born on Sept. 13 will probably find the most Words of Cheer twins, with eleven reported for that day. Up to Dec. 1, there were 26 children reported who may find no twin, as only one birth was reported for 26 different days.

Girls' first names used for the year totaled 264, with 130 used only once. Second names totaled 118, with 62 used only once. Karen and Mary were again the most popular, appearing 27 and 22 times respectively, while Sandra and Linda tied with 17 each. Ann and Marie were the most popular second names.

More boys will respond to the name of James than any other name, as it was used 38 times, with John and David tying at 27. Lee was by far the most popular second name, with Ray, Lynn, and Jay next in line. There were 240 different names used for boys' first names, with 114 of them used only once.

In 1955, births were reported from 51 different states, provinces, and foreign countries. In 1960, 62 different geographical places were given as birthplaces.

States not represented are Nevada, Rhode Island, South Dakota, Utah, Wyoming, Washington, and Hawaii.

*Obituaries, marriages, births, anniversaries.

Marriages

During the fourth quarter, 197 marriages were reported, making a total of 653 for the year, reported by 341 different bishops and ministers. Three bishops, Henry Yantzi, Amos Horst, and Howard Z. Good, reported 15, 13, and 11 marriages respectively. Two reported nine each, two each reported eight, while 201 different bishops and ministers each reported one.

Of the 653 marriages reported for the year, 395 took place on Saturday, with 91 on Sunday. June, as usual, ranks highest as the most popular month for weddings, with 114 reported. June 18 and 25 ranked highest for having the most (18) in any one day.

During the year, 39 marriages were reported in which the bride and groom each claimed different denominations for their church home.

Most of the weddings for the last quarter took place in churches or chapels, with 27 either in the home or in the church parsonage; two did not give the place.

Anniversaries

During the last quarter nine fiftieth wedding anniversaries were reported, two fiftieth, one sixtieth, one sixty-fifth, and one sixty-seventh. For the year there were 46 fiftieth anniversaries, three fifty-fifth, five sixtieth, one sixty-third, one sixty-fifth, one sixty-seventh, and one sixty-ninth.

Deaths

During the last quarter, 152 deaths were reported—76 male and 76 female. Twelve persons—nine male and three female—were accidentally killed: one by drowning, one by burns, three in car accidents, two by tractor, one shot while hunting, and one was struck by a car while standing near her home.

For the quarter the death of two ministers, one deacon, one missionary, and the wife of one bishop was reported. For the year the death of two bishops, five ministers, and four deacons was reported.

For the year 715 deaths were reported—365 male and 350 female. The oldest person lived to be over 101 years old, and another lived almost 101 years.

FIVE-YEAR COMPARISON

Year	Births	Marriages	Deaths	Anniversaries
1956	1,790	696	539	32
1957	1,836	727	647	40
1958	1,816	695	601	50
1959	1,764	622	651	62
1960	1,663	653	715	58

BY STATES, PROVINCES, AND FOREIGN COUNTRIES

	Births 4th qr.	Marriages 4th qr.	Deaths 4th qr.
Not given	1	4	0
Alabama	2	7	0
Alaska	0	1	0
Alberta	6	21	3
Algeria	1	0	0
Arizona	2	4	0
Argentina	0	0	2
Arkansas	0	3	1
British Columbia	0	2	0
California	1	8	0
Colorado	7	24	11
Connecticut	1	0	0
Costa Rica	0	1	0
Cuba	1	2	0
Delaware	1	8	2
Dominica	1	4	0
Ethiopia	1	0	0
England	1	1	0
Florida	7	21	5
France	1	1	0
Germany	0	1	3
Georgia	0	1	0
Ghana	0	1	0
Honduras	0	1	0
Idaho	0	1	2
Illinois	12	61	4
Indiana	3	51	23
Iowa	16	67	4
Japan	0	0	0
Kansas	7	46	7
Kentucky	0	6	1
Louisiana	0	0	0
Luxembourg	0	5	0
Maine	0	5	0
Maryland	9	43	5
Massachusetts	0	0	1
Mexico	0	0	1
Michigan	18	53	6
Minnesota	3	10	4
Mississippi	1	2	0
Missouri	7	14	1
Montana	2	3	1
Nebraska	11	38	6
New Hampshire	2	2	0
New Jersey	2	2	0
New Mexico	1	3	1
New York	10	33	2
North Carolina	1	2	1
North Dakota	5	9	2
Novia Scotia	0	0	0
Ohio	45	200	31
Oklahoma	1	5	0
Ontario	15	87	15
Quebec	7	41	7
Pennsylvania	129	543	72
Puerto Rico	0	4	0
Saskatchewan	0	3	0
South Carolina	0	1	0
Somalia	0	0	1
South Dakota	0	0	1
Switzerland	0	1	0
Tennessee	0	1	0
Texas	0	1	0
Turkey	1	1	0
Utah	0	0	0
Vermont	1	2	0
Vietnam	0	125	0
Virginia	14	68	5
Washington, D.C.	0	2	0
West Virginia	3	0	1
Wisconsin	0	4	0

BY MONTHS FOR THE YEAR

	Births	Marriages	Deaths
No date	4	0	0
Before November, 1959	80	28	45
January, 1959	144	31	63
January, 1960	150	32	73
February	129	21	72
March	152	30	62
April	127	63	62
May	123	40	64
June	125	114	40
July	128	65	47
August	155	80	58
September	134	77	47
October	134	57	40
November	77	36	29
December	10	3	2

DEATHS BY AGES

	Last Quarter	Year
No age given	1	4
Stillborn	1	1
Under one year	6	36
1 to 9 years	1	14
10 to 19	4	10
20 to 29	2	14
30 to 39	4	15
40 to 49	6	39
50 to 59	11	40
60 to 69	22	97
70 to 79	43	188
80 to 89	44	208
90 to 99	7	47
100	1	2



TO BE NEAR TO GOD

Nearness to God at Midday

By J. MARK STAUFFER

Sunday, March 19

Read Neh. 8:1-3.

Who ever heard of a public reading of God's Word from morning until midday? What we are doing at midday is often a good commentary on how well we are achieving our idealism at sunrise. In this case, God's people were hungry for His Word; they were giving top priority to spiritual concerns; we need to do this today. To be near to God is a condition or situation—not an incident. He wants our attention, fidelity, and witness at midday and throughout the day.

Monday, March 20

Read Psalm 55:14-17.

"Evening, and morning, and at noon, will I pray. . . ." Suppose you lived on the east coast and your dearest earthly friend was on the west coast; suppose further that you could take a microphone from your pocket and talk with this friend at any time; how often would you talk together? This little illustration in no way equals the blessed privilege we enjoy in prayer. Paul commanded his congregation to "pray without ceasing." We might be more vulnerable to the wiles of Satan at noon than at another time; don't forget to pray.

Tuesday, March 21

Read Psalm 91:1-7.

This is one of the truly great, favorite psalms; we ought to read it often, especially at those times when we are discouraged. The psalmist's reference to the "destruction that wasteth at noonday" is a curiosity. How we ought to thank God continually for His providence and His loving care. Danger and destruction surround us today; relatively speaking, no part of the day is more safe than another. Highway and air travel, factory production, and building operations are often at their peak in the middle of the day; we need God at all times.

Wednesday, March 22

Read I Kings 18:27-30.

Certainly you are familiar with this challenging incident in the life of one of God's boldest prophets. At noon, Elijah mocked the Baal worshippers as they futilely persisted in calling on their idol god. Have you had days and experiences that seemed meaningless and unproductive? Have the heavens seemed sealed above you when you attempted to pray? Sometimes we feel independent and self-sufficient; we think we can go it alone. God may allow us to wan-

der in our own maze. Let us stay near to God and avoid the maze.

Thursday, March 23

Read Isa. 59:1, 2, 9, 10.

When Isaiah was describing his people in the words, "we stumble at noon day as in the night," he was also describing multitudes in our day. Permit me to lay on your heart the concern for the many weary men and women in our world who have no real satisfying goal in life. They grope, they stumble, they are spiritually desolate. These neighbors of ours need to be pointed to Christ; He is the full answer to their deep need. Are you willing to recommend your Saviour to those who stumble?

Friday, March 24

Read Psalm 37:1-11.

"He will bring forth your vindication as the light, and your right as the noonday" (verse 6, RSV). This is just another way of saying that if we commit ourselves to God, everything will turn out all right—will be as clear as noonday. All of us suffer injustices, real or otherwise; they are common to man. But as Christians, we ought not defend ourselves; God is our defender. Actually, we have no personal rights; we are the Lord's property. God's children fret not; they trust, delight, commit, and rest.

Saturday, March 25

Read Acts 26:9-15.

God stopped Saul of Tarsus on the Damascus road at midday. It was a surprise encounter and one that the converted Paul could never forget. Not counting the incident of the stoning of Stephen, this was the first time in Saul's life that he got near to God. God speaks to men at any time of the day or night. He may be calling you and me right now to a new or greater commitment. Will we respond when He calls? Will we enter the more abundant life?

Sunday School Lesson for March 26

Jesus Gives His Life

John 19

The teacher who really teaches this lesson will lead his pupils to a deeper understanding and a new appreciation of the great event of Calvary. Even though it almost passes understanding, yet the common knowledge of the facts must not keep the mind from a new view of the event. The teacher must see Jesus on the cross anew so that the pupils may get a new inspiration.

At the scene of the crucifixion. Jesus came to the place of His death physically exhausted. He had suffered every indignity. Judas, one of His own, betrayed Him to the crowd. He was arrested and bound like a criminal. His disciples forsook Him. Peter denied Him. His enemies slapped Him and spit upon Him. Others buffeted and derided Him. Pilate, who said there was no fault in Him, had ordered the brutal scourging.

Jesus was placed in the midst of sinners to shame Him. But this was just where He loved to be. He was surrounded by sinners. Recall how He prayed for them. He was dying for sinners. Even on the cross He could save those who were willing.

See the people about the cross. The Jewish leaders may have looked gleeful. But even in this moment of seeming victory they gumbled for His seamless robe. A vulgar crowd looked on with rejection, derision, and mockery on their faces and in their

voices. A very few friends stood by observing His great suffering with pained hearts. Why this had happened they could not understand.

At the top of Christ's cross where all could see was the inscription, "Jesus of Nazareth, the King of the Jews." Moreover, it was written in three languages so that all could read. Out of his hatred for the Jews Pilate was telling this to the Jews, the people of religion; to the Romans, the people of political and military power; and to the Greeks, the men of culture and learning. Truly Christ's death was for all peoples of the civilized world. Jesus really was and is a King. Even on Calvary He played the part of a King.

Recall all the expressions of love that Jesus uttered while on the cross. As ever, love flowed freely from His heart and lips.

What did Jesus do on the cross? The figure of the shepherd giving his life for the sheep helps one understand what was taking place. How did a shepherd give his life for his sheep? The sacrifice of a lamb is another figure to study. Jesus was the Lamb of God, offered once for all for the sins of men. For what purpose was the lamb offered in the sacrifices of the temple?

Our lesson title says, "Jesus Gives His Life." Didn't the wicked men take it from (Continued on page 243)

Missions

YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

The Mennonite Church in West Africa

By S. Jay Hostetler

West Africa is a loose term designating the countries along the southern coast of the big bulge of Africa. The Mennonite Church has work in two of these countries, Nigeria and Ghana. Work in both has been established within the last five years and in unusual ways.

Nigeria

Work in Nigeria began in November, 1958. One of the many "nativist" independent churches in West Africa wrote to Paul Peachey asking for affiliation with the Mennonite Church. This particular church, in the province of Uyo (formerly Calabar, of Mary Slessor fame), Eastern Region, almost in the southeastern corner of Nigeria, apparently got Bro. Peachey's name through the Way of Life Mennonite broadcast.

Bro. Peachey sent the correspondence to me since I was the only representative of our church within range. In due course my wife and I visited the group. We found an organized independent church of "sixty missions," with definite organization, officers, and regular procedures. The church was one of a number of groups formed in the course of years from various elements—liturgical and Pentecostal, Roman Catholic and Protestant, and converts from paganism. Many such groups have been forming and regrouping since the 1920's. Several others have also asked for affiliation with our church besides this original one.

We found these people in need of congregational leadership. They asked for spiritual teaching, help in education, and medical facilities. They have a handful of leaders, but there is need for more, and for better spiritual nurture of local churches.

We continued making visits to this field for a year and then received them into the fellowship of our church. In November, 1959, Edwin and Irene Weaver arrived to become resident missionaries. They have been conducting teaching conferences with church leaders, taking steps to meet the great need. The church has been officially registered with the Nigerian government as the Mennonite Church.

Progress has also been made in the medical field. By November, 1960, John Grasse, M.D., and his family, and Cyril Gingerich and his wife had arrived to operate a hospital in Abiriba, about 90 miles north of the Uyo area. This hospital was originally built by the Scottish Mission, but the second World War disrupted its

operation. The local community then took it over but was unable to arrange for its operation. Now the Mennonite Church has been asked to operate it. It is already in full operation, with official dedication services being planned for some time in May.

The work in Nigeria is largely a work of Christian nurture. A large proportion of the people are nominally Christian. However, in nearby areas live many unevangelized people. The Abiriba hospital is near such people.

Ghana

The mission in Ghana was started in 1956 by T. George Thompson. He, a Ghanaian, became acquainted with Mennonite workers on a trip to Europe in 1955. He asked to be received into the Mennonite Church, and then he was permitted to engage in mission work in his native country. In the course of time, visits were made to Bro. Thompson and his work by Norman Derstine and Lewis S. Martin of Virginia, and by Quintus Leatherman of London, England, and John H. Mosemann, president of the General Board. The Board, after considering various factors, concluded it would be wise to send missionaries to Ghana. Accordingly, early in 1957 Erma Grove, Ruby Hostetler, and S. Jay and Ida Hostetler were appointed and proceeded to the field. J. D. Graber, general secretary of the Board, also visited the field at the same time to help organize the program.

Bro. Thompson had advertised the Mennonite Hour Bible correspondence lessons

This article attempts to give a brief history of the work in West Africa. For more information on the work in Nigeria, see "Visit to Nigeria," by Elizabeth Showalter; "Facts on Nigeria"; and other articles, all of which appeared in the Jan. 10, 1961, GOSPEL HERALD. For more information on the work in Ghana, read "Visit to Ghana," by Elizabeth Showalter, in this issue.

and had received so many applications that he was unable to process them alone. This prompted him to request missionary help and became the first major task of the missionaries.

The scope of this outreach grew rapidly. Most of the students were Christians, naturally, because few non-Christians can read and write. The lessons, aimed to be strictly Biblical and not denominational in emphasis, met a great need among the West Africa Christians for Scriptural knowledge and commitment to Christ. According to testimonies from the students, the study courses have been instrumental in meeting this need satisfactorily.

The second major effort in the work in Ghana lies in village schools and churches. Up to this time the procedure in this work has been to respond to calls from the villagers themselves for work in their communities. When such a call comes, the first step is to investigate the situation to determine whether any other church is working in the village and whether additional work would be in order. If the way seems clear, villagers erect a suitable building. Then we provide a worker to teach in the school and to conduct church services. Currently we are working on this basis in nine villages.

A third area of work is medical. Carson and Ellen Moyer arrived on the field in 1959. Mrs. Moyer is a medical doctor. Steps are now being taken to set up a dispensary and maternity clinic about 45 miles north of Accra, the capital city.

Up to this time Accra has been the center where missionaries live and from where the work is carried on. The response to the Gospel is good in Ghana. There are about 90 baptized members of the Mennonite Church, and many more are under instruction.

Visit to Ghana

By ELIZABETH SHOWALTER

Spinning along the macadam road in a station wagon I had a hard time realizing I was not in the United States. The cutover land and low hills could have been made to fit somewhere with a little thought—but not the occasional palms and the tall white-trunked kapok trees dotting the landscape.

In the back of the station wagon was an array of tall red plastic water cans, a supply of United States surplus powdered milk, and some pastel-colored plastic buckets in which to mix the milk and water. Carson Moyer is the responsible

agent to whom the distribution of milk to five villages falls.

As we rode along, he explained that this project had been started by Erma Grove, now on furlough. "She put a lot into this work," he said. Besides distributing milk she taught Bible in the school and instructed women in the Christian life and in simple home economics.

In a sprawling village, bisected by the road, we stopped to pick up Catechist Thompson and Kofi, a young man smartly clad in shirt and shorts and plastic sandals.



Carson Moyer and Emmanuel Amassife distribute milk after the service. It is consumed on the spot.



Education can be pleasant under the dappled shade of a tree at Sapeiman. Writing is done on slates in this case.

These and Emmanuel Amassife, the office assistant at Accra headquarters, would be our interpreters.

At the village of Sapeiman we drove off the main highway a short distance, up a shady ribbon of red soil road, and in and out between houses where the business of living was going on in a natural exhibit for the visitor. Just beyond the mud-walled shelter which is the two-room primary school, we stopped under the shade of a tree between houses. I went straight to visit and photograph the school, including its outdoor classroom.

When I returned, the women and children had begun to congregate. Children under four and nursing mothers, primarily, are given the milk. But first they listen to the Gospel. Little tots set their tin can drinking cups on the ground and balanced themselves on tiny seats. Mothers sat on the ground. Bigger brothers and sisters hovered about. One child sat nearby cracking palm nuts.

Carson announced a "special today": the lady from America would tell the story. So I told the story of the woman who touched the hem of Jesus' garment with all the simplicity of English and use of gestures that I had accumulated in six earlier months in Africa. Bro. Thompson interpreted. He also led the singing of choruses, nimbly inserting the rapidly repeated words of the next stanza as the group was finishing the preceding one. The singing was disappointing, for having learned the songs by heavy rote, they sing more like a dragging American congregation than in the traditional African way.

"We need a musician here," Carson concedes, "one who could capture the African's love for music and rhythm and convert it to Christian purposes."

The lesson leaflets in the Ga language which Carson distributed to the adults brought gleams of joy to tiny faces as well. The bright picture would no doubt be claimed by the children eventually. The milk, which he distributed, was of course consumed on the spot.

We moved on to the village of Opa, a mile away. When we reached the railroad, we parked under the trees. A number of men and women had brought bundles of firewood there to await trucks. Seeing us, they set off for the village. Among the last to arrive was a graceful young woman who had come with a wee baby on her back and a bundle of wood on her head. She placed the wood expertly alongside a stack already there.

One large woman there caught my eye at once as an outstanding person. When we reached the village, she was sweeping the space where the meeting would be held and sending children on errands with some sort of authority. Her expressive face and ready laugh were noticeable throughout the proceedings. I took her picture with a grandchild astride her hip. A flurry of talk followed which included even the chief. I was a bit alarmed. Had I made someone jealous by singling out Naadjele for the honor of being photographed alone? Then the chief said, "They want to know how you tie your head scarf."

At this village the catchist interpreted into Ga, and Kofi interpreted into Ewe, while Emmanuel, whose native language is Ewe, listened. The plan is that Kofi shall become the regular interpreter. There was only one Ewe, listener, but the hope is that the news will get around, for in this village many men also collected to join in the service. There is a church in Opa and the mission is encouraging the two villages of

Opa and Sapeiman to build together a better school, which can serve both.

Carson had been warned that there would be few for services at the next village. Much was going on there. In the shade of a house a woman was cutting up chickens with a child "holding," just as we did when Mother cut up chickens. In the center of the village was a circular enclosure of bamboo three or four feet in diameter. The stones inside were sprinkled with blood—the blood of the chickens. Nearby a man tended the fire under a large pot which awaited the victims. This seemed strange, for cooking in Africa is



Emmanuel Amassife and some small children who appreciate the milk.

distinctly woman's work. The men with us explained.

A father and a son in the village had quarreled. The father was stricken with tuberculosis. He could not get well until the quarrel was ended and the malice atoned for. So the chickens were sacrificed, the son cooked them, and the villagers and visiting relatives were preparing to participate in the rites that would make this wrong thing right again. The catechist whispered to me, "This helps them understand when we tell them Jesus died for a sacrifice. They can understand that."

Although the man went on cooking and directing the conduct of the many toddlers, and some old women went on preparing cassava, we were pleased with the size of the assembly. A number of people are under instruction here who will soon be baptized. During the singing a tiny child beat the bottom of a pan with his chubby palms until interrupted by the overseer of the feast. A row of children stood in front of the catechist singing earnestly. One small girl beat out the rhythm, first with one hand and then the other.

Six villages now have distribution of milk once a week, with religious services. Milk has now been provided to a head teacher who will distribute it in two villages about forty miles away. Five of these villages have churches; three have schools, one of which is a middle school.

I was fortunate to visit these villages and others in Ghana, to read some of the letters received by the correspondence department, and to meet with twelve teachers to work out Bible lessons. Most of you will not have this privilege in person. Nevertheless I could never forget that it is really you who make this work possible, and beyond that it is your prayers that give it spiritual support.

Scottdale, Pa.

Here Are the Plans!

Nestled in a rustic setting not far from the artery of traffic that flows east and west on the Pennsylvania Turnpike is a campground dedicated to the spiritual interest of our church. And one of the basic concerns of each Christian and church community should be missions.

Laurelville Campground Association and the Mennonite Board of Missions and Charities have their plans laid for another profitable Missionary Bible Conference to convene Aug. 12 through 19. The furloughed missionaries and others under appointment will meet again this year for counsel and discussion under J. D. Graber's leadership. The main sessions of the conference will be announced later. We take this opportunity to introduce our conference guest speaker, Robert Finley, the intercollegiate athlete

who became a foreign missionary. He made two trips around the world and preached the Gospel in 24 different countries.

Revival in Korea

Before reaching his thirtieth birthday he had traveled a million miles and preached "face to face" to 10 million people. The largest gatherings to which he has spoken were in Korea where he was one of the chief speakers of the great evangelical revival which swept South Korea as Red tanks assembled in the North.

Speaking an average of five times a day, Dr. Finley traveled throughout South Korea, presenting the claims of Christ to entire student bodies of the public high schools and colleges. He joined the heroic Korean Christians as each morning they crowded every church for daybreak prayer meetings.

Into the Danger Zones

In China, Japan, Formosa, India, and the Philippines he conducted evangelistic campaigns in churches and on college campuses. He worked primarily with native Christians and assisted in the establishment of indigenous groups of Christian students on na-



Bob Finley, president of International Students, Inc., and missionary to the Orient, will be guest speaker at Missionary Bible Conference at Laurelville Mennonite Camp, Aug. 12-19.

tional university campuses throughout the Orient. He spent almost four years in Europe and Asia and from a dangerously close position witnessed almost every major international crisis of the postwar period. He was in Europe when the Russians blockaded Berlin, in Greece at the height of the communist revolution, in Palestine during the Arab-Israeli conflict, in India during Hindu-Muslim riots, in China as the Reds stormed across the Yangtze, and in Korea as communist troops marched on the 38th Parallel.

Now in America

Now, back from the mission fields of East Asia, Bob Finley is once again in North America calling the churches to renewed consecration through the inspired example of triumphant Christians in Korea and the other countries of East Asia.

Dr. Finley is president of International Students, Inc. With headquarters in Washington, D.C., this organization is seeking to introduce to Christianity the 150,000 overseas students who come to America from 134 foreign countries. Enrolled in

(Continued on page 244)

Missions Today Moved to Missions

By J. D. GRABER

Do we need sensational mission field reports in order to keep people interested in missions? Under the pressure of present-day publicity and advertising for hundreds of causes and thousands of articles for sale, mission publicity faces a problem. Shall we stoop to sensationalism to make our voice heard? Shall we use modern advertising techniques? What about "hidden persuaders?"

Mission work is not sensational. Somehow many people think it is and they seem to want it that way. Of course following Christ seriously is always an adventure. But this is the same whether at home or abroad. The widow giving "all her living" and the missionary "fleeing from angry savages" are essentially parts of the same adventure of following Christ. Have you had a thrilling experience recently in Christian obedience?

What is it that makes us feel like giving to missions? Do we have to hear a "tear-jerking" story? Are our spiritual senses so jaded that only a spectacular story will stir them? Do missionaries have to prove by figures and statistics that their program is a success? Christianity is definitely not a "success cult." But in our insistence that we are interested only in a program that produces results we prostitute the Christian cause to the commercial level. Under this pressure missionaries are tempted to be dishonest.

Sensational and highly dramatized missionary publicity is probably not entirely honest. Much of this type of promotion comes across all our desks. The mails are flooded with it. Don't be taken in by it. Furthermore, this kind of publicity may be harmful to the cause. There will likely be good short-term results because there are still too many immature Christians who respond to appeals on this level. But finally it leaves the spiritual senses more dulled than ever. It also unduly alerts and arouses the opposition.

What moves me to mission? If I am a mature Christian, I will be moved by the love of Christ. Doing His will; glorifying His name; living in full obedience to Him; going to the ends of the earth with the Gospel; giving my all to Him—these will be the obvious, not the hidden, persuaders. I will thank God when I hear that a soul has been saved. I will pray that His church may be built. I will long for the coming of the kingdom.

The love of Christ on Calvary constrains us. Is this not enough?

(Other aspects of mission publicity and promotion will be discussed next week.

Elkhart, Ind.



MISSION NEWS

Foreign Missions

The Oregon State Mennonite Youth Fellowship has undertaken to supply funds for medical projects in Satharwa, Nepal, and Dharmtari, India. They have a goal of over \$2,000 to be gathered by November, 1961.

Satharwa, Bihar, India—At present the walls of the building which will be used for a temporary home for the Dr. Mark Kniss family and Cecil Buschert, builder from Canada, are completed, and the foundations of another similar house to be used as a dispensary have been laid.

Because of this progress, interest in the clinic has increased. Dr. Kniss spends one day fortnightly at the building site holding a clinic. Patients have increased from four to thirty. This clinic has pointed to a need for a hospital, as four to six patients must be referred to a hospital on each visit.

A spiritual ministry has also been started by two evangelists living in the area. Two or three Hindu men of the nearby village attend evening Bible study and prayer services, in spite of cold, dark winter nights.

Salunga, Pa.—Vernon Lee Sauder, five-year-old son of James and Rhoda Sauder, passed away on Feb. 20 of complications following chicken pox. The Sauders had been under appointment for missionary service in Vietnam, but were unable to obtain visas.

Joliette, Quebec—Tilman Martins report spending a day visiting some distant radio inquirers. Two of the five homes were Roman Catholic. Both expressed great interest in the program, *Paroles de Vie*.

One said that her husband wakes her each Sunday morning when he goes to High Mass so that she can listen to the program. When he returns, they compare what they have heard. She said the program means much to her; if she misses the program, her week does not go well.

Incidentally she did not seem to realize it is not a Roman Catholic program. The Martins encouraged her to read and believe the Word of God.

Algiers, Algeria—Robert Stetter writes, "If there is something of note in our experience of these recent months, it is the continuing evidence of the hand of the Lord in the circumstances around us. . . . Even in the midst of the unrest, I am quite free with a number of the men of the neighborhood and I feel myself drawn to begin some sort of work which will permit me to teach them to know Jesus Christ."

Campinas, S.P., Brazil—The mission council met recently to discuss budget, plans for the Cecil Ashley's trip to Uruguay and Argentina, and the placement of missionaries.

Montevideo, Uruguay—A local mission board, "Junta de Evangelización," composed of German-speaking Mennonite people representing the General Conference

Mennonites and a few Old Mennonite missionaries, has been formed here. This is the first step in making local churches and brethren feel more responsible. In this combined effort the board has purposed to evangelize and establish the Spanish-speaking Mennonite Church.

Araguacema, Brazil—Harold and Elsie Berk and family arrived in December to begin the Missionary Aviation Fellowship program here. They are living at the airport in the building abandoned since the commercial line stopped service a year ago. They have started building a hangar and expected the arrival of a new plane last month. Missionaries will be able to travel to Morro de Mato in about 40 minutes, while by mule it takes two days. Mules will still be used to visit nearby ranches and villages with no airstrips.

Ten non-Christian ladies and two men attended a recent meeting here, which Janet Gardner, a missionary nurse from Scotland, Isabella Blough, and Awilda Rohrer conducted. One of the men accepted Christ.

Ether Reesor, Mildred Eichelberger, and Geraldo Baldwino were in Morro de Mato during January.

Trenque Lauquen, Argentina—Voluntary teaching activity is carried on by the Mennonite Church here, a congregation of about 90 members. Pastor Ernesto Suarez reports, "We have had good success with

this Academy. During 1960, 45 pupils attended from about 30 families, most of them not formerly connected with our congregation."

The Academy is named after William C. Morris, who had a firm conviction that the local churches should initiate projects of a "social" character, thus attempting to enter into direct contact with persons by other means than preaching of the Gospel. For these reasons free courses in elementary English are offered to children of fourth, fifth, and sixth grades.

Obihiro, Hokkaido—The Sapporo American School Board is moving in the direction of a home for boarding students rather than a dormitory plan. According to Charles Shenk, missionary to Hokkaido, the Mennonites are expressing a readiness to co-operate in such a project.

Arletta Selzer teaches in this school, which missionary children attend.

Rixensart, Belgium—From the January issue of the monthly journal of the Rixensart congregation comes the report that three were baptized into church fellowship Dec. 18. The congregation has planned for special Bible lecture series March 14-16 and April 23-30. The group has also planned for a "colportage camp" March 27-31.

San Jose, Costa Rica—Earl Schwartzentrubers, who are in language study here, tell of the noisy Catholic celebration the weekend of Feb. 12 in honor of the "Immaculate Conception of the Most Holy Virgin." Noises of super cannon blasts and all kinds of firecrackers, the blare of loudspeakers, and soccer games seemed to "smack of emptiness and irreverence to

Argentine Report

By Mario Snyder

Secretary for Evangelism R. Perrugorria reported a need to start work in Bahia Blanca and Patagonia at the annual conference, held at Trenque Lauquen, Jan. 17, 18. Bahia Blanca, a city, and the Patagonia region will develop rapidly, he estimated, since oil fields have been discovered and industry is starting. An extension committee, with brethren Perrugorria, Darino, and Lawrence Brunk, will help the conference's Junta Directiva work in this area.

Twelve families attended the family retreat Jan. 24-29, held after the conference. Paul and Alta Erb were speakers. From Jan. 30 to Feb. 7, 36 intermediates attended a junior-high-school retreat. Four pastors and their wives and four additional single counselors served at this retreat. Raul Garcia directed the following week the youth retreat, which 45 attended.

Of greatest interest was the youth retreat. Most of the young people attending were new in the sense that they didn't come from church families or they hadn't attended in past years. Some had recently been converted. These young people voted to start a "T. K. Hershey Missionary Fund," to support an Argentine worker.

In other developments, a Montevideo Seminary student, Enrique Petkau from Paraguay, will be helping Mario Snyder in Villa Adelina for a month before returning to school. A member of the Bragado Church has volunteered with his son, who plays the accordion, to help with street meetings at any time. By the middle of March it is hoped outreach can also be accomplished through a kindergarten, which will be started by then.

The Federation of Churches held a congress in Buenos Aires March 7-10 in the form of a seminar on evangelism. This is in preparation for the big congress in Lima, Peru, in July. Lawrence Brunk, Agustín Darino, and Mario Snyder are delegates to the congress in Buenos Aires.

Pray for workers here who take the Gospel to homes and distribute tracts and Bibles in the market place. Pray also for workers who have met people through the distribution of free religious calendars. Working in a residential town is slow because it requires time for townspeople to learn to know a new family and for the new family to gain their confidence.

us, but it sure attracts a crowd of people here."

Home Missions

Chicago, Ill.—The Englewood Nonnitate Sunday School exceeded its attendance goal of 100 on Feb. 19 when 102 persons attended. The Mennonite Community Chapel, also of Chicago, has also been making good records. Ninety-five were present in Sunday school Feb. 12. At the Chapel 70 were present in released-time Bible classes Wednesday, Feb. 15.

Bronx, N.Y.—A special fellowship meal was served to visitors and friends at the Mennonite House of Friendship Feb. 19 after the morning service.

Saginaw, Mich.—Marvin Sweigart was installed at Ninth Street Mennonite Church Feb. 19. Nelson Kauffman, Secretary for Home Missions and Evangelism of the General Board, preached the sermon and was in charge of the installation. Le Roy Bechler, former pastor, had accepted a call to serve the church in Los Angeles, Calif.

On Feb. 12 the congregation at East Side Mennonite Church, Saginaw, held a special anniversary service to commemorate the beginning of work here Feb. 12, 1955. Abe Sabbah, of Nigeria, preached the morning and evening messages.

South Bend, Ind.—Nine confessed Christ during January at Hope Rescue Mission. A total of 2,093 persons attended 48 meetings. Meals numbering 2,689 were served.

Chinle, Ariz.—Naswood Burbank was ordained to the ministry Feb. 19. Melvin Ruth from Phoenix, Ariz., conducted the ordination service. A fellowship dinner was shared by all present following the service. Bro. Burbank will help Stanley Weaver in Black Mountain Mission responsibilities.

St. Anne, Ill.—One person was converted in January, and four received on confession of faith at Rehoboth Mennonite Church. In February five more were converted.

Leadership training classes were held Sunday and Tuesday evenings during February. Bro. Henderson and Sister Lehman were leaders, with various teachers chairing discussions.

Four youth reconsecrated their lives after special services on Youth Sunday, Feb. 12. Samuel Cleore, South American student at Olivet, was guest speaker at Rehoboth on Spring Missionary Day, March 12. On that same day, members of Rehoboth led the morning and evening services at Arthur, Ill.

St. Louis, Mo.—On Saturday, March 4, a team of young people and their pastor from Garden City, Mo., helped young people from the Bethesda Mennonite Church here to distribute literature.

A Gospel team from Hesston College was present here the weekend of Feb. 26 and presented the morning service on Sunday.

Chicago, Ill.—Ellis Croyle, pastor of Maple Grove Mennonite Church, Topeka, Ind., spoke at Mennonite Community Chapel on Feb. 26.

A team of twelve students of the Goshen College YPCA gave a day of service to

Englewood Mennonite Church, Feb. 25, cleaning walls and ceilings. In the evening they met with Chicagoland Youth for Christ. Sunday morning they furnished special music for the worship service.

Premont, Texas—Seven first-time decisions were made at evangelistic services which Victor Ovando conducted here Feb. 5-10. Approximately 55-70 attended each night. Two others had accepted the Lord as their personal Saviour shortly before the meetings.

District Mission Boards

South Central—Brethren Nelson Kauffman, Urie Bender, and J. W. Shank visited Reynosa, Mexico, Feb. 17 to investigate possibilities of extension work. They found that evangelicals have hurt themselves by conflict and jealousy among themselves and by antagonism against the Roman Catholic Church in the past. They also found suffering because no organized, private or public, relief organizations exist here.

Ontario—Simeon Hurst, missionaries to Africa on furlough, will conduct a Bible conference at Elmira, Ont., Mennonite Church March 30 to April 2.

I-W Services

Saginaw, Mich.—Paul Bixler, who is serving his I-W term with Good Will Industries, Flint, Mich., brought the morning message to the East Side Mennonite Church on Feb. 5.

Elkhart, Ind.—Although Canadians are not faced with draft laws, a number of items among the pre-draft mailing will be sent to Canadian youth. John R. Martin, Director of I-W Services, is presently working with the Alberta-Saskatchewan Conference, acquiring all the names of youth from the ages 16 to 24, and deciding which pamphlets should be sent. Included will be articles related to our peace position and service opportunities. The Ontario Conference will also be mailing items to their youth. However, these will be sent from a Canada office, whereas the Alberta-Saskatchewan mailing will originate from Elkhart.

Cottage City, Md.—I-W's and Voluntary Service workers in this area join with the Cottage City Youth Fellowship for service projects and social activities. They distribute tracts and follow up contacts. Monthly

services are held at a home for the aged in the District of Columbia. Home socials and ice-skating parties have comprised most of the social activities.

Portland, Maine—I-W Wayne Miller reports that the I-W's in this city continue to work together as a unit. Sunday worship services are held in various homes since no unit home is available. Through socials and service projects, the I-W unit feels the power of working together.

Voluntary Services

Mathis, Texas—The termination date of the VS witness in Mathis has been set for July 1 of this year. Begun nine years ago in co-operation with a small struggling group of believers, the unit has witnessed the constant growth of the Mathis Mennonite Church. At the present time the church is capable of assuming the responsibility formerly held by unit members. The new location of the unit is still pending. High on the list is Robstown, which is approximately 20 miles south of Mathis.

The VS witness in southern Texas, in addition to its significant part in the growth of the Mathis church, has permeated into other communities. Delores and Mardella Bohn, Manson, Iowa, are presently teaching kindergarten at Alice, Texas. Former VS-ers are working at Alice and also at Corpus Christi. VS-ers will also be assisting with work in Premont.

Phoenix, Ariz.—Spanish and Navaho teenage girls had fun as they learned much about nutrition in a recent club project which culminated in a dinner which they planned, prepared, and served in the unit home. The study on nutrition consisted of making food posters of the "basic four," planning menus, getting help from films, and studying their own nutritional lacks. The girls discovered that a diet of beans and tortillas or fry bread, pop, and sometimes meat is not a good balanced diet.

Iowa City, Iowa—Don McCammon, Assistant Director of VS, Elkhart, Ind., was scheduled to speak at the Iowa City Mennonite Church on Feb. 21, at the midweek service. He was in southeast Iowa in the interests of VS.

St. Anne, Ill.—When the kindergarten children, taught by Edith Zehr, discovered that their classmate's home burned to the ground during kindergarten, they all de-

Even the White Man

they prayed for her recovery and the welfare of her family, the Spirit's presence seemed very near.

Shortly after that, during a camp business meeting, the Navahos spread a blanket on the ground and, true to custom, walked slowly to the blanket one by one and threw coins and bills into it. This money was for the needy family. As the VS-ers contributed also, the camp boss, Fred Blue Eyes, gave a little speech of appreciation in English and then said in Navaho that "even the white men are helping us."

cided to share with Teddy. A few brought money. Many wanted to bring much more than their families could afford. One little boy brought his best shirt and was happy when Teddy wore it to school. A girl brought all the coins in her savings bank. They brought so much that some money was left over. This was used to pay Teddy's tuition for another month of school. If someone had not shared, he could not have continued in kindergarten since his mother lost all her possessions and his father is a mental patient.

La Junta, Colo.—During a recent family night, the VS-ers here painted blocks to be used as toys by Sunday-school children. Each week the unit reserves one night for group activities and Bible study.

Albuquerque, N. Mex.—The Rehabilitation Center in this southwestern city continues to welcome VS assistance when the volunteers have "off" from their regular responsibilities at Presbyterian Medical Center. Every Monday, Wednesday, and Friday VS-ers entertain crippled children who await treatment. Recently, the entire unit spent a busy evening assisting Mrs. Richards, a director in the Center. The work consisted of cleaning the children's toy room and "junk room," typing, and repairing toys that had been broken.

St. Anne, Ill.—The Science Ridge Menonite Church, Sterling, Ill., is donating a chain saw to the Camp Rehoboth VS unit. One of the congregation's members, Vernon Long, is a VS-er at this location. The chain saw will be used in clearing fire trails and improving the camp site. By contributing funds, the Illinois church can be identified with its own members in service.

Kansas City, Kans.—Adults from the community surrounding the Kansas City Menonite Fellowship on Holmes are invited each week to the VS unit crafts room for handicraft activities. The crafts room is designed for boys' and girls' clubs, which meet daily. Pastor Roman Stutzman and the VS-ers feel that this activity can be a significant community builder and a source of Christian fellowship.

Calling Lake, Alta.—Because the ground is frozen, VS-ers from the main VS headquarters at Calling Lake have been able to travel overland to other isolated communities where VS-ers are living. Recently overland trips to Sandy Lake facilitated the transporting of clothing and other supplies needed by the people and the school where VS-ers Paul and Suzanne Landis, Harrisonburg, Va., are stationed.

Overseas Services

Saigon, Vietnam.—The status of MCC work in Vietnam has recently been reported by Pax man Donald Voth of Inola, Okla. He says, "Several significant things have happened since September and our work has been affected considerably. The attempted coup d'état of Nov. 11 is probably the most well-known, but in terms of the work it is least important. The visit of MCC Chairman C. N. Hostetter, Jr., at the end of November was welcomed and important.

"Other things affecting us are the general deterioration of security in all parts of the

country, increased misuse of relief supplies, and serious floods again in all parts of Central Vietnam. It will be necessary in the future to have an MCC representative present at most distributions if possible which will be difficult for only two of us to carry out." (The material aid program is carried on entirely by Don and Nguyen Van Ninh from Saigon.)

Besides Don, five other MCC workers are now in Vietnam. A hospital project at Nha-Trang, a co-operative venture between the National Evangelical Church of Vietnam and MCC, has been hindered by security problems and lack of funds. While waiting for construction of the hospital building, Dr. J. B. Dick, Steinbach, Man., and Elnora Weaver, R.N., Gulliver, Mich., are seeing patients on an outpatient basis, using a small building on the hospital grounds as a clinic. They are also operating a mobile clinic program but have been limited by travel restrictions. The general treatment clinic at Banmethuot is now operated entirely by the Christian and Missionary Alliance but is still receiving assistance from MCC through the services of Elfrieda Neufeld, R.N., Hepburn, Sask., and Pax man Leland Good, Fisher, Ill.

WMSA

Akron, Pa.—Due to an oversight, the deadline date was omitted on the first printing of the MCC Christmas Bundle folders, which many WMSA and GMSA groups received. This date is July 1, as in other years.

Lansdale, Pa.—Careful planning and good publicity bore fruit at the World Day of Prayer service sponsored by the Plains Church WMSA. An overflow crowd of women and girls representing all the surrounding churches braved the weather to join

their sisters around the world in prayer. Irene Bishop, long-term MCC relief worker in Austria, spoke to the women upstairs and also to the GMSA meeting in the basement. An offering of more than \$700 was received. When the ladies were ready to go home, they found that a pea-soup fog had fallen during the meeting, further complicating their parking and driving problem which was bad already from the huge snow banks everywhere. Thoughtful husbands soon appeared from all directions and took the situation in hand, directing the traffic safely toward home.

Broadcasting

Denver, Colo.—Spanish broadcast, Luz y Verdad, began on Station KFSC, a 1,000-watt station, at 8:00 a.m., 1220 on the dial. About 90 per cent of KFSC's broadcast time is devoted to Spanish programs. This new release was requested to help build a new church among the Spanish-speaking people of Denver. John Ventura, formerly of Chicago, is in charge of the work.

Philippines—Far East Broadcasting Company of here is now releasing *The Way to Life* on three additional frequencies at no additional cost. A total of seven frequencies now broadcast *The Way to Life* with target audiences being the Philippines and India. Other sections of Asia are also able to hear the broadcast including parts of China. Mr. and Mrs. Rod Youngquist are handling the mail coming from listeners in this area. The Youngquists began working with FEBC last summer.

Harrisonburg, Va.—A Hussite descendant from Richmond, Va., wrote an interesting letter requesting information on the Menonites: "I'm a descendant of the Hussites, and a strong believer in Jesus, as was the faithful follower, John Huss. Do not belong to any denomination or earthly assembly, since there is not a church or the faith of the true United Brethren anywhere around at all. . . . This brings me to write you that there is a note of true Brethren faith, I sense, while listening to *The Menonite Hour*. My dad told me of the broadcast. I wait for this broadcast all week and am happy when Sunday evening finally arrives when I again listen to the preaching and singing of the Menonites. I notice a note of love and kindness during the program. I would like to know about your faith."

Nebraska—Mr. Henry Amend of Hoskins is the oldest student to be enrolled at Harrisonburg in the new correspondence course, "The Bible, God's Word to Man." He is 90 years old and is a member of the Lutheran Church.

Harrisonburg, Va.—Over 25,000 persons have seen "Faith Comes by Hearing" to date since its release about a year and a half ago. This set of 100 slides and tape gives the story of a listener who became a Christian and then pays a visit to the headquarters in Harrisonburg to learn what goes on behind the scenes in broadcasting. Showing time is about 40 minutes. Write to Menonite Broadcasts, Inc., Harrisonburg, Va., if your group wants to schedule the slides.

Your Treasurer Reports

Due to a bookkeeping error, the Missions Week report for last week appears \$500.00 below the figure for the week before. The following are correct Missions Week contributions figures:

Feb. 3	\$198,798.86*
Feb. 10	206,619.54
Feb. 17	206,919.54**

* Date error was made.

** This figure was publicized correctly.

At the time of this writing, March 3, the total Missions Week contributions figure stands at \$208,379.20. Last year at this time the figure was \$149,998.66.

Fraternally yours,

H. Ernest Bennett, Treasurer.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Gerald C. Studer has accepted the call to become pastor at the Scottdale Mennonite Church. He will continue to serve the Pleasant Hill congregation at Smithville, Ohio, until Sept. 1, unless his successor is secured earlier. Presently Bro. Paul M. Lederach is filling the preaching appointments at Scottdale.

Missionary Conference at Olive, Elkhart, Ind., March 15-19 at 7:30 each evening. Speakers: John and Miriam Beachy, India, March 15 and 17; Alta Housour, Formosa, and Urie Bender, Elkhart, March 6 and 18; Ross and Ruth Goldfuss, Argentina, morning and evening of March 19.

A Workers' Retreat was held March 4, at Guavate Park, Puerto Rico. Subjects discussed were "An Evaluation of the Mennonite Church in Latin America" and "The Mennonite Contribution to the Whole World." Bro. Paul Erb was present at this meeting. On March 6 and 7, Bro. Erb spoke on "The Alpha and the Omega" at the Mennonite Biblical Institute at La Plata. Attended by ministers and workers, the institute has an enrollment of 32-six pastors and 26 young people—and continues every evening from Feb. 20 to May 15.

New members: six by baptism and thirteen by letter at Prairie Street, Elkhart, Ind., Feb. 19; one by baptism at First Mennonite, Fort Wayne, Ind., March 5; two by baptism at Plato, Lagrange, Ind., Feb. 12; five by baptism at Lyndise, Lyndhurst, Va., Jan. 29; one received into fellowship at Gospel Mission, Steelton, Pa., Feb. 19; two by baptism at Greenmonte, Greenville, Va., Feb. 19; six by baptism at Martinsburg, Pa., Feb. 26; ten by baptism at Indiantown, Ephrata, Pa., Feb. 19; eight by baptism at Metamora, Ill., Feb. 26.

Eight by baptism and one on confession at Stephens City, Va., Jan. 25; one by baptism and one by letter at Bethel, Broadway, Va., Feb. 12; four by baptism at Beech, Louisville, Ohio, Feb. 26; six by baptism at Floradale, Ont., Feb. 26; three received into membership at East Fairview, Lebanon, Oreg., two upon confession of faith, Feb. 12, and one elderly man by baptism on Feb. 19; eighteen by baptism at Weaverland, East Earl, Pa., March 5; nine by baptism at Lichty's, East Earl, Pa., Feb. 26; fifteen by baptism at Sugar Creek, Wayland, Iowa, March 5.

Bro. Kenneth Good, formerly of Morton, Ill., was installed as pastor at First Mennonite, Hyattsville, Md., on Sunday morning, March 5. Bro. Harold Sherk, executive secretary of NSBRO, filled the preaching appointments there for the past year and a half.

Sister Mary Oyer, Goshen, Ind., conducted a weekly music conference at Kidron, Ohio, March 4, 5.

The Waterford congregation, Goshen, Ind., was host to families from ten other churches in that area who are interested in ministering to foreign students in the United States. Max Kershaw, the Chicago area director of International Students, Inc., was the speaker at the afternoon meeting and again in the evening.

A conference on social and economic problems was held at the Kansas City, Mo., Mennonite Fellowship on March 5. Speakers were the brethren Calvin Redekop and Albert Weaver, both of Hesston, Kans., and Russell Mast of North Newton, Kans.

Bro. Charles Kauffman was licensed to the ministry at Mattawana, Pa., on Feb. 26.

An article by Sister Evelyn Bauer, "A Missionary's Rewards," appears in the March issue of His magazine. She is known to many of our readers for her recent book of missionary experiences, *Through Sunlight and Shadow*.

Bro. Menno J. Brunk, Harman, W. Va., conducted a series of meetings on Bible Prophecy at Providence, Denbigh, Va., March 8-12.

A group of men from the Denbigh, Va., area traveled to Hickory, N.C., on Feb. 20 to help finish the church under construction there.

The evening service at Lambertville, N.J., on Feb. 26 was presented by the Groveland, Wismer, Pa., congregation.

Bro. Warren Good, Ephrata, Pa., spoke on Romans 6, 7, 8, at a Christian Life Conference at Steelton, Pa., March 12.

See page 229 of this GOSPEL HERALD for an article which appears in the first issue of the new Family Worship magazine. Articles such as this will appear regularly in the new magazine to help families plan meaningful family worship experiences.

A copy of a new magazine, "The Pearl of Great Price in Word and Life," recently came to the desk of the editor. The paper is "dedicated to portray the seriousness of life, the profound grandeur of the redeemed soul, and the great eternal realities facing man." Free copies of the first issue are available from James B. Siegrist, Route 1, Manheim, Pa.

Bro. L. S. Weber, former missionary to Argentina and at present part-time worker at the Publishing House underwent surgery at Westmoreland Hospital, Greensburg, Pa., on March 6. Your prayers on his behalf will be appreciated.

Bro. Paul Mininger, president of Goshen College, returned to his home from Elkhart General Hospital on Feb. 27, where he had undergone surgery for a spinal fusion. He is now in a body cast which extends from his chest to his knees, completely immobilized. He will remain in this cast for approximately ten weeks. His doctors feel his operation was successful. His condition is much improved since his return to his home.

Visiting Speakers

J. Robert Kreider, Goshen, Ind., at Kidron, Ohio, the morning of Feb. 26, and at Bethel, Wadsworth, Ohio, that evening. Paul M. Miller, Goshen, Ind., at Tedrow, Wauseon, Ohio, Feb. 26. Harold Longenecker, Morton, Ill., at Congregational Mennonite, Marietta, Pa., Feb. 19. H. Clair Amstutz, Goshen, Ind., at Waldo, Flanagan, Ill., March 5.

Mabel Gressman, Argentina, with slides, at St. Jacobs, Ont., March 1. Jess Kauffman, Divide, Colo., at Crystal Springs, Kans., Feb. 26. James Witmer, Columbiana, Ohio, on his Pa. experiences in Nepal, at Bethel, Wadsworth, Ohio, Feb. 19. William Jennings, Knoxville, Tenn., at Tuttle Avenue, Sarasota, Fla., Feb. 12.

Robert Garber, Nampa, Idaho, at Sycamore Grove, Garden City, Mo., Feb. 26. Henry Tregle, Mountain Home, Ark., at Allemands, La., the morning of Feb. 26, and Akers, La., that evening. Paul Yoder, Gulfport, Miss., at Allemands, La., March 5. Millard Lind, Goshen, Ind., at Ann Street, Peoria, Ill., March 5.

S. Jay Hostetler, Ghana, at Salem, Wooster, Ohio, March 5. Irene Bishop, Europe, at Sandy Hill, Sadsburyville, Pa., March 5. Simeon Hurst, Tanganyika, at Cambridge, Honey Brook, Pa., March 5. Edwin D. Miner of the American Leprosy Mission, Inc., at First Mennonite, Denver, Colo., Feb. 12.

Sister Margaret Derstine, Cuba, spoke at Bosslers, Elizabethtown, Pa., on Feb. 19.

Calendar

Publication Board Meeting, Doylestown, Pa., March 24-26.
Illinois Mennonite Mission Board, Science Ridge, Sterling, Ill., April 21, 22.
Church Extension Convention, South Central Conference, Garden City, Mo., April 21-23.
Ohio Mission Board meeting, South Union, West Liberty, Ohio, April 21-23.
Church School Day, April 30.
Louisville Mennonite Camp:
Christian Endeavor Retreat, June 8-10
Johnstown Youth Retreat, June 13-18
American Sunday School Union, June 19-23
Boys' Camp, June 24 to July 1
Girls' Camp, July 1-8
Junior High 1, July 8-15
Junior High 12, July 15-22
Youth Camp, July 22-29
Family Week, July 28 to Aug. 5
Music Conference, Aug. 5-12
Missionary-Bible Conference, Aug. 12-19
Weekend Bible Conference, Aug. 19-21
Businessmen's Family Week, Aug. 26-30
Camp Lux:
Brotherhood Camps, June 17 to July 1
Boys' Camp, July 1-8
Girls' Camp, July 8-15
Junior High Camp, July 15-22
MYF Camp, July 22-29
Foy's Ebenezer Camp, July 29 to Aug. 5
Girls' Deneser Camp, Aug. 5-12
Mission Workers' Retreat, Aug. 14-19
Youth for Christ Sponsored Camp for Juvenile Delinquents, Aug. 21-25
Mennonite Board of Missions and Charities, Morton, Ill., June 20-25.
Ohio MYF Camp, Union, Beech Church, Louisville, Ohio, June 23-25.
Allegheny Conference, Springs, Pa., July 25, 26.
South Central Conference, Hesston, Kans., Aug. 8-10.
Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11.
Illinois Conference, Flanagan, Ill., Aug. 9-11.
Ohio Christian Workers' Conference, Walnut Creek Church, Ind., 12-15.
MYF Convention, Lebanon, Oreg., Aug. 17-20.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.

Two Ethiopian students from Eastern Mennonite College, Ariam Zacharias and Daniel Lemma, spoke at Springdale, Waynesboro, Va., Feb. 26.

Missionary Day speakers: Paul Kraybill, Salunga, Pa., at Line Lexington, Pa.; John Smucker, New York, N.Y., at Maple Grove, Belleville, Pa.; Harry Y. Shetler, Davidsville, Pa., at Martinsburg, Pa.; Victor and Viola Dorsch, Somalia, at Glen Allan, Ont.; J. D. Graber, Elkhart, Ind., at White Cloud, Mich.; John Hess, Toronto, Ont., at Cressman, Breslau, Ont.; Glenn Musselman, Brazil, at Waterloo, Goshen, Ind.

Missionary Peter A. Friesen, of the Gospel Missionary Union, told about the work in Morocco and the part our Pax men are playing, in an illustrated message at Bethel, Wadsworth, Ohio, March 8.

Thomas Koshy of South India, who studied pharmacy at Iowa State University, spoke on the contribution of Christian missionaries abroad at Iowa City, Feb. 26. **John Y. Hung**, a graduate student in mathematics, spoke there on March 5 on "Religions of the East."

Bro. Calvin Redekop of the Hesston College faculty spoke to a Hesston alumni group at Hillcrest Union, Iowa Mennonite School, March 2, on "The Meaning of Schism in the Church."

Bro. Henry N. Hostetter, executive secretary of Brethren in Christ world missions, spoke at Zion, Hubbard, Oreg., Feb. 27, about his recent tour of Africa.

Bro. Paul M. Miller, Goshen, Ind., preached at Tedrow, Wauseon, Ohio, and at Spencer Chapel, Swanton, Ohio, on Feb. 26.

The Metamora, Ill., congregation heard a message by Alvin Becker, field representative for the Northern Bible Society, on Feb. 19.

Bro. Harold E. Bauman, Goshen, Ind., preached at Orrville, Ohio, Feb. 26. **S. J. Hostetters**, Ghana, spoke in both services there on March 5.

Bro. A. J. Metzler, Scottsdale, Pa., was guest speaker at a March 4 fellowship meeting, at Bethel, Biglerville, Pa., for the ministers and wives serving in Bro. O. N. Johns' bishop district.

Bro. Elmer Neufeld, executive secretary of the Peace Section of MCC, spoke at Plains, Lansdale, Pa., on March 1. His assistant, **Bro. John Unruh**, spoke to the MYF group there the same evening.

Bro. Paul Landis, Salunga, Pa., spoke at a farewell service for LaMar and Kathryn Stauffer at Millersville, Pa., on March 5. The Stauffers will be directors of the VS unit in Honduras.

Fred Taylor, Philadelphia Director of International Students, Inc., spoke at Zion, Birdsboro, Pa., on March 8, about the evils of communism. He was accompanied by three Christian African students who gave their testimonies.

Announcements

Upland College Motet Choir, Upland, Calif., at Zion, Hubbard, Oreg., April 9.

Missionary Day speakers: March 19—Malvin Miller, pastor of the California, Mich., mission, morning speaker; evening speak-

ers: Don and Dorothy McCammon, Elkhart, Ind.; George R. Smoker, Tanganyika, at Elizabethtown, Pa.

Samuel and Ella May Miller, Harrisonburg, Va., at Barrville, Belleville, Pa. Dates changed from March 11, 12, to March 18, 19.

Mennonite Broadcasts Staff appointments: B. Charles Hostetter: March 18, 19, at Denbigh, Va.; March 31 to April 2, at Allentown, Pa. Norman Derstine: March 26 to April 2, at Worcester, Pa.; March 31, at Lansdale, Pa., in Good Friday service.

Harold Zehr, Roanoke, Ill., at Line Lexington, Pa., March 26.

Cultural Conference, Tabor College, Hillsboro, Kans., June 8, 9. Speakers include Calvin Redekop, Hesston; Carl Kreider and Paul M. Miller, Goshen, Ind.; and Paul Peachey, Harrisonburg, Va.

Lloyd Hartzler, Broadway, Va., messenger in Bible Conference at Bosslers, Elizabethtown, Pa., March 31 to April 2.

Dedication of new sanctuary at Bay Shore, Sarasota, Fla., April 16.

Weekend Sunday-school meeting at Rockhill, Telford, Pa., April 15, 16. Speakers: B. Charles Hostetter, Harrisonburg, Va., and Henry Goshow, Forksville, Pa.

Correction: In the Items and Comments (March 7, p. 224), the item beginning "The Nielsen television ratings" should read "that twenty-six million American homes tuned in each minute."

Change of address: Calvin S. Kennel from 8051 N. 12th St., Phoenix, to 229 E. Bueth, Phoenix 20, Ariz.

Millard Lind and family, Goshen, Ind., at Hopewell, Kouts, Ind., morning and evening of March 19.

Tobe Schmucker, South Bend, Ind., guest speaker at Easter Sunrise service at Grace, Mission, Kans. Tilman Smith, Hesston, Kans., will speak there April 1, 2.

Eugene Herr, Scottsdale, Pa., speaker at an MYF-sponsored Youth Conference at Midway, Columbiana, Ohio, March 17-19.

The 1961 Mennonite Yearbook is now available at your bookstore or from the Mennonite Publishing House. The price is still 75¢ a copy or 68¢ each for one dozen or more.

Evangelistic Meetings

Nelson E. Kauffman, Elkhart, Ind., at Wellman, Iowa, Feb. 26 to March 5. **Isaac Sensenig**, Ephrata, Pa., at Pottstown, Pa., March 26 to April 2. **Vernon Bontrager**, Goshen, Ind., at Hartsville, Ohio, March 12-19. **Robert Johnson**, Pueblo, Colo., at First Mennonite, Denver, Colo., March 19-26. **Sanford G. Shetler**, Hollsopple, Pa., at Thomas, Thomas Mills, Pa., April 2-9. **Jesse Short**, Archbold, Ohio, at Beech, Louisville, Ohio, March 5-12. **William Weaver**, Reading, Pa., at Palo Alto, Pottsville, Pa., April 8-16.

Change of date: Roy Koch, West Liberty, Ohio, at Huber, New Carlisle, Ohio, changed from March 28 to March 16-22.

SUNDAY SCHOOL LESSON (Continued from page 235)

Him? "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:18). Jesus showed His deity when on the cross. He "gave up the ghost" when He had finished His work. He knew the purpose of His death, and He knew when He had accomplished that purpose. The soldiers found Him dead hours or even days before crucified men usually died.

Jesus expressed His humanity in that He thirsted while on the cross. But this also may have been a cry of His passion for the sinners for whom He was giving His life.

Jesus was made a curse for you and for me. The blood, which stands for the giving of life, cleanses you and me from sin if we believe in the One who shed that blood.

On the cross (and in the resurrection, which cannot be separated from it in our faith) Jesus gave a deathblow to the power of Satan over us. Jesus' death was in no sense a failure, but a victory of love making possible our eternal redemption. We do not need to die.

Sin and righteousness were very evident at the scene of the cross. Righteousness conquered.

"A Man went forth to die,
For me, for me."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

OUR SCHOOLS (Continued from page 232)

Student Activities

Mary Miller, a junior from Gannvalley, S. Dak., recently placed second in the annual Indiana Oratorical Association Contest. Considering the actual power position of Russia today, she asked the question, "Are They Nine Feet Tall?" Mary's parents are Mr. and Mrs. Wayne W. Miller of Gannvalley.

A recent addition on campus is the Campus Opinion Bulletin Board, sponsored by the Student Activities Board. Enclosed by glass, this board is mounted on the main bulletin board in the Administration Building. Both faculty and students are invited to submit opinion and/or reactions to opinions posted.

In the annual YPCA election, Feb. 20, four students were put on the executive committee for the 1961-62 "Y." The new president, George Wismer, is a sophomore from Plumsteadville, Pa., and is in the Liberal Arts Curriculum. Velorous Gingerich, a junior Bible major from Elmira, Ont., is the new vice-president. Sophomore Orrie Clemens, a premed student from Telford, Pa., is treasurer, and the secretary is Joann

Yoder, a sophomore in the Liberal Arts Curriculum from Youngstown, Ohio.

In a conjoint project with E.M.C. and Hesston College, 450 college students have volunteered to give up two Friday noon meals. Forty cents per person per meal will be refunded by the Business Office. This money will be donated to the Mission Board to help meet a deficit of \$40,000.

HERE ARE THE PLANS

(Continued from page 238)

colleges and universities from coast to coast, these international visitors represent the greatest missionary potential in the world today because many of them come from lands now closed to the Gospel and all will be key leaders of their respective nations when they return.

Today Bob Finley is one of a rising generation of youthful prophets who are calling the nations to repentance and leading the youth of the world to Jesus Christ. Through his unique ministry among international students he is leading the churches in the fulfillment of their supreme commission: to "go . . . into all the world, and preach the gospel to every creature."

We are grateful that he has consented to come to Laurelville Missionary Bible Conference, Aug. 12-19. You should plan to come, too. Enjoy the inspiration and challenge of this unique conference.

—Norman Derstine,

J. D. Graber, Codirectors.

Book Shelf

Books reviewed in this column may be ordered from the Meanonite Publishing House, Scottdale, Pa.

Nursery Stories of Jesus, Nursery Songbook, and Nursery Happy Times Book, by Katherine Royer, illustrated by Norma Hostetter; Herald Nursery Home Books; Herald Press, Scottdale, Pa.; \$2.95 per set.

Happy Time Nursery Songs, 3 1/3 rpm record, pressed by RCA Victor; Romaine Sala, soprano; James A. Miller, tenor and recorder; Samuel Lehman, boy soprano; Mary Oyer, cello; Charles Burkhardt, piano and recorder; and Helen S. Miller, piano. Claude Beechey, engineer. \$2.98.

Prepared for the 3-year-old. Usable in the home with 4's and 5's also.

"Nothing but the best is good enough for the young," Walter de la Mare once said. The best is so rare that it is a joy to recommend wholeheartedly these outstanding Christian education materials for young children. They are the result of dedicated Christian workmanship and artistry and a deep love and understanding of children.

The three books are aptly described as follows: "Nursery Stories of Jesus contains stories carefully selected and worded to give early childhood impressions of Jesus as a very dear and loving Friend who was once a little Baby and a happy Child with

parents and brothers and sisters; who grew up to be a big kind Friend of little children; who enjoyed birds and flowers, sunshine and rain, green grass, splashing waves at the seashore, and children's singing; who helped people and who loves everyone. Nursery Songbook contains twenty-five happy songs on subjects with special appeal for young children—Jesus, Sunday school, family, play, sunny days, starry nights, butterflies, fireflies, autumn leaves, snowflakes, spring rain, summertime, sweet flowers, flying birds, and other gifts of God which delight young children. Nursery Happy Times Book contains stories, Bible verses, and prayers which give spiritual interpretation to nursery children's experiences—playing, eating, going to bed, sleeping, waking up, helping, obeying, going to church, going to visit grandparents, having birthdays, and enjoying the out-of-doors."

In all three booklets Norma Hostetter's four-color illustrations are a joy to the eye.

The twenty-five songs in the Songbook are presented on the record in a variety of ways—tenor, soprano, boy soprano solos, duets, and ensembles. The music is presented with the beauty, simplicity, and clarity of tone which mark the genuine artist. Words are easily understood. Bird calls of the cardinal, bluebird, and robin are included with No. 23, "Little Redbird in the Tree."

A record player, records, and books cost money, but together they are less expensive than television. The purchase of this set of books and the record (complete set, \$4.98) is surely one of the wisest investments in the future which parents can make. I cannot recommend them too highly.

—Elaine Sommers Rich.

The Empty Tomb, by James Martin; Harper; 1960; 93 pp.; \$2.50.

Here is a thrilling book of letters purporting to have been written by Caiaphas, the high priest, to Annas, his predecessor, who is convalescing at a Dead Sea resort. The letters are, of course, the imaginative creation of the author, James Martin, who, in turn, is the minister of High Carmelite Church in Glasgow, Scotland. He has created a thrilling book in the manner of C. S. Lewis' Screwtape Letters. The series of 23 letters prove to be not only an original but also a highly interesting presentation of Christian teaching.

Open this book anywhere and read and you will find a vigorous and stirring glimpse into the life of the Christian Church as it appeared in those earliest days to its keenest enemies. The book fairly glimmers with pungent expressions of Caiaphas' hatred of the crucified Nazarene and His band of followers. For example, of the manner of Jesus' death, Caiaphas remarks to Annas, "You would almost have thought that He had just said to Himself, 'I'll die now,' and proceeded to lay down His life," or of His burial, "What makes this matter worse, His burial was carried through by two of our own Sanhedrin—Nicodemus and Joseph of Arimathea. Traitorous dogs! I have had my suspicions of them for some time—do you recall that rumor some time ago which said that

Nicodemus had been paying a nocturnal call on the Galilean mountebank?—and this shows that they have really been on His side all the time." Of the Christians, Caiaphas remarks, "They are for all the world like cats who have spilled their milk and then found a saucer of cream."

The book proceeds largely around a most entertaining and heated personal dispute that Caiaphas and Annas have between themselves as to the explanation of the disappearance of Jesus' body. Caiaphas defends vigorously the "Theft theory" which holds that Jesus' body was simply stolen out of the tomb by His disciples and hidden at some other place so that the disciples could fabricate the belief that their Master had risen. Annas, on the other hand, holds to the "Swoon theory," holding that Jesus was not really dead when they buried Him and that the cool of the tomb and the rest on the cold stone revived Him from a faint after which He on His own power left the tomb. Both of these men admit that their respective theories are riddled with problems, if not impossibilities. By the time they have refuted each other's viewpoints and admitted the weaknesses of their own, the Christian belief in the bodily resurrection of Jesus Christ stands sounder than ever as a historical fact with more evidence in its favor than almost any historical fact known to man.

Here is a sort of "left-hand defense" of a basic tenet of faith that is probably as powerful a witness to the truth of the miraculous as is possible. This book could have a powerful effect on the doubting minds of youth, not to mention the possible convincing effect it could have on the honest agnostic.

The book itself is a beautifully executed production of quality publishers and printers, Harper and Brothers. As book prices go today, the price of \$2.50 for scarcely one hundred pages is not too high. It would be an excellent gift to a young Christian and a stimulating book for any preacher and pastor to read in preparation for an Easter sermon. There is, however, one minor objection. This reviewer finds it hard to believe that Caiaphas would have been guilty of the statement in the second letter that the soldiers opened the grave by rolling away the stone in order to check to see whether the body was still there. The Scripture says that an angel rolled the stone away and that previous to this, the tomb had been sealed shut with the official seal of Pilate. This is a lamentable technical error, but it does not affect to any appreciable extent the power and Scripturalness of this book.—Gerald Studer.

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Six churches and their parsonages in Puerto Rico of the United Lutheran Church in America will be turned over to Puerto Rican congregations. Three of the churches are located in Rio Piedras and the others in San Juan, Santurce, and Bayamon.—Ecumenical Press Service.

Church Camps Camping Association Holds First Meeting

By LEVI C. HARTZLER

The first annual meeting of the Mennonite Camping Association was held Feb. 17-19 at Laurelville Mennonite Camp, Mt. Pleasant, Pa. The first Mennonite-owned campground. Some 65 persons representing 15 church camps—leaders, counselors, members of campground associations and boards of directors—met for fellowship, sharing, and serious discussion.

Those who arrived on Friday evening enjoyed a sharing session together, indicating some of their problems and some answers they hoped to receive from the meeting. The Saturday session opened with a welcome by the president, Roman Gingrich, Goshen, Ind. Frank Enck, Willow Street, Pa., president of the Black Rock Retreat Association, led the devotions with a meditation on I Cor. 13. Paul Weaver, Elgin, Ill., camping counselor for the Church of the Brethren, then outlined a "Philosophy for Church Camping."

Jess Kauffman, Divide, Colo., outgoing secretary for Church Camps for the Mennonite Commission for Christian Education and manager of Rocky Mountain Mennonite Camp, discussed "Why a Mennonite Camping Association." He emphasized such ideas as the need for a medium of exchange among camping personnel, the need for camp promotion since camping is a new Christian education medium, and the need to develop new areas of camping, such as trip camping, family camping, hosteling, and the use of mobile units to provide camping experience. A presentation of possible "Goals and Objectives of the Mennonite Camping Association" by Levi C. Hartzler of the Indiana-Michigan Camp Amigo Board of Directors followed.

The Saturday afternoon session began under the chairmanship of Leland Bachman, president of the Little Eden Campground Association. Paul Lederach, Scottsdale, Pa., conducted the devotions. Edith Herr, Goshen, Ind., and Dorsey Eash, Johnstown, Pa., discussed "Providing Camp Curriculum Materials." The group then divided into interest sessions for boards of directors and camp managers led by Joseph R. Buzzard, Scottsdale, Pa.; for program directors and counselors led by Paul Weaver, Elgin, Ill.; and for non-counseling camp staff led by Dan Graber, manager-director of Camp Friedenswald, Cassopolis, Mich. Findings of these groups were shared in a general session at the end of the afternoon.

Sixty persons stayed for the banquet on Saturday evening. The group enjoyed fellowship, camp songs, and a message by Paul Weaver on "What Your Camping Association Can Do for You." The evening concluded with colored slides from Camp

Hebron, Harrisburg, Pa.; Little Eden, Onekama, Mich.; and Menno-Haven, Tiskilwa, Ill.

On Sunday morning, Vernon Schertz, Tiskilwa, Ill., manager of Menno-Haven, directed the devotions. Henry Benner, Ronks, Pa., led the singing. A. J. Metzler, Scottsdale, Pa., early leader in the camping movement and vice-president of the Mennonite Campground Association which operates Laurelville Mennonite Camp, spoke from John 10, emphasizing the need to use our camping program to reveal Christ as the Good Shepherd and the door to the abundant life. Following the worship service, those who did not leave for home immediately remained for an afterglow discussion led by Jess Kauffman.

At the business meeting on Saturday, the following persons were elected to lead the organization during the coming year: Leland Bachman, Goshen, Ind., president; Jess Kauffman, Divide, Colo., president-elect; Joseph R. Buzzard, Scottsdale, Pa., secretary-treasurer; and Edith Herr, Goshen, Ind., fourth member. The secretary for Church Camps of the Mennonite Commission for Christian Education serves as fifth member of the Board of Directors.

The Mennonite Camping Association was organized and a constitution adopted at the Sunday School Convention held at Goshen, Ind., last August. The object of the organization according to the constitution is "to unite the camping interests of the Mennonite Church for the purpose of promoting church camping, sharing experiences, and working together on mutual problems." Membership is open to individuals or groups interested in church camping, organizations operating a camping program on their own camp site, and organizations or groups operating a camping program on rental facilities.

Tentative annual membership fees approved at the business meeting are \$5.00 for individuals and ten cents per camper served for camp organizations or a contribution of not less than \$5.00 for camps just getting started. For more information or to apply for membership write to Joseph R. Buzzard, R. 1, Scottsdale, Pa.

Elkhart, Ind.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Albrecht, Dr. Willard and Mary Ann, Indianapolis, Ind., first child, Sharon Ruth, Sept. 6, 1960.

Allan, Richard and Irene (Kauffman), Cedarville, Ohio, first child, Geneva Irene, Feb. 2, 1961.

Bender, Kenneth and Anna, Goshen, Ind., first child, Anthony, Sept. 28, 1960.

Bontrager, De Wayne and Mertice (Yoder), Topeka, Ind., second son, Terry De Wayne, Dec. 1, 1960.

Brenneman, Albert and Mary Jane (Hess), Manheim, Pa., sixth daughter, Kay Louise, Feb. 1, 1961.

Brenneman, Richard and Dorothy (Mast), Burr Oak, Mich., first child, Newton Clark, Feb. 22, 1961.

Byler, Jefferson and Lydia (Yoder), Petersburg, Pa., seventh child, fifth daughter, Betty Jane, Jan. 18, 1961.

Detweiler, Durrell and Miriam (Alderfer), Hickory, N.C., fourth child, second daughter, Yvonne Joy, Feb. 22, 1961.

Eberly, J. LeRoy and Gladys (Weaver), Smoketown, Pa., first child, Donna Elaine, Feb. 19, 1961.

Eicher, Ben W. and Lillian (Stutzman), Milford, Neb., third child, second daughter, Tamara Beth, Feb. 21, 1961.

Esh, Harold and Pauline (Carpenter), Quarryville, Pa., second child, first son, Douglas Dean, Feb. 1, 1961.

Good, Paul and Margaret (James), Carstairs, Alta., fourth child, first son, Kevin Paul, Feb. 11, 1961.

Hackman, Norman and Betty (Halteman), Telford, Pa., third child, second daughter, Lorie Beth, Feb. 25, 1961.

Headrick, Lloyd and Wanda (Welty), Heston, Kans., third daughter, Jacqueline Sue, Feb. 18, 1961.

Hershey, Nevil and Ruth (Neff), Ronks, Pa., first child, Dale Lamar, Feb. 11, 1961.

Hess, Paul C. and Susan (Shreiner), Mt. Joy, Pa., sixth living child, fourth daughter, Diane S., Feb. 14, 1961.

Hooley, Richard and LaVera (Troyer), Denver, Colo., first child, Cheryl Yvonne, Jan. 12, 1961.

Hosteler, Thomas and Esther (Bawel), Belleville, Pa., first child, James Thomas, Nov. 30, 1960.

Kaufman, Calvin R. and Loretta (Miller), North Liberty, Ind., third son, Rodney Clay, Feb. 15, 1961.

Koster, Kees and Ella (Smith), Maple, Ont., third son, Norman, Jan. 20, 1961.

Kropf, Victor and Alta Fern (Hochstedler), Kalona, Iowa, seventh child, third son, Jacob David, Jan. 23, 1961.

Lapp, J. Lester and Lorraine (Grube), Lancaster, Pa., second daughter, Janice Lorraine, Jan. 17, 1961.

Long, Kenneth and Nancy (Yoder), Stevensville, Mich., fourth child, first daughter, Kristen Annette, Feb. 7, 1961.

Long, Leonard M. and Judy (Baer), Sterling, Ill., second daughter, Shirley Joan, Feb. 26, 1961.

Martin, Allen G. and Eunice Irene (Zook), Campinas, Brazil, first child, Elaine Ruth, Feb. 24, 1961.

Miller, Chester and Nellie (Zimmerman), Protection, Kans., third child, first daughter, Candace DeAnn, Feb. 21, 1961.

Miller, Merle W. and Lorin (Harner), Iowa City, Iowa, second daughter, Kimberly Rae, Feb. 14, 1961.

Miller, Merlin and Leona (Miller), Fentress, Va., sixth child, second daughter, Jeanette Marie, Jan. 10, 1961.

Mills, Calvin and Esther (Miller), Goshen, Ind., third child, first daughter, Janis Diane, Jan. 31, 1961.

Nafziger, Eldon D. and Laverne (Vogt), Goshen, Ind., a daughter, Donna Mae, Feb. 23, 1961.

Nisly, Enos and Delores (Stutzman), Amity, Oreg., third son, Alan Wayne, Jan. 7, 1961.

Nyce, Donald and Faye (Hochstetler), Pekasie, Pa., first child, Edward Bruce, Feb. 14, 1961.

Otto, Jeff and Leah (Schrock), Novelty, Mo., third daughter, Judith Ann, Jan. 23, 1961.

Peachey, Glenn E. and Bertha (Byler), Petersburg, Pa., eighth child, fourth son, Timothy Ray, Feb. 5, 1961.

Peters, Luke and Lois (Brubaker), Mt. Joy, Pa., fourth daughter, Audrey, Jan. 17, 1961.

Rohrer, Raymond and Elizabeth (King), Ronks, Pa., third daughter, Wanda Joy, Jan. 26, 1961.

Ruby, Ralph D. and Bernetta (Kropf),

Chatham, Ont., second daughter, Susan Joy, Dec. 29, 1960.

Sayer, James and Leona (Hartzler), Carstairs, Alta., fifth child, second son, Darrel James, Feb. 15, 1961.

Schrock, Eugene and Carol June (Bontrager), Haven, Kans., fourth child, third daughter, Dee Ann, Oct. 8, 1960.

Schrock, Henry and Elizabeth (Miller), Hutchinson, Kans., fourth child, first son, Wesley Kenneth, Jan. 19, 1961.

Schrock, Levi Eugene and Norma (Unruh), Arthur, Ill., second child, first son, Kevin Eugene, Dec. 3, 1960.

Schrock, Raymond Y. and Cora (Yoder), Arthur, Ill., fifth child, second son, Wilber Alan, Feb. 19, 1961.

Schrock, Yost, Jr., and Ella Mae (Beachey), Arthur, Ill., third child, first son, Anthony Ward, Feb. 8, 1961.

Shetler, Merle and Katherine (Steider), Shickley, Nebr., sixth child, third daughter, Mary Sue, Jan. 17, 1961.

Slaubaugh, Fred and Barbara (Hosteler), Denbigh, Va., fifth child, third daughter, Nancy Elizabeth, Dec. 29, 1960.

Stauffer, Willard B. and Grace L. (Hollinger), Lititz, Pa., fourth child, third son, Leon Lamarr, Feb. 10, 1961.

Steider, Lowell and Bernice (Kemp), Strang, Nebr., fifth daughter, Rebecca Jean, Feb. 9, 1961.

Steiner, Elmer and Elsie (Amstutz), Orrville, Ohio, sixth child, fifth daughter, Phebe Marie, Feb. 14, 1961.

Stoltzfus, Daniel and Margie (Sauder), Invercourse, Pa., second son, Dale Eugene, Feb. 4, 1961.

Stutzman, Robert and Jeanette (Burkey), Milford, Nebr., second child, first son, Robert Kent, Feb. 18, 1961.

Urner, Wayne and Mary Lou (Howe), Spring City, Pa., first child, Herman Lee, Jan. 23, 1961.

Yeager, Lee Roy and Janet (Fleagle), Chambersburg, Pa., second child, first son, Jeryl Lynn, Feb. 9, 1961.

Yoder, Calvin and Erma (Miller), Hutchinson, Kans., first child, James Allen, Dec. 31, 1960.

Yoder, Henry A. and Grace (Bucher), Elida, Ohio, second child, first daughter, Ruth Ann, Feb. 15, 1961.

Yoder, J. Ben and Peggy (Workman), Belleville, Pa., first child, Dale Robert, Jan. 25, 1961.

Yoder, Merle and Sally (Zook), Belleville, Pa., sixth child, second daughter, Shirley Elaine, Feb. 19, 1961.

Yoder, William and Lucy (Shetler), Goshen, Ind., first child, Myra Jean, Jan. 20, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Geigley-Sensenig.—Donald George Geigley, Gettysburg, Pa., and Esther Mae Sensenig, Harrisville, Pa., both of the Hampton Menonite Christian Brotherhood, by Roy M. Geigley at the church, Dec. 17, 1960.

Gingerich—Hochstetler.—Donald Dean Gingerich, Parnell, Iowa, West Union cong., and Karen Elaine Hochstetler, Kalona, Iowa, Lower Deer Creek cong., by J. Y. Swartzendruber at Lower Deer Creek, Feb. 15, 1961.

Kemp-Graber.—Homer Kemp, Montgomery, Ind., and Elizabeth Graber, Cannelburg, Ind., both of the Providence cong., by Tobias

Slaubaugh at the Berea Church, Feb. 18, 1961.

Lapp-Blank.—Samuel M. Lapp, Ronks, Pa., and Sarah F. Blank, Paradise, Pa., by Elam L. Kauffman at the Weaverstown A.M. Church, Jan. 7, 1961.

Lapp-Petersheim.—Alvin K. Lapp, Kinzers, Pa., and Naomi E. Petersheim, Elverson, Pa., by Elam L. Kauffman at the Weaverstown A.M. Church, Oct. 29, 1960.

Martin-Ulrich.—John Martin, Delavan, Ill., and Ellen Ulrich, Metamora, Ill., both of the Linn A.M. cong., by John E. Hosteler at the church, Feb. 10, 1961.

Miller-Lapp.—Jacob C. Miller, Gap, Pa., and Miriam S. Lapp, Lancaster, Pa., by Elam L. Kauffman at the Weaverstown A.M. Church, Feb. 8, 1961.

Sensenig-Weaver.—John David Sensenig, Gettysburg, Pa., and Dorothy Irene Weaver, Biglerville, Pa., both of the Hampton Menonite Christian Brotherhood, by Roy M. Geigley at the church, Feb. 5, 1961.

Short-Nafziger.—Merle J. Short, Archbold, Ohio, Lockport cong., and Charlene Nafziger, Archbold, Ohio, Zion cong., by P. L. Frey at Zion, Feb. 18, 1961.

Wagler-Stoll.—Kora Wagler and Amanda Rose Stoll, both of Montgomery, Ind., Berea cong., by Tobias Slaubaugh at the church, Feb. 24, 1961.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Batterman, David William, son of David and Amanda (Wiser) Batterman, was born Dec. 9, 1890, near Gettysburg, Pa.; died suddenly of a heart attack Dec. 19, 1960, at the Rockingham Memorial Hospital, Harrisonburg, Va.; aged 70 y. 10 d. He was a machinist by trade. On Nov. 9, 1916, he was married to Ida H. Myers. Surviving, besides his wife, are 4 children (Levi M. and Reba—Mrs. Charles Ours, both of Harrisonburg, Va.; Jacob K., Bridgewater, Va.; and Lois—Heller, Jr., Lancaster, Pa.), 2 brothers (Jacob, York, Pa.; and Samuel, New Oxford, Pa.), one sister (Mrs. Samuel Musselman, Gettysburg, Pa.), and 11 grandchildren. An infant son preceded him in death. He was a member of the Lindsale Church, where funeral services were held, in charge of John Mumaw, Moses Slaubaugh, and Oliver Keener.

Denne, James B., son of the late Noah and Susanna (Berger) Denne, was born Sept. 28, 1876; died Feb. 9, 1961, at the Grandview Hospital, where he was a surgical patient the last 5 weeks; aged 84 y. 4 m. 12 d. His first wife, Sallie (Kratz) Denne, died in 1905; and his second wife, Katie (Schmidt) Denne, died in 1959. Also 4 sons and 2 daughters preceded him in death. Surviving are 3 daughters (Hilda—Mrs. Walter M. Kratz, Naomi—Mrs. Claude M. Shisler, with whom he had been living, and Kathryn—Mrs. Ernest K. Landis, all of Souderton), 11 grandchildren, and 10 great-grandchildren. He was a member of the Rockhill Church, where funeral services were held Feb. 13, conducted by Clinton Landis and Alfred Deweller.

Fisher, Annie M., daughter of Christian and Catherine Hoffman, was born Dec. 3, 1881, at Lancaster, Pa.; died Jan. 19, 1961, of pulmonary embolism, at the Lancaster Osteopathic Hospital; aged 79 y. 1 m. 16 d. She was married to Abram Fisher. Surviving are one sister and one brother (Lillie Rohrer and Charles, both of Mt. Joy, Pa.). She was a member of the Vine Street Church. Funeral services were held Jan. 21 at the Fred F.

Groff Funeral Home, in charge of Frank M. Enck and J. Clair Hollinger.

Hartman, Lewis, son of Elias and Sarah (Shelly) Hartman, was born July 7, 1892, near Cullom, Ill.; died after an extended illness Feb. 17, 1961, at the Veterans' Hospital, Danville, Ill.; aged 68 y. 7 m. 24 d. He is survived by his sons (John, Cullom, Ill.; Reuben, Sacramento, Calif.; Lewis, Cullom, Ill.; and Emanuel, Archbold, Ohio) and one sister (Mrs. Martha Christophel, Elkhart, Ind.). He was a member of the Cullom Menonite Church. Funeral services were held at the Stewart Funeral Home in Cullom, Feb. 20, in charge of Edwin J. Stalter; interment in West Lawn Cemetery.

Heatwole, B. J., son of Solomon D. and Susanna (Weaver) Heatwole, was born Oct. 28, 1878, near Dayton, Va.; died after a long illness at his home, Harrisonburg, Va., Feb. 14, 1961; aged 82 y. 3 m. 17 d. On Nov. 28, 1901, he was married to Nora Harlin, who survives. Also surviving are 4 daughters (Vada and Edna, at home; Pauline—Mrs. Mable L. Blosser, Harrisonburg, and Naomi—Mrs. L. B. Campbell, Dayton), 4 grand-children, 7 great-grandchildren, 2 brothers and 2 sisters (Mrs. John A. Rhodes and Calvin T. Dayton, Va.; William E., Elida, Ohio; and Mrs. Earl E. Showalter, La Junta, Colo.). He was a member of Weavers Church, where funeral services were held Feb. 16, in charge of Daniel W. Lehman and Isaac M. Riser.

Henning, Andrew Krupp, son of Fred and Hannah (Henning) Henning, was born Feb. 16, 1872, at Lansdale, Pa.; died Feb. 18, 1961, at the Grandview Hospital, Sellersville, Pa.; aged 89 y. 2 d. On March 25, 1899, he was married to Katie Rosenberger, who survives. Also surviving are one son and one daughter (Warren and Hannah—Mrs. Norman Landis). He was a member of the Plains Church, where funeral services were held Feb. 22, in charge of J. C. Clemens, Wayne N. Kratz, and John E. Lapp.

Kauffman, Gary Dayle, son of Floyd and Elsie (Heinrichs) Kauffman, was born near Shickley, Nebr., July 21, 1945; died suddenly Feb. 18, 1961; aged 15 y. 6 m. 28 d. He met instant death when the tractor which he was driving left an icy road and overturned. Surviving, besides his parents, are 3 sisters (Linda Marie and twins—Arlis Elaine and Ardeth Jane), his maternal grandparents (Mr. and Mrs. Fred Heinrichs, Hebron, Nebr.), and his paternal grandmother (Mrs. Maude Kauffman, Shickley, Nebr.). At the age of 13 he accepted Christ as his personal Saviour and was baptized on Oct. 5, 1958, as a member of the Shickley Church, where funeral services were held, in charge of P. R. Kennel, Fred Reeb, and Lee Schlegel.

Metzler, Edith, daughter of Allen and Sarah (Lehman) Rickert, was born Aug. 19, 1879, at Columbiana, Ohio; died Feb. 21, 1961, in her sleep after a four-day illness at the home of her daughter, Mrs. John Cullar; aged 81 y. 6 m. 2 d. On Jan. 1, 1956, she was married to Harvey A. Metzler, who died Feb. 15, 1957. Surviving are 5 daughters (Rena—Mrs. John Cullar and Sarah, North Lima, Ohio; Ruth—Mrs. James Steiner, Wadsworth, Ohio; Mildred—Mrs. John Steiner and Laura, both of Goshen, Ind.), one sister (Mrs. O. N. Johns, Louisville, Ind.), 11 grandchildren, 6 great-grandchildren. One great-grandson, 3 brothers, and 2 sisters preceded her in death. She was a member of the North Lima Church. Funeral services were held at the Midway Church, in charge of David Steiner, with Ernest Martin and O. N. Johns assisting.

Neuschwander, Levi Henry, son of Peter and Emma (BERRY) Neuschwander, born June 23, 1874, at Greenville, Ohio; died of heart attack Feb. 15, 1961, at Albany, Oreg.; aged 84 y. 7 m. 23 d. On Aug. 11, 1902, he

was married to Barbara Roth at Albany, Oreg. Surviving, besides his wife, are 4 sons (Lester, Albany, Oreg.; Edward, Scio, Oreg.; Arthur, Hubbard, Oreg.; and Herschel, Mobile, Ala.), 3 daughters (Mrs. Mabel Schlegel, Albany, Oreg.; Mrs. Edith Tellifson, Sweet Home, Oreg.; and Mrs. Berniece Walkup, Boise, Idaho), 3 brothers (Edwin, Albany, Oreg.; and Emery and Ivan, both of Harrisburg, Oreg.), 2 sisters (Rosina Roth and Bertha Kenagy, both of Albany, Oreg.), 27 grandchildren, and 29 great-grandchildren. One son (Harvey) preceded him in death. He was a member of the Albany Church, where funeral services were held Feb. 18, in charge of David W. Mann and N. M. Birky; interment in Twin Oaks Memorial Gardens.

Patterson, Ava Rilla, daughter of Washington Calimer, was born April 24, 1880, in Franklin Co., Pa.; died Jan. 23, 1961, at her home, Chambersburg, Pa.; aged 80 y. 8 m. 30 d. She was married to John Patterson. Surviving are one son and one daughter (George and Annie, both at home), one grandchild, and one great-grandchild. Funeral services were held Jan. 26, in charge of Harvey E. Shank, Martin Lehman, and Theodore Gaylord.

Schlabach, Albert, son of Solomon and Christena (Yoder) Schlabach, was born Oct. 29, 1905, in Holmes Co., Ohio; died of a heart attack at the State University Hospital, Iowa City, Iowa, Jan. 8, 1961; aged 55 y. 2 m. 10 d. On Nov. 7, 1937, he was married to Katie Edna Yoder, who survives. Also surviving are 12 children (Martha, Christena, Dean, Alice, Sadie, Lorine, Mary Ruth, Allen, Doris, Jonas, Earl, and Anna Grace) and 2 sisters (Mrs. Levi T. Weaver and Mrs. Emanuel Troyer, both of Fredericksburg, Ohio). He was a faithful member of the Old Order Amish Church. He had a heart attack on Dec. 23, and was taken to the hospital, where he seemed to improve, but died suddenly of a second attack.

Zehr, Marie, daughter of William and Mary Wendt, was born at Manson, Iowa, Sept. 25, 1900; died of a heart attack at Manson Jan. 15, 1961; aged 60 y. 4 m. 21 d. On Dec. 10, 1919, she was married to John H. Zehr, who survives. Also surviving are one daughter (Mildred, Des Moines, Iowa), twin sons (Melvin and Marvin, Manson), 8 grandchildren, and one sister (Mrs. L. E. Widestrom, Manson). She was a member of the Manson Church, where funeral services were held Jan. 18, in charge of Nick Stoltzfus and Ed Birkey.

Zimmerman, Henry M., son of Grabill H. and Mary (Martin) Zimmerman, was born in Manheim Twp., Lancaster Co., Pa., Sept. 5, 1924; died Jan. 18, 1961, in the Harrisburg, Pa., hospital; aged 36 y. 4 m. 15 d. On Jan. 12 he was making a delivery of feed near Middletown, Pa., for his employer when he met with an accident. Since he was alone at the time it is not known whether he was thrown from the elevator or hit by the conveyor when a cable broke as he was unloading the feed. He is survived by his parents of Lititz, Pa.; his wife and 5 children of Mt. Joy, Pa. (Dorothy Weaver Zimmerman, Sharon Rose, Norma Jean, Eria Dianne, James Dale, and Iris Ann), and 9 brothers and sisters (John H., Elizabethtown; Martin S., Lititz; Amelia—Mrs. Paul Musser, East Earl; LeRoy—Calif.; Mrs. Anna Kreider, Honey Brook; Esther—Mrs. Walter Bowman, Rothville; Charlotte—Mrs. Clayton Zeisler, Mt. Joy; David, Manheim; and Paul M., Intercourse). He was a member of the Risser Church, and served as deacon for the congregation for the past 6 years. Funeral services were conducted at the church Jan. 21, with Amos H. Sauder, Frank Zeiger, and Clarence E. Lutz officiating.



WHY SUMMER BIBLE SCHOOL?

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HERALD PRESS ■ SCOTSDALE, PENNA.

La Prensa, the leading newspaper of Argentina, reports that the archbishop of Cordoba has issued a pastoral letter in which he deprecates the alarming moral deterioration which is attacking the sanctity of the home, the dignity of womanhood, and the purity of youth in the country. As a remedy he urges a return to faith in God and Jesus Christ and a real effort to view life here in the light of eternity. It is a fine statement, but we wonder how effective it will be among a people who are constantly aware of moral profligacy among the clergy themselves. Exhortation is good, but it has little value if it is not backed up by example.

Personal spending for religious and welfare activities in the United States in 1959 totaled \$4,281,000,000. Items which totaled higher were medical and funeral expenses (\$19,896,000,000), new cars (\$15,095,000,000), gasoline and oil (\$11,120,000,000), alcoholic beverages (\$9,600,000,000), and tobacco products (\$7,034,000,000).

Per capita giving of \$142.37 in 1960 set a denominational record for the Church of the Nazarene. The increase in per capita giving was about \$7.00 per person more than the figure for the preceding year. Church membership showed a net gain of 7,289. The general board of the church, at its annual meeting in Kansas City, Mo., adopted a record budget totaling \$3,281,885 for 1961, an increase of \$171,885 over that of 1960.

The United Lutheran Church in America was told by the Executive Secretary of its Board of American Missions that "every year an additional 1,000,000 persons are being added to the 66,000,000 Americans who have no church home." He warned that if the present situation continues, "it will bring about the post-Christian era" in North America.

By a 66 to 45 vote, the University Baptist Church at Chapel Hill, N.C., decided that Negroes and persons of other races can join the congregation in regular worship. The 400-member body declared that member-



ITEMS AND COMMENTS

BY THE EDITOR

ship in the church shall be based only on religious grounds.

A new joint translation of the Scriptures has been begun by a team of Protestant, Roman Catholic, and Jewish scholars. The new translation will be published in 30 paper-backed volumes by Doubleday in its Anchor Book series. The volumes are scheduled to be released at intervals between January, 1962, and 1966. Heading the translation team is William F. Albright, internationally famed Methodist scholar of Johns Hopkins University. The so-called common Bible has long been a goal not only of Biblical scholars but of others seeking closer co-operation and understanding among Judeo-Christian groups and among promoters of Bible reading in public schools.

West German Protestants have founded an organization for the support of the Waldensian Church, the largest non-Catholic body in Italy and the oldest Protestant group in the world. The plan provides for material relief measures but also for the establishment of personal contacts and individual aid. The Waldensian Church numbers about 50,000. Its members are scattered in small groups all over Italy. There is also a small Waldensian group in West Germany.

The development of modern Christian hymns suitable "for the new atom age" was recommended to the Swedish Hymnology Institute by the nation's leading poet. He said the church should encourage poets to write new hymns, as most of the hymns currently in use are outdated and losing support. The practice of singing hymns, he added, will die unless it is revived through modern hymns sponsored by enlightened churches.

Said the dean of St. Paul's Cathedral in London recently, "It seems to me that any extreme form of pacifism which renounces all use of force in every circumstance is incompatible with the status of a citizen in a national state which is menaced by other

armed states. To think that the Sermon on the Mount can be directed to international relations is misleading. It is not possible for a nation, as such, to turn the other cheek."

Arab News and Views estimates that more than 170,000 Jews have left Israel since its creation in 1948, although the Israeli ministry of the interior acknowledges only 100,000. The government of Israel has appointed a special committee to study the reasons for the exodus. Among reasons given are the high government taxes which Israel exacts to keep a large standing army. Eastern Jews are also disenfranchised because of discrimination from European Jews. Many Israeli students studying abroad never return to Israel.

Discovery of a royal citadel of the Judean kings that was built eight centuries before the birth of Christ was announced in Jerusalem. The citadel was unearthed on a hill three miles south of Jerusalem. "This is the first royal citadel uncovered in Judea and it resembles, to a great extent, the citadel built in Samaria by Ahab, king of Israel," said the Israeli expert who directed the excavation work on behalf of Israeli institutions and Rome University.

A new \$500,000 headquarters building of the Presbyterian Church in Canada will be built in Toronto. The present headquarters offices are at Knox College.

A Roman Catholic bishop who is also a parish priest in Cleveland, Ohio, has decided to use tithing to replace all other forms of fund raising. He said the custom of giving 10 per cent of gross earnings—mentioned 46 times in the Bible—will replace carnivals, bazaars, raffles, and parish dinners. During a trial period of tithing, Sunday collections in his parish have just about doubled.

Gideons International plans to place 200,000 Bibles and Testaments in hotels and motels in 1961.

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Gospel Herald

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*Go forward under the banner
of the One who came "not to be ministered unto,
but to minister,
and to give his life a ransom for many."*

"Behold Thy Son . . .

Behold Thy Mother"

By Paul Brunner

The scene at the cross is dramatically human. This is clearly observed in two of the sayings from the cross—the fifth ("I thirst") and the third. Certainly, it is true, the Saviour of the world, the Son of glory was dying in our stead, and here completing the perfect plan of salvation. The spiritual overtones predominate, but who can deny the real human pathos of a mother and a bosom friend standing at the foot of the cross? Helplessly, hopelessly, they gazed upon the pain-racked face of a Son and a Friend.

Here is human tragedy at its cruellest—more poignant because of the apparent injustice of it all. No one yet suspected that several days later the memory of this scene would be swallowed up in thrilling triumph. Just as the pain-filled hours of childbirth are quickly ended with the arrival of a new life with all its potentialities, so the new life of the resurrected Lord was to erase the bitter memory of the crucifixion. But now, there is only the heart-rending sight of a loved one suffering a horrible death.

Some thirty years before, Mary had added to the store of things hidden in her heart these almost frightening words of Simeon, "Yea, a sword shall pierce through thy own soul also." However, the years of her life had gone by, and though her Son had for the past three years caused her some heartache through His decision to walk the strange path He had chosen for Himself, and though His public rebuffs had hurt, yet He had been a thoughtful, gentle, loving Son. He did not deserve this, and so, there at the foot of the cross, she felt keenly the piercing of the sword that Simeon had prophesied.

But Jesus opened His eyes again, and looking about allowed His gaze to rest upon Mary and John. Quietly, tenderly, He spoke, "Woman, behold thy son! . . . Behold thy mother!"

On the surface, these words appear to be the result of concern for His mother's remaining days upon earth. He, the oldest son of a widowed woman, in the midst of dying agonies, recalled His responsibility to honor father and mother. His Father (heavenly) He had honored with complete obedience throughout life. Yes, and He was honoring His Father even in death. Now, it would appear, His love reached out to His mother in a final earthly legacy. He wanted to see that she was cared for. He was making final provision for her physical well-being. And tradition tells us that this is what John did. He cared for her in his home in Jerusalem until her death.

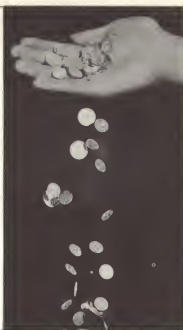
But is this the end of the matter? If this is all that Jesus was doing or had planned on doing, why the impersonal title "woman"? Because of the crowd? I think not. They could easily tell that some kinship existed and that this woman took a very personal interest in this Man; otherwise she would not have been there. Why did Jesus not assign her to the keeping of her other children if He were simply caring for her bodily needs?

Judas

By THELMA ALLINDER

O Judas, Judas! Near two thousand years
Have passed, yet men remember you with scorn!
How few have pity for the one who sold
The Master to conniving wicked priests!
They paid you thirty silver coins for Christ—
The purchase price of one poor slave—your Lord!
He called you "Friend," and you betrayed God's Son
With your unholy kiss upon His cheek!
No loving parents look upon their child
And say: "We name him Judas," for your name
Is now a curse upon the lips of men.
O Judas, Judas! You, who walked with Him
Along Judea's paths and shared His bread,
Can never be forgiven for that deed!

Oseola, Nebr.



There must be more to this than meets the eye. Christ's love for her is the same perfect love He extends toward all. He was making provision for her spiritual well-being. His love caused Him to thrust the sword still deeper into Christ's heart. Love at times calls for extreme measures, both in physical and spiritual relationships.

As Christ hung on the cross, dying that sinners might find life, all personal ties needed to be severed in order that spiritual ties might be formed. At this time, Jesus could not be son; He was Saviour. Mary had had privileges, but the privileges of being honored by God as mother of Jesus could offer no hope of salvation. Only could faith in Christ effect this. Here, the thief stood on a common level with Mary and with all of us. Salvation is by faith in the crucified Christ.

Mary needed to discover, as Schilder suggests, "that she had been led from the natural union with Jesus to the mystical union with Christ." This necessitated Christ's uncompromising withdrawal from her, which is what He did with clear finality as He said, "Woman, behold thy son!" This withdrawal from her was not cruelty, but love. It is true, as Schlink indicates, "that the withdrawal of her Son is the approach and arrival of her God." This harshness and turning away robs Mary of her Son that she may recognize in Jesus the Son of God." It was this new relationship established between Mary and her Saviour which enabled the new union to be formed between Mary and John. In this new faith-union with Christ, a new depth relation-

ship between them as believers superseded all other ties.

Jesus instituted a new family fellowship in which He is the Head, and all believers one closely knit family. Perhaps Mary now began to understand Jesus' words when He had said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Indeed, in the words of S. M. Shoemaker, "It was two ripe and matured spirits whom Christ brought together in a new intimacy at the foot of the cross that day. He was literally the center of life for each of them already. Now He became the center of their relationship so long as it should last." Interestingly enough, the only other Scriptural reference to Mary after this time finds her within the family of faith, waiting in the upper room for Pentecost.

By these words, Jesus shattered all her claims on Him, because He loved her. Human relationships ceased, but spiritual fellowship began which introduced into her life a whole new communion of believers. This communion was not determined by flesh and blood, but rather by the sword and word of Christ as Saviour.

Jesus continues to create such fellowship between individuals even today, just as He did through these words to Mary and John. As one writer noted, He has done it when "He has taken a jaded marriage, and first remade both parties, and then reintroduced them to one another with Himself ever present in that new home. He has done it when a mother went home and confessed domination and willfulness to a

Our Readers Say—

Renewal in Missions, Part I. "The Gospel in Power," by Virgil Vogt (Jan. 17)—I have felt a need for such an article as Bro. Vogt has written for some time; now I have been able to see and read it in print. Thanks be unto God. My only other comment is Amen.—Charley C. Hoskins, Hannibal, Mo.

For some time I have been thinking of writing you a letter and thanking every one that has been furnishing material for the GOSPEL HERALD. . . . My wife and I live alone on our farm, away from the city's noise and commotion, and have plenty of time to read and reread the HERALD. . . . I often have to say, God bless you all for your good efforts. . . . I like the editorials, the poems, and all the other features, but perhaps love most the poems of Lotie C. Gooding. . . . I read and reread the HERALD and all too soon comes the next issue. It seems to come almost daily and keeps us busy reading. Like so many other things, it seems to be going sky high in price. Yet I do thank and praise God for the GOSPEL HERALD. I have had the wonderful privilege of reading it ever since Bro. Funk published it. I do hope to burn them. Is there any place we can dispose of them to good advantage?—Joseph S. Loucks, Canton, Kans.

I want to tell you how much I enjoy reading the GOSPEL HERALD—deaths, marriages, and all. Bro. John C. Wenger's article (Feb. 21) on "Biblical Application of Abiding Principles" is very timely. One statement I especially agree with—we need to make renewed efforts to make certain that all the members of our congregations are regenerated and sanctified children of God. Paul tells the Thessalonians our sanctification is the will of God. (1 Thess. 4:3). Also in 1 Thess. 5:23, 24, "And the very God of peace sanctify you wholly and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Let us unitedly pray for our leaders. Jesus said, "Ask, and it shall be given you."—Mrs. Walter S. Kinsey, Quarryville, Pa.

We are enjoying very much "Traveling with the Editor," and also the articles by J. C. Wenger (Feb. 14, 21). Truly worth while.

The increasing use of pictures in the Relief and Missions area is commendable. We feel the HERALD is doing an excellent job in keeping us in touch with current church news and is usually a challenge and inspiration through its varied articles and editorials.—Harold and Ina Weaver, Collegeville, Pa.

child and when a brother confessed jealousy to a sister; and when these were also reintroduced to one another in a new relation. He has done it when a lonely soul has been brought face to face with a friendly Christian, and began to know that never would loneliness haunt his spirit." He has

(Continued on page 268)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

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What the Church Is Not

The church of Christ is not a building, although there are buildings which we call churches. Our fathers tried to avoid this confusion by calling these buildings meetinghouses. It is important to keep clear in our thinking that the church is not real estate, or property, or investments. Some people imagine that the first thing in the building of a new congregation is to get a building in which to worship. But churches have met in homes and groves and school buildings. A deserted church building is not itself a tragedy; there may be good reasons for turning over some particular building to other uses. The tragedy is when the group of believers disintegrates and so leaves its meeting place unused.

The church is not a group of like-minded people. All sorts of interests draw people into fellowship—occupation, hobbies, recreation. The church must be more than a social club, drawn together for mutual benefit and enjoyment. If it opens its doors only to people of certain social standing, or economic level, or color, or language, or education, it is not a true church. The church must afford fellowship, but it is a fellowship found in Christ, not in some lesser bond.

The church is not a community program for action. Sometimes churches become little more than the religious side of the community chest. Then they are only social agencies. A mere humanitarianism is the sort of social gospel to which the church must not become addicted. Someone has said that the church tends to become merely a Society for the Prevention of Cruelty to Human Beings. There are sometimes community situations to which the church must give its attention, but that is not its main job.

The church is not an audience. What we call the Sunday morning church service is not a weekly entertainment, with some few performing for the pleasure of the multitude. A church is not the following that some great pulpit personality can attract to himself. It is not a body of people for which someone is doing something.

The church is not a religious clinic. It is not a place where people come to have their problems solved. Its first business is not to furnish a cure of souls. It is not a place for diagnosing spiritual and mental ills and dispensing medicine. The church is more than a counselor-counselee relationship.

The church is not a historical monument. We sing about the faith of our mar-

tyr fathers and we talk about the Anabaptist vision. It is a fine thing for a church to have a past that inspires and instructs. But there is danger of embalming that past and worshipping the mummy. A church must have a living present. Its current minutes are more important than its archives.

A church is not an organization. It does not exist simply because it has a constitution and officers and a program of activities. A churchman is more than a manager of a great institution. A church usually needs some organization. But there may be machinery without any power to operate it.

A church is not a hierarchy of an ordained class. In some circles "the church" means just that. For these the clergy are the people of status and privilege and responsibility and power. The rest of the people are merely the laymen. The New Testament knows no such division in the church. Every member is a full member. Every brother is a full brother. The leaders are ministers (servants), and the humblest brother is a minister.

Nor is the church a denomination. In the beginning Christ's church was not divided nor intended to be. History has bequeathed to us the denominational system, and we must do the best we can with it. But let no group arrogate to itself a sole position in Christ. The true church is synonymous with no one denomination. And to have one's name on the roll of some denomination does not guarantee that his name is also in the book which God keeps.

We have been negative here. But in arriving at a true concept of the church it is necessary to identify and push aside the faulty or partial concepts.—E.

The People of God

"But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you. . . . Once you were no people but now you are God's people. . ." (1 Pet. 2:9, 10, RSV).

A basic phrase in describing the church is "the people of God." He has called them to Him, and they belong to Him. As Israel was the people of God under the old covenant, so the church is His people under the new. The church is the "Israel of God." The Lord knows those that are His. The church has been made His by redemption; the people of God's church constitute the

sphere in which redemption works. By quoting phrases from Hosea, Peter shows that the titles and privileges of God's people Israel now belong to God's people the church.

We point out two consequences of this fact. The first is that the church must act like God's people. A chosen people, set apart for holy purposes, must be a holy people, separated from all evil and sin. It is intolerable to think that God's people could be defiled by worldliness and immorality. We must be what we are called to be.

The other consequence is that the church has a task to perform. We are a chosen people commissioned to represent Christ and to proclaim the truth concerning Him. We are not the people of God for nothing. We are His chosen agent to make known the wonderful facts concerning Christ. If we turn away from this assignment, we are not His people.—E.

Traveling with the Editor

XIX

Our eight days at El Tabo, on the Chile coast fifty miles south of Valparaiso, were perfect relaxation. Long nights of nine hours, additional siesta sleep if we wanted it, the constant sound of the breakers—lovely music to those who like the sea, quiet hours for reading and writing, easy chairs to lounge in as we gazed at the wideness of the ocean, hours for play and conversation in our little family circle or with other hotel guests, delightful meals served on the open veranda looking out over the Pacific, perfect weather of almost constant sunshine—these made a vacation period that we shall always remember with gratefulness.

Many of the clients of Hotel El Tabo are of German extraction. A surprising proportion of the employees and the guests speak English. "Everybody wants to learn English," we were told. We were the only North Americans there during the week; a few had been to the United States, and others hoped to go sometime. I have come through these four months in South America without getting courage to try to speak Spanish, aside from a few phrases. But I have gained some understanding, and read in the Spanish New Testament with a good deal of comprehension.

Especially did we appreciate our final day with Delbert's on Sunday, Feb. 26. There is no Protestant church in El Tabo that we could attend. And so we found a quiet spot some distance away along the beach, where we discussed the Sunday-school lesson, sang hymns together, and fellowshiped in a final sharing of concerns.

We appraised our summer's being together, and committed one another to God in prayer for the years in which we shall not see one another.

Monday morning, Feb. 27, we traveled back to Santiago by bus. John Litwiller, who was in the city with his family that day, brought a batch of mail to the airport for us, and at noon all was ready for our departure—baggage weighed, tickets collected, seats assigned, clearance from the international police. A final farewell to loved ones, and we were off in a comfortable plane of the Chile National Airlines.

The plane was crowded, and we were unfortunate in being assigned seats on the left side of the plane, and right over the wing. We could see only a little toward the coast range, and later the ocean, on the left side as we flew north. And on the right we could see only glimpses of the long mountain wall of the Andes. There are snow-capped peaks almost always in sight along the entire range as far as Antofagasta, which was our first stop. The airport here is out in a sandy desert. Chile is so narrow that sometimes we could see the whole breadth of the country, from the continental divide on the east to the Pacific on the west.

From Antofagasta to Lima we were over the water most of the time. The sun was setting as we reached the capital city of Peru, and when we flew on, it was dark, and the far-flung lights of the city made a beautiful sight below. We had lost most of our passengers at Lima, and from here on we had lots of room. We could use a couple seats to make a very comfortable bed.

An hour past midnight we stopped at Panama. The nice thing about air travel is the good time one makes. The bad thing is that one blows in and blows out of famous places without seeing anything but airports, and they are pretty much alike. Non-shoppers like us do not buy souvenirs at every stop, but it is interesting to see the sort of thing that various countries seem to stress. Panama, for instance, must be a good place to buy watches, judging from the large stock in the shops of the airport there.

Shortly before dawn—a brilliant red line with a silhouette of clouds that looked like sentinels guarding our shores—the lights of Miami were below us. Home again! I never return from a foreign trip without thinking of Scott's lines:

Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land!

Immigration and customs got us through very quickly and efficiently. Making reservations for Alta on to Pittsburgh later in the day, calling our daughter in Scotland, and making my own reservations to

The Lord Led Me into Children's Work

By GLEN YODER

The author is executive director and social worker at the Mennonite Children's Home, Kansas City, Kans. For a picture of Bro. Yoder at work see page 212 of the March 7 issue of the GOSPEL HERALD.

It is difficult to be fully aware of all that caused me to be in my present vocation. My home and parents certainly had a great influence. The congregation which provided my early religious training played a part. The church colleges that I attended would certainly want to claim some credit. Countless numbers of consecrated Christians have left their mark. My desire to be in the kind of service that helps others was one guidepost that led me to the Christian ministry and social work. Surely the call of God through inner conviction and open and closed doors has led me to my present vocation.

It seems only a short time ago that I graduated from high school and began to think about a life vocation. I had different ideas but was considering none of them too seriously because I was needed by my father at home. I had been a Christian for several years, but at that point my Christian experience was not too meaningful.

Then one summer at a young people's institute the call of God became very strong and I consecrated my life to His service. After that, whenever I thought about future life plans it was always within the framework of God's will for my life.

Soon after this the thought kept coming to me that I might someday be called to the ministry. About this time I was asked to help at different times at the Kansas City Mennonite Children's Home, which was only fifty miles from my home. There I got a vision of the terrible effects of broken homes on children. I also remembered how earlier in my home we had kept a girl from a broken home for several years.

Gradually, step by step, the Lord led. By hard work and persistent effort I worked my way through college and was

San Juan for the next day, occupied our first hour or two in the Miami airport.

In Miami lives my only surviving aunt. She is my father's second sister, Mrs. J. H. Eby. Ninety-one years old, she lives with her widowed daughter, Ruth, and she and most of her family are active members of the Nazarene Church. We spent several hours telling one another of our families and their work. Ruth kindly gave me the use of her car to the airport, and they insisted that I spend the night with them.

Next week I will take you to Puerto Rico.

ordained to the ministry, at the age of 25. The next year I was married and continued helping in a congregation in western Kansas. I still had a great concern for children and told my wife that someday I thought we'd be at the Children's Home in Kansas City. We told no one of this and happily worked at the place the Lord was using us at that time. Later we were asked to go to Arkansas; and after spending some time there, we were asked to come to the Kansas City Mennonite Children's Home.

We have been here over eleven years and I have the confidence that this is the place I am to fill today. Where the Lord may lead tomorrow, I know not; but wherever it is I will be happy, for He will be there.

Kansas City, Kans.

Easter

By GUENN CAROLE STOLTZFUSS

"Go on!" the Roman soldiers said
And pushed Him through the crowd.
They slapped Him and His bruises bled.
He stumbled, shoulders bowed.

They prodded Him on through the town,
But deeper than the pain
Of thorn wounds from a mocking crown,
And aching shoulder strain,

Were words that pierced into His heart,
And men who walked away
As if they could not share a part
Of His disgrace that day.

He struggled up the hill and flinched,
But did not cry aloud.
His tongue was parched, His face was
pinched,
Before the breathless crowd.

They raised Him up; the nail holes ripped
His hands. Before them there
He twisted as His foothold slipped.
His strong voice filled the air.

"Forgive them, Father, they don't see
What all they do," He cried.
"They don't know what they do to Thee."
He bowed His head, and died.

And conquered death! On the third day
He rent the grave in two!
He vanished sin; He paved the way
Of life for me, for you.
Goshen, Ind.

Christ or Barabbas

By Oliver H. Zook

"The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified" (Matt. 27:21, 22).

There comes a time to all of us when we stand alone at the crossroads of life. There are questions that we must face and answer, and we must answer them for ourselves alone. One of these questions is, "What shall I do then with Jesus?" The story surrounding this question is a sad one indeed. Down in Jericho there had been considerable trouble between the Jews and Romans about tribute and taxes. Apparently, the Jews had been withholding considerable income from the Romans, and the Roman governor in Jerusalem sent soldiers down to bring the Jews to justice.

An insurrection followed and a Roman soldier was killed. The ringleader seems to have been a man by the name of Barabbas, according to Mark 15:7 and Matt. 27:16. A number of people were arrested by the Roman soldiers, including Barabbas and two of his companions. They were taken to Jerusalem in chains and placed in dungeon cells where they were to be kept till the day of their execution. It is doubtful if there ever was a time when events of such magnitude piled up so fast as they did on this occasion.

The Son of God had been betrayed by one of His own disciples. He had been arrested by members of His own nation. He had been condemned to death in a mock trial by His own rulers. He was beaten and mauled until "his visage was so marred more than any man, and his form more than the sons of men" (Isa. 52:14). He was bound, beaten, and condemned after being mistreated by the highest officials in the Jewish nation, who clamored for His immediate death. Pontius Pilate, who knew neither mercy nor justice, sat in judgment that day in the trial of the Lord Jesus Christ.

The picture before us is a ghastly one. Barabbas lay bound in a dungeon cell with two of his conspirators in crime. Crosses had been prepared for their execution. Pontius Pilate, who found it hard enough to deal with the Jews under ordinary circumstances, was now faced with an unusually difficult problem. To sentence Barabbas and his companions in crime had been easy, a matter of mere form. But standing before him now was a Man who he knew never did a wrong deed. Yet the Jews were demanding execution. Pilate also knew that he would have to dispose of

Jesus before he could proceed with the other business that was awaiting him.

At the trial of the Lord Jesus that day, Pilate asked one question that was significant far beyond his understanding. It was, "What shall I do then with Jesus which is called Christ?" This question was troubling him. He knew full well that it was the envy of the Jews, rather than the wrongdoing of Jesus, that had brought this Man before him, and he sought every means he could possibly imagine to make someone else answer this question. Pilate learned that Jesus was a Galilean. Knowing that Herod was in the city for a special occasion, he sent Him to Herod for judgment, but Herod sent Him back. Pilate tried giving Jesus back to the Jews, but they rejected Him. Pilate's wife sent him word not to have anything to do with Jesus, for she suffered many things because of Him. But that did not change the situation; Pilate still had Him on his hands. This burning question was still his to answer. This responsibility was his. There was no escape.

If one's volitions are correct,
God gives him a push in that direction.—John Umble.

In his desperation, and with a secret hope that his miserable scheme would work, he offered a compromise to the Jews. He said, in fact: I'll give you one more chance. Down in the dungeon is a man who is guilty of insurrection and murder, and the hour of his execution is at hand. His name is Barabbas. You have standing before you a Man who you know never committed a crime in His life, and who is innocent of every accusation you have brought against Him. You must choose between this Man and Barabbas.

The Jewish leaders and the rabble that had gathered with them that day made a shocking decision: "Give us Barabbas." Pontius Pilate must have been trembling with agony and fear when the Jews made that awful choice, and he flung into the faces of these cruel, heartless, ungodly Jews his great, troublesome question again, "What shall I do then with Jesus?" And like a flash came back the answer, "Let Him take the place of Barabbas on the cross, and be crucified in his stead."

There are times when men's decisions render one speechless, and almost make the blood run cold in his veins. This was such a moment. In his desperation, appalled at their decision, he took a basin of

water and began to wash his hands before them, saying, "I am innocent of the blood of this just person: see ye to it." And with hearts filled with the blackness of hell came back their answer, "His blood be on us, and on our children." Stunned, and quaking in fear, Pilate kept washing his hands, but the blood stains of the Son of God refused to come off. Pilate was far from innocent of the blood of Jesus Christ.

Dear reader, what are you going to do with Jesus which is called Christ? Pontius Pilate had to answer this question. The rulers had to answer it. Every living soul will have to answer it. Whether you want to do so or not makes no difference at all. This question must be answered by you. It can be answered in one of three ways, and only three.

The first answer was given by the Jews. It was, "Away with him, crucify him." When Pilate asked them what evil He had done, they had no answer. But they did what a lot of people do today; when their point of argument is the weakest, they shout the loudest. No, they had no answer, no argument, no reason. But they kept on shouting, "Away with him, crucify him." They had lost complete control. They would be satisfied with nothing less for Christ than death on the cross.

The second answer was Pilate's. It was, "Ignore Him." Though he would have gladly released Christ, yet, moral coward that he was, he tried to shift the responsibility by ignoring Him. To ignore Christ is to turn Him down. We have always had people who try to wash their hands of their responsibility so far as Christ is concerned, and close their eyes to the needs of the church. But you cannot shake off responsibility in this fashion. To ignore Him is to reject Him.

The third is the only right answer, and it must ring clear: I will love Him. I will believe in Him. I will obey Him and serve Him. I will work for Him and do His blessed will. I will proclaim to a lost world that Jesus Christ is the world's only Saviour and Redeemer, and that He is the perfect substitute for my sins, and not for mine only, but for the sins of the whole world. I will proclaim to the lost world that He was sent by the Father for our guidance and salvation here, and for eternal welfare in the world to come.

Let our testimony be the words of Paul in Eph. 2:4-7: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Belleville, Pa.

Our Mennonite Churches: Providence



Organized 221 years ago, the Providence Church at Yerkes, Pa., is located on U.S. Route 29 between Collegeville and Phoenixville. Dedicated on Feb. 1, 1959, the present building (bottom) replaced the 143-year-old structure shown in the top photograph. The new church measures 32 x 52 feet and has a full basement with five classrooms. Jesse M. Mack serves as minister; there are 64 members.

The Lord's Prayer

Part 6: Enough

By J. PAUL SAUDER

Give us this day a day's supply of bread.

We are not necessarily asking for today's need, according to the original; perhaps a day's supply was given yesterday or the day before. The careful wording of this petition permits a Christian disciple to save. But "daily a day's supply" points up also the sin of hoarding for self, in distrust of the Father's care. And "us" includes all the other children of the Father (ours). So maybe your day's supply is for more than one, even for "us"; for some of "us" dwell beyond the seas or on the other side of the railroad tracks or in a migrant camp. Father, give "us" all a day's supply of bread.

Nor is the petition for a day's supply of my desires, the possible luxuries for me.

Not what I want but what we need;
Not things for me:
Us would He feed.

A schoolboy making rhymes put it aptly a few years ago when he said, "Bring down your wants to match your need and then I'm sure you will succeed."

"Bread," by Palestine standards, was an all-inclusive product and idea. This is a petition for that which is needful, nothing less nor more. What we need may be more of this and less of that. Nutritionists speak of "hidden hungers" of persons who, filled by food, are yet not nourished properly.

"Day by day" "a day's supply" reminds us of the widow of Zarephath and Elijah, who were well qualified to experience the truth of this petition. And they ate no musty or wormy meal from a hoarded barrel. Nor was there ever a jar of rancid oil for them.

And you? If you pray the "daily bread" petition daily, the Lord will also supply the correct amount of your daily need to "keep up with the Joneses." Such "keeping up with the Joneses" or "the Joneses themselves keeping ahead of the others" is a major source of anxieties, you know, and the Father knows just how much of such anxiety you need. The Father (ours) will care for the anxieties also, daily, as you pray.

Elkridge 27, Md.

What Reviewers Say About—

Grief's Slow Work

BY HAROLD BAUMAN

"It is an ideal 16-page booklet to give to the bereaved. It not only helps the would-be comforter to sense another's experience, but it likewise helps the sorrowing to understand their own emotions.

"The author sympathetically and understandingly discusses the six steps—the sudden shock, the numbness, the struggle between fantasy (when facts seem like a dream that can't be true) and reality, the release of grief, the work with memories, and finally coming out a new person—which make up the grief process.

"Many of you will remember this as an article in the GOSPEL HERALD some time ago. So many were blessed by its timely message that it is now offered in booklet form. We heartily recommend it. Price 25¢, at Mennonite Publishing House or your local bookstore."

—Herold der Wahrheit.

• • •

"Grief's Slow Work by Harold Bauman is a very small pamphlet but exceedingly helpful. In a very brief, yet effective way, Mr. Bauman spells out the psychology of grief and how a pastor or minister or counselor may deal effectively with such crisis periods.

"In my opinion this small work should be on the shelf of every minister or counselor. It will provide helpful suggestions for working with those who sorrow. It will do so with brevity which is an essential point for the busy minister to consider."

—Standard Publishing.

This 25¢ booklet is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.



May we someday meet on that blissful shore,
Where sorrows and partings be known no more.
—C. M. Burkhart.

GOSPEL HERALD, MARCH 21, 1961

Youth Leaders Grope for Answers

By VICTOR STOLTZFUS

The author is president of Church-wide MYF, community life editor of *Christian Living*, and assistant pastor of the congregation at North Lima, Ohio.

In the heart of Chicago's busy loop, the Advisory Council of Church-wide Mennonite Youth Fellowship met Feb. 10 and 11 for its biennial meeting of study and inspiration. This invitational conference serves the purpose of church-wide fellowship and study among youth leaders, such as conference youth secretaries, college and church high school YPCA officers, conference MYF officers, and the church-wide MYF cabinet. This year's sixty-one registrants provided the best representation the council has ever had. Eight of the district conferences were represented, including Franconia Conference from the east, Pacific Coast Conference from the west, Ontario Conference from the north, and Virginia Conference from the south. Joe Long represented the Church of the Brethren, as a fraternal delegate. Milton Harder, youth director of the Young People's Union, represented the General Conference Mennonite Church.

The mood of the entire conference can best be captured by a casual remark dropped by one of the older registrants who attended for the first time: "I didn't realize that the MYF Council wrestled with spiritual problems on this deep level." Paul M. Lederach, Secretary of the Commission for Christian Education, commented, "This was primarily a meeting of search. It wasn't a time of sharp criticism or bemoaning the status quo. 'What does it mean to be a Christian today?' This question has burned itself through this conference."

Principal speakers were Virgil Vogt, pastor from Grabbill, Ind.; Clarence Jordan, founder of the interracial Koinonia Farm, Americus, Ga.; Vincent Harding, pastor of the Woodlawn Mennonite Church, Chicago, Ill.; and Paul M. Lederach, editor from Scottsdale, Pa. Papers were also read on the activities and youth needs from each of the district conferences. Fresh interpretations of the Faith, Fellowship, and Service areas of MYF were presented by the cabinet secretaries. A panel led by Paul King, pastor of the Bethel Mennonite Church in Chicago discussed, "Youth Facing the City." This was preceded by a bus tour of representative areas of Chicago with an interpretive lecture by Howard Kauffman.

Virgil Vogt reviewed the New Testament meaning of fellowship in an attempt to recapture some of the deeper Christian meanings of a word that has become only a

shadow of its former self. To further allow the word to become flesh he brought La-Von J. Miller, Harold C. Miller, and Eldon Birky to give personal testimonies of the renewal in Christian fellowship that has come to their MYF and congregation. They told of conversion, testimony around a campfire, and how their new decision to follow Christ was being sustained by small fellowship groups.

"There is a marked difference between purely human fellowship and Christian fellowship. This can perhaps be illustrated by using the crude example of two ordinary gears. As the gears mesh, they have a certain partnership. They have something in common. Yet each one is still revolving around its own axis and therefore its own independent life and existence. This is the kind of fellowship of which the world knows. Each lives a life unto himself, revolving around his own axis, but at the periphery of their experience, on the edges, they encounter other people and have certain things in common with them. The extent of this fellowship is, however, definitely limited. The Christian fellowship is entirely different. No longer is each one running on his own axis. There now exists a common center—Jesus Christ. Everything revolves around Him. Thus there is a unity from the center out, not from the edges in."

The panel discussion, "Youth Facing the City," commented on the need for understanding among the many racial groups of the city. One panel member reminded us of how the signs of the city are a clue to its need. Palm readers offer their advice to confused people. A "Paradise Club" sign shows that people are looking for a place to release their tensions. It may be the only paradise they will ever know. "Room for rent." Note, the sign said room (singular). This symbolizes the city's loneliness. We who came from rural areas were reminded that the gifts of stable family life and brotherhood have been given to us to share.

Clarence Jordan developed the theme of "Maturing Discipleship." Speaking simply, with nothing but a Greek New Testament in his hand, he interpreted the soul struggles of Jesus when He met the "confuser" in the desert. Jesus rejected materialism, "command these stones to become loaves"; ecclesiasticism, "the pinnacle of the temple"; and militarism, "the kingdoms of the world." Jordan then followed with a personal testimony of his own discovery of the meaning of the Scriptures when they say: God is no respecter of persons, God is love, and God is a Father. The practical outcome in his life has been a costly stand on racial equality, nonresistance, and Christian brotherhood that includes common ownership of property.

The next day Vincent Harding spoke on

A Prayer

FOR THIS WEEK

Almighty Father, loving and tender, who didst send Thy Son to suffer for our sins that He might bring us to Thee, help us in the recollection of His passion to give ourselves more fully to Thy love. Teach us that it is only in the dying to self that we are resurrected unto Thee, and let not one of us seek to evade the Golgotha of his own crucifixion. So may we in obedient faith enter into the darkness of that death that we may be raised again in Easter light to bring forth fruit to Thy praise. This we ask in the name of Him who loved us and gave Himself for us. Amen.

—Esther Weber.

Prayer Requests

(Requests for this column must be signed)

Prayer is requested for eight families and eight other people that they will be saved.

Prayer for a young girl from the Lancaster County, Pa., area who was once a faithful Christian but has drifted into sin. Pray that she will return to Christ, possibly during evangelistic meetings being held at her home church during April.

Pray that a father and mother with their five children will know the will of God and make the right decisions in the situation in which they find themselves.

the topic, "MYF's Involved in the World as Servants." "The true mark of the Christian is to have the mind of a servant. . . . Servanthood for the Christian young person means: Jerusalem, love for our fellow servants in the home congregation. . . . Judea, the need to bind up the deep wounds in our Mennonite family. . . . Samaria, the outsiders in our communities. Where are the servants of the Negroes of Harrisonburg? . . . Of the world? Don't let Voluntary Service be a mere dipping of the toe into suffering followed by escape. . . . A servant must be motivated to serve the needy broken people of the world."

Vigorous discussion followed this talk. "Is the approach of becoming involved deeply dangerous for high-school-age young people?" "Depending upon where you go there are temptations that appeal to Christians as well as non-Christians." We were reminded that the Suffering Servant of Isaiah was numbered among the transgressors. The question of how much the church can risk its own existence in service to a sinful society was still in the minds of many who left the meeting.

Many fruitful ideas were exchanged in

(Continued on page 268)

"Sleep On; It's Too Late Now"

By LOIS YODER

Jesus' every muscle was rigid and tense. Never before had He felt so torn! "Come," He said to His three closest friends. "Go with me to pray." Their eyes spoke of fear and uncertainty, but still they followed their Master up the rocky garden path. That night every bush and gnarled old olive seemed to cast foreboding shadows.

At last they neared Jesus' favorite spot of prayer. "You pray here," Jesus said, "and I'll go a little farther." His friends huddled together against a big rock. They meant to pray; in fact, they started to pray. But soon their eyes were closed in sleep—and Jesus prayed alone.

Jesus knew they had fallen asleep. How He ached for their companionship and prayers. The battle which lay ahead was a combat with all the forces of darkness; to have His closest friends go to sleep at this crisis hour was too much! With a heavy heart Jesus rose from prayer and walked over to His friends, saying, "Can't you stay awake at least a while and pray?" In shame, they sat up and rubbed their sleepy eyes.

Jesus went back to pray again. Bloody drops of sweat, mingled with tears, trickled down His burning cheeks. "O Father," He cried out, "is there no other way?" How could He ever bear the wretchedness of becoming sin? How could He bear the curse of the cross? How could He endure the pain of separation from His Father?

And then came sudden release, for Jesus cried out, "Father, this is why I came into the world! Not my will, but your will must be done."

The present battle was over. Quickly Jesus rose to His feet, and went to join His sleeping friends. "Sleep on," He said, "it's too late now." Too late! What could Jesus mean? But they did not ponder long, for strange lights appeared among the bushes, and the mysterious tramping of many feet. The drawn faces of the disciples, among the eerie shadows, showed signs of uncontrollable fear. But this was only the beginning, for suddenly Roman soldiers were upon them fully armed with swords and spears! Ruthlessly they handcuffed Jesus, their Master, and led Him away into the night, leaving His friends to find hiding among the cold gray rocks. They listened as the heavy tramping slowly faded away. The words "too late" kept pounding painfully in their ears.

We, too, live in an hour of crisis. In fact, life is a series of crises. Just as there were foreboding shadows that night in the garden, we, too, see monstrous shadows looming up before us. Our earth is a smoldering volcano always erupting somewhere.

There are the recent eruptions in South Africa, the Congo, and Algiers, the slaughter and unrest in Cuba, and the constant wrangle about Berlin, besides the horror of the communes in China and the tyranny and devastation which go on silently behind the iron curtain. And what of the ever-present battle being fought in the cold war? These are terrible world situations, and as Christians we can't shrug our shoulders, saying, "We can't do anything about it." Of course we can; that's our task and highest privilege. We must face the world as we find it today!



OUR SCHOOLS

New Date Announced for Church School Day

The date for Church School Day in 1961 is April 30. The Higher Education Council of the Mennonite Church has decided that a spring date would be more appropriate for the observance of Church School Day than has been the date in August. It is now planned that Church School Day will continue to be annually recognized in the spring.

Hesston College has been given the responsibility for the preparation of materials for this year. Those who use the Herald Press church bulletin covers have already received the special bulletin cover featuring Church School Day. A letter has been prepared for pastors of congregations and Sunday-school superintendents. A brochure with educational facts has been prepared and also a sheet of worship suggestions. These materials will all be sent out in time to help each congregation give proper recognition to this significant phase of the program of the church.

Eastern Mennonite College

The Board of Trustees of E.M.C., at its midyear meeting on March 10, officially announced that President John R. Mumaw has been elected to serve another four-year term as President of Eastern Mennonite College—from July, 1962, to June, 1966. President Mumaw served as Acting President from 1948 to 1950, and has filled the office of President since 1950. The announcement from the board indicated that President Mumaw has accepted the appointment for this fourth term of office.

Spiritual Life Week was held on campus the week of Feb. 12-17. Elmer Kolb of Pottstown, Pa., was the speaker for the college and for the evening meetings. Isaac Risser of Harrisonburg spoke to the high-school group each morning. Communion services were held at the close of the week on Sunday evening. The vigorous testi-

We have access to the mightiest force in heaven and earth, prayer—much prayer, unceasing prayer! What Jesus said, "Come pray," to His three friends in the garden, He also says to us. If we sleep in this crisis hour, we, even as they, may find ourselves hiding among cold gray rocks, or perhaps our carcasses will merely line our streets and fields.

*If you wish for help to know how to pray, read Frank C. Laubach's book, *Prayer—The Mightiest Force in the World*.

Harrisonburg, Va.

mony meetings, both among the high-school and college groups, indicated that many victories were won.

Two college students represented E.M.C. at the biannual MYF Advisory Council meeting held in Chicago, Feb. 10, 11. Rowland Shank, High School Dean of Men, represented the Virginia Conference as secretary of youth interests.

The week of Feb. 27 to March 3 was Service Emphasis Week at E.M.C. Representatives from the various mission boards, Brook Lane Farm, and MCC were on campus to interview interested students and to speak in chapel services about their respective service programs. A total of 129 interviews were held during this week with students who are interested in service.

Ralph Malin, Malvern, Pa., was guest speaker for the weekend Missionary Conference, Feb. 25, 26.

"Mental Hygiene in Contemporary Campus Life" was the subject discussed by Dr. Paul B. Walter, assistant professor of education, University of Virginia, at the fourth Public Occasions program of the 1960-61 school year, Friday evening, March 3.

E.M.C.'s annual home-coming is planned for the weekend of April 7-9. The twenty-ninth annual "Holy City" program will be presented on Saturday evening. Tickets for this program may be purchased from the business manager at \$1.00 per person. The Alleluia Singers, under the direction of J. Mark Stauffer, will render a program of sacred music on Sunday afternoon, April 9.

There are about 2,500 Baptists in Poland organized in 65 churches served by 15 ordained ministers and 57 other workers. In addition there are 65 Sunday schools with an enrollment of 854 children. The new figures were reported in Vienna by Alexander Kircun, secretary of the Polish Baptist Union, to the biannual meeting of the European Baptist Federation Council.



PEACE AND WAR

EIRENE in Morocco

Between banana trees and pomegranate bushes near the Moroccan village of Aurir, eight miles north of Agadir, stand three tents. The only luxury furniture is a table provided by a nearby French farmer. Clay water jugs, much like those in use a thousand years ago, complete the accommodations. Caron Boyce, a Brethren girl from America, and Annemarie Greub, from Switzerland, are busy all day offering first aid to villagers. When our group arrived, shortly after the great earthquake of 1958, villagers soon came asking for medical help. Every day about 80 people come, old and young—among them, mothers who treated their children with cow dung as disinfectant, and boys who have been bitten by scorpions.

Boys from the United States, Germany, and Canada drive into lonely villages in the mountains to help the villagers reconstruct their cisterns that were damaged by the earthquake. With the cisterns broken, villagers have had to bring water from great distances by camelback or on their own backs.

What motivates these young people to come here and share the simple and hard life of these Moroccans? These volunteers are convinced Christian pacifists who want to give a Christian peace witness to their brothers in Africa by helping them to improve their living conditions and develop their sense of responsibility. EIRENE, International Christian Service for Peace, offers them this opportunity.

EIRENE (Greek word for peace) was founded in 1957 by representatives of the Historic Peace Churches: Mennonites, Brethren, and Quakers, and the International Fellowship of Reconciliation. In its constitution, EIRENE's purpose is expressed as follows: to provide voluntary help in countries suffering political, social, and economic tensions as well as in places of need, hoping thereby to contribute to international understanding and world peace. This service of Christian love and reconciliation is open to men and women from various countries and denominations who believe in nonviolence. EIRENE has taken a special interest in Morocco, the North African country which is nearest to the European continent not only geographically but also historically. Morocco welcomes outside assistance and is still open to foreigners.

During its first year and a half, EIRENE had only a very small group of volunteers engaged in the construction of several simple cattle shelters for Moroccan farmers

on an agricultural improvement station. After this project was completed, they helped Christian missionaries with the construction of a school for orphans, near a little place called Azrou, close to the Atlas mountains.

Qualifications for Volunteers

At present 15 volunteers serve under EIRENE. They come from the United States, Canada, Germany, Switzerland, and Holland, and are affiliated with different Christian denominations. What are the qualifications required of a volunteer?

- (1) One must be a Christian pacifist.
- (2) He must be prepared to serve a minimum of one year. (It takes some time to adapt to completely different living conditions in Africa.)
- (3) Besides the willingness to give oneself wholeheartedly to the service, some elementary knowledge of the language spoken in the land of service is necessary as well as some general knowledge in agriculture, handicrafts, medicine, or teaching.
- (4) The service is voluntary and not paid. A maintenance of \$25.00 per month is estimated and a personal allowance of \$8.00 to \$10.00. Both maintenance and allowance, as well as travel expenses, must be provided either by the volunteer himself or by a sponsor (his local church).
- (5) Maturity! The nature of this service requires a high degree of responsibility, initiative, imagination, and tact. The volunteer must be willing to share unit life and to adapt as far as possible to the living standards of the native inhabitants.

For some time a young American Mennonite couple, Marion and Lois Deckert, have been directing the work in Morocco. They live in a house in Rabat where the volunteers meet regularly for fellowship and recreation, exchanging their experiences and opinions. It is hoped that this place will develop into an open center where Christians and Muslims, Westerners and Africans can meet. Besides the group in Agadir there is another group of volunteers, living in the northeastern part of the country on a lonely farm, close to the Algerian border. The farm owner offered this place for settlement of Algerian refugees. There are some 100,000 refugees in this region, among them 6,000 adolescents. Since the Moroccan people are very poor and unemployment is increasing, these Algerians have slim opportunities to settle or even to find a job. As a result they live in pathetically poor conditions. The chief concern of the EIRENE group is to show the natives how to help themselves.

There are about 70 Algerian men and boys on the farm. A year ago our boys in-

troduced seeding machines instead of seeding by hand, but the Algerians were skeptical whether the corn actually got into the soil. They preferred to stick to their own method. When the following summer came and the corn was ready for harvest, the difference of the fields was evident, and the Algerians were convinced. The EIRENE group also introduced different kinds of vegetables, new to the Algerians. On weekends they take refugee boys for hikes or for outings down to the beach of the Mediterranean.

On the birthday feast of the Prophet in 1959, thousands of Muslims gathered in Meknès. An unscrupulous merchant, out for profit, mixed cooking oil with lubricating oil and sold it, with the result that some 30,000 people were more or less paralyzed. It is a very sad sight to see entire families hobbling on canes. Many others are still bedridden. EIRENE sponsors a German physiotherapist and a Swiss girl who acts as secretary and interpreter in a rehabilitation center near Meknès. She reported recently that 240 of the 2,000 patients at this center have been cured.

The Future Is Promising

EIRENE hopes to expand its program in the coming year, and to exert influence on European governments to allow their conscientious objectors to serve in an alternative service project abroad. (The governments of Belgium, France, Switzerland, Italy, and Spain still have no provisions for any alternative service of any sort.)

Last year an alternative service law was passed by the West German government. EIRENE applied at once to the Ministry of Labor to be recognized for employing German CO's. Projects for CO's and other volunteers have already been prepared in Western Germany, mainly in connection with hospitals. A similar project might also serve as a training camp to prepare young men for Morocco. It is hoped that this year German CO's will be called up for alternative service. Until now it has been postponed because of financial and administrative problems.

EIRENE is sponsored by the Mennonite Central Committee and the Brethren Service Commission. The IFOR and British Quakers have also made token contributions. EIRENE's program in Agadir is supported by money and supplies from the World Council of Churches.

It is hoped that, in the future, European peace groups and churches will share the responsibility of EIRENE more actively. The European national FOR groups show a growing interest in its development, and the same is true with IFOR, whose general secretary, E. Philip Eastman, was recently appointed to EIRENE's Administrative Board.

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FAMILY CIRCLE

Can God Bring My Daddy Back?

BY GRACE GAIN

"My daddy doesn't live here any more. He left me." These words, although spoken matter-of-factly by a nine-year-old lad whom I'll call Peter, were far too clear. I could only guess at the extent of heartache I saw reflected in his frank blue eyes. I wondered—would his daddy be jolted out of his stupor of selfishness if he could see and hear his son now?

Peter did not know about the growing resentment between his father and mother, who had been careful to hide it from their two children. He wasn't able to understand all the complications of adulthood. Neither was he able to sympathize with the fact that his father had left his mother and younger sister. His father had left him. He alone felt the personal rejection.

Peter tries to accept reality with the simple statement, "He left me." But his heart will continue to ask the question—"What did I do that was wrong? What did I do that made my daddy want to leave me?"

Consider the case of another lad, Jimmy. His father left him when he was eleven years old. Jimmy's father excused his responsibilities by saying, "Jimmy's a big boy now. He'll understand. It isn't as though he were a baby and needed me."

At eleven Jimmy is leaving babyhood behind. Before him stretches a fascinating world full of opportunity and challenge. Jimmy's character development will determine how he meets the challenge. At eleven Jimmy needs the counsel and companionship of an understanding father to help him in the molding of character. That is the way it should be, the way God intended it.

Peter made a gallant attempt at facing life without his father. But Jimmy didn't know how to do that.

In two years Jimmy changed from a fun-loving, friendly youngster to a serious, belligerent teen-ager. Several times he was expelled from school. His mother's efforts failed to reach him. In desperation she contributed his behavior to a phase he was going through. Her bewilderment reached its peak when at the age of thirteen Jimmy flatly refused to see his father on his infrequent visits. She will never forget the fire that flashed in Jimmy's eyes, the stubborn set of his chin, when he announced with finality, "I hate my father. I never want to see him again."

The "phase" proved too much for this mother. She turned to a religious coun-

selor for advice. It was pointed out to her that Jimmy's emotional problems stemmed from a broken home. The counselor helped her to see the reasons for Jimmy's new behavior pattern. Jimmy had not rejected his father, but rather the things his father represented—love, security, companionship. These attributes Jimmy unconsciously rejected in anyone who tried to help him. He wouldn't let anyone touch his life for fear he would be hurt again. Jimmy covered his hurt by a change in personality.

Fortunately, a young counselor was found who was able to help Jimmy face his problem, and then reality. He became a pal to Jimmy, thus supplying a basic need in every young boy. He also helped Jimmy to see his need of placing his faith in God. He learned that in times of trouble God would sustain him.

Today Jimmy is making his adjustment to society; he's winning his private battle. But think of the scores of boys from broken homes who are not.

Eight-year-old Wayne is another youngster who faced the same tragedy in his home. I'll always remember that day when his dark brown eyes looked into mine, and

the childlike faith and simplicity of his question, "Can God bring my daddy back?"

What could I say to Wayne that would erase the pain I saw in his eyes; or that would assure him that God could and would bring his daddy back? Nothing.

I could have said (but such a discourse was not for a child), "I don't know, Wayne. God will never force your daddy to do anything he doesn't want to do. Your daddy left you because, basically, he placed self-interest far above the needs of a growing boy. Selfishness has made a hard shell around your daddy's heart. And he does not realize, yet, Wayne, how dear you are to him. But if your daddy will ever let God break through that shell, then your daddy will do everything in his power to come back to you, even though it means sacrificing his personal interest and happiness. That's why I don't know, Wayne. I don't know if God can bring your daddy back or not." Seattle, Wash.

Prayer with Meaning

BY I. MERLE GOOD

There was the sound of two thousand shuffling feet as the vast audience of a thousand students rose to its feet. Then came the audible words of the Lord's Prayer.

As I stood by my seat in a far corner of the large auditorium, I surveyed the sea of faces before me. To many, this was a regular and daily routine; to some, it was a boring "drag" and useless effort; to several, it was a time for mischief; to others, it was a time to display their resonant voice and goodly posture before others; and to still others, it was a time of reverence for some seemingly unknown reason.

But to a very, very few among that large number, it was a time for personal conversation with God Almighty! They knew that they were sons of God and heirs to the kingdom, for they called upon Him as: "Our Father which art in heaven." They continued in awe, respect, and submissiveness: "Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." Gratitude and thankfulness crept into their voices: "Give us this day our daily bread." Tones of repentance mingled with their emotions: "Forgive us our debts, as we forgive our debtors." They continued to converse as with a trusty companion: "Lead us not into temptation, but deliver us from evil." They summed up their thoughts with several emphatic words: "For thine is the kingdom, and the power, and glory, for ever."

I am quite certain and positive that these few students were the happiest and the most content, peaceful, and victorious through the remainder of that day—for a Trusty Pilot was at the controls!

Lititz, Pa.

On Planting a Tree

BY LORIE C. GOODING

What treasure lies within this slender stem;
What mystery within this twist of root:
A future of leaf, and blossom bright as
gems,
Of pleasant, fragrant shade, and honeyed
fruit.

Think of the years to come when here
may we,
Pausing beneath broad shadow for brief
talk,

Speak of today, and this incipient tree—
A tiny thread of root, a pliant stalk.

Or we ourselves, perhaps, or one, or both,
May be asleep beneath this fertile loam
Before this little tree shall reach its growth
Under the heaven's blue and kindly
dome.

So plant it for the years; and think again
Of Eden, or of Aaron's budding rod;
Then leave it to the dew and sun and rain;
And give it to the earth and sky and
God.

Killbuck, Ohio.



TO BE NEAR TO GOD

Nearness to God at Sunset

By J. MARK STAUFFER

Sunday, March 26

Read Gen. 24:61-67.

"... Out to meditate in the field at the eventide." This is such a peaceful, poetic line; we almost begin to relax just to read it. Isaac had none of the modern engines and inventions that rack our nerves and yet he went out into the field to meditate at eventide. Spiritual meditation in a quiet place is almost a thing of the past. To be near to God today, we need disciplined, ordered lives that take time to talk with God.

Monday, March 27

Read Matt. 14:22-27.

There are times when we need to "[send] the multitudes away"; there are even times when we may need to separate ourselves from our loved ones in order to be alone with God. The above passage records that "when the evening was come, he was there alone." The evening is a good time to listen for the voice of God; He may want to talk with us while the events of the day are fresh on our minds. Let's get alone and listen for the still, small voice.

Tuesday, March 28

Read Acts 27:21-25.

Praise God for His angels—those ministering spirits that do His pleasure. I love to read the statement from the principal prisoner of a doomed ship: "there stood by me this night the angel of God." Paul believed in God's angels; one had stood by him in the night and had comforted him. How wonderfully comforting it is to know that God is in business round the clock; He has plenty of mighty angels to care for His children. Night and day are alike to God; so sleep with confidence.

Wednesday, March 29

Read John 20: 19-22.

It was the evening of the first Easter day; the newly resurrected Lord was already on a mission of mercy to His frustrated disciples. He had an urgent message of peace and a divine exercise to perform—to breathe on them the Holy Ghost. Have you heard His "Peace be unto you"? Have you felt the warmth of His resurrected presence in your life? He is more willing to enter our hearts than we are to admit Him. Supreme peace and joy can be ours through Christ; apply today.

Thursday, March 30

Read Luke 24:28-32.

An unusual Traveler joined the company of two dejected men wending their weary way to Emmaus. The unknown Traveler radiated comfort and hope to His comrades.

When the two arrived, they said, "Abide with us; for it is toward evening..." May be you too have come to the end of a hard day; you thrilled with His presence and something deep within you cried out for His presence during the night. In my evening prayer, I have often implored His presence with the frank confession, "I have no other help."

Friday, March 31

Read Acts 4:1-4.

Haven't we often marveled at the heart and courage of the early Christians? What a challenge their dynamic manner of wit-

ness can be to us who are so silent and unconcerned! The apostles had preached during the day; at evening they were arrested. Their trial the next day revealed that their spirits were undaunted. I covet earnestly the boldness of these apostles; they were committed witnesses to the resurrected Christ—still and forever the only hope for men and women apart from God.

Saturday, April 1

Read Zech. 14:6-9.

"... But it shall come to pass, that at evening time it shall be light." I shall not attempt the eschatology of this beautiful promise; I embrace it with the simplicity of a wayfaring man. For this last meditation, I am thinking of the evening of life. Sinners, at the point of death, often speak of the "leap into the dark." The redeemed don't see the dark; the bright glories of heaven, without night, flood generously into their vision and the flight over Jordan is completed. Alleluia.

Harrisonburg, Va.

Sunday School Lesson for April 2

Christ, Our Living Lord

John 20

Recall John's purpose in writing what he did about Jesus. John 20:30, 31. What two facts did he want them to believe concerning Jesus? The resurrection of Jesus was the grand climax of what John wrote. It would convince the readers "that Jesus is the Christ, the Son of God." This fact was established for the Greeks to whom John was writing, for the disciples and other believers of the first century, and for all believers of all time since.

Was Jesus really dead? How was this fact established? Jesus was not only human. He gave up His life when He had accomplished His work. But the Roman authorities did not know who He was or know of His divine power. They made sure with the spear.

Jesus' friends handled the dead body. Love embalmed it with spices, wrapped it for burial, and laid it in a new tomb, perhaps in a small room cut out of rock in a hillside near Calvary. There was fear and anxiety on the part of the scribes and Pharisees lest the disciples might steal the body and say that Jesus arose from the dead. All this tells us that these men were really convinced and feared greatly that this Man Jesus was the Son of God, as He claimed to be. How did they attempt to make the "sepulchre sure?"

Had the disciples lost faith in Jesus as the Son of God? Jesus had told them so much. Why couldn't they believe? Would

you and I have had a secure faith under such circumstances? Certainly they were bewildered.

Then came the dawn of the third day. Love took the women to the tomb. They found it empty, and were terrified to see that the body was not where it "had lain." "Might it be that they had exposed His body to the indignities of burning or given it to the vultures?" they may have thought. The women told the disciples, who came and also found the tomb empty. The grave-clothes lay still in their folds. Then John believed that Jesus had risen.

Jesus answered Mary's love and loyalty by revealing Himself to her, alive from the dead. Now the deity of Jesus is revealed in the greatest possible miracle that could have happened. "Go tell the good news to my brethren."

In a fear at which we need not be surprised, the disciples met on the evening of this same day. What must have been their conversation? Suddenly their risen Lord and Master appeared among them and spoke: "Peace be unto you." Recall that Jesus had said He gives peace such as the world cannot give. In love He showed His hands and side. Truly the Son of God was with them. Fear was changed to gladness as they beheld Him and believed.

And how Jesus must have restored their status and their confidence when He com-

(Continued on page 268)

Missions

YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA



The village of Sandy Lake, right on the lake shore. Other buildings are in a clearing, about half a mile away. The white building to the right is the schoolhouse where Paul Landis teaches.

VS at Work in the Far North

Volunteers in Northern Alberta are presently serving at three different locations. The VS work for this area is under the direction of Isaac Glick, Edmonton, Alta.

Calling Lake

This was the first location for an MRSC Voluntary Service unit in Northern Alberta. From a small beginning—three VS-ers living in a granary—it has now grown into a community service project. It spon-



Moose still roam through the northern bush country around Sandy Lake. And Cree Indians still make hunting a big part of their effort to support their families.

sors a kindergarten to help Cree Indian children learn the English language, a youth center with various club activities for children and young people, and a health center with a VS nurse for first aid, since the nearest doctor is 45 miles away.

Most important in the developments at Calling Lake is the growth of the local church. With the encouragement and financial assistance of Slim Ellefson, owner of a local lumber camp, VS-ers were instrumental in establishing a fellowship. Since then ex-VS-ers and others have assisted in this work.

The current unit at Calling Lake consists of four VS-ers: Unit Leader John Leonard and his wife (who is an R.N. and serves at the health center and in the community), Lewistown, Pa.; Willis Amstutz, Orrville, Ohio, who helps support the VS unit by working at Ellefson's lumber camp; and Elaine Wideman, Waterloo, Ont., who is club leader.

Sandy Lake

Cree Indians from this isolated little village came to VS-ers at Calling Lake with a request for a school for their children. Fred and Elsie Gingerich spent several years at this location, not only in teaching the local school, but also in making contacts for the Gospel. In February, 1960, Alice Auger was baptized—the first member of that little fellowship.

Paul and Susanna Landis, Harrisonburg, Va., are current VS-ers at this location. Although they are isolated from other VS-ers, they find worth-while and stimulating fellowship with local people.



This is the interior of the cabin that Sandy Lake VS-ers Paul and Susanna Landis occupy. Part of the challenge of this experience is in making this place a real home.



Another economic advantage is the abundance of fish in Sandy Lake. Here Nappesse Bigstone is cleaning a catch. It is Cree Indians like this that VS-ers Paul and Susanna Landis are trying to reach with the Gospel.

Chipewyan Lakes

After Fred and Elsie Gingerich completed their assignment at Sandy Lake, they moved to this location, 100 miles farther north. This work, like the one at Calling Lake, was first opened by Area Director Isaac Click and his family. This Cree Indian community had been served by a Hudson Bay trading post at one time, but eventually families moved away because there were no schools, and the post closed. However, the men still returned for the November to May trapping season.

The first move in this community was a



The interior of the Sandy Lake school looks like this. Last summer it was used for summer Bible school. Here Paul Landis is teaching a class.

trading post. Then a school was provided so that entire families could move back into the area. These contacts, of course, are the basis for a spiritual ministry also.

In this isolated village the only means of communication with the outside world is short-wave radio. VS-er James Hartzler, Smithville, Ohio, who is serving as an as-

sistant to the Gingerichs, is a ham radio operator. With his amateur equipment he has been making contacts with Edmonton, Alta. He is now waiting approval of new commercial equipment that will permit contact with Calling Lake and Sandy Lake, plus a hookup with the Canadian National Telegraph system.

An Internship in Christian Service

By RUTH ANN LIECHTY

Ruth Ann Liechty, Berne, Ind., is an administrative assistant in the MCC Voluntary Service Section with responsibility for the Summer Service program. She spent two years as a VS teacher in Newfoundland.

"Hey, lady, you a new 'Minninite'? How do you get to be a 'Minninite'? 'Minninites' don't like money—that's why you work for nuthin', right?" The young fellow at Wiltwyck School for Boys had a background of policemen and children's courts because he wanted money. To work for "nuthin" was inconceivable.

To the MCC Voluntary Service worker it was not inconceivable. God had been good to her. She had a good home, a healthy body and mind, years of education, and a society that gave her self-respect, a chance to succeed, and security. She wanted to share this abundant life with those who had never had a chance. She wanted the "\$10 a month plus mainte-

nance" to help tell the world that the dollar is not almighty.

The young people who have collectively contributed over 1,000 years of service through MCC-VS witness to the rewards and satisfactions of these experiences. They do not call it sacrifice. For many it has been a turnabout of their plans—the pivot point toward a fuller life dedicated to God's will. It is an internship in Christian service, a chance to try themselves out in a service situation. Those not ready to commit themselves to a lifetime of service in a specific missionary work can have a genuine missionary experience for one or two years. They have concretely done something about the needs all around them.

What are the needs all around them—and us?

Work with Children

Children should be healthy, happy, loved, educated, and undisturbed. Many children



Paul Landis makes contact with the Canadian National Telegraph Company twice a day. This, plus plane visits, is Sandy Lake's contact with the outside world.

are not. Volunteers at Junior Village in Washington, D.C., help to care for children who have been neglected or left homeless by unconcerned parents. Emotionally disturbed and mentally retarded persons at Laurel, Md., receive care and training from concerned VSers. Boys' Village at Smithville, Ohio, and Ailsa Craig Boys' Farm in Ontario are farm homes for emotionally maladjusted boys.

The Christian love and individual attention given to the boys by VSers is an important aid to their rehabilitation toward good citizenship. Much time is spent in wholesome outdoor work and recreation on these farms. Wiltwyck School for Boys in Esopus, N.Y., is another home for disturbed boys. As they come in contact with the "Minnite" volunteers, these boys feel that someone cares, perhaps for the first time in their lives.

Haiti Calls!

Haiti, only 800 miles off the southeast coast of Florida, has medical, educational, and economic needs greater than almost any other place in the Western Hemisphere. Undernourished and disease-ridden children and adults are helped back to strength by VS medical workers. Local farmers learn better methods as they watch sturdy farm boys from the States work with poultry and hog raising.

Newfoundland

Young people from Newfoundland's isolated coves are introduced to the wide world as VS teachers live and teach in their communities. Nurses help to staff local hospitals. The Christian influence of these qualified workers is effective in the church and community life of these friendly people.

Hoopa and NIH

Hoopa, a northern California Indian village, is a new location for a VS unit this year. A medical doctor and other hospital workers are helping in the new hospital that serves a valley community which includes many transient lumber workers and native Indians.

Another area of need is the search for prevention and cures of the major crippling and killing diseases such as cancer, heart disease, and mental illness. Volunteers serve as "normal control" patients at National Institutes of Health, Bethesda, Md., offering their healthy bodies for carefully controlled tests.

Mental Health Services

The three Mennonite mental hospitals—Kings View Hospital in California, Brook Lane Farm in Maryland, and Prairie View Hospital in Kansas—provide opportunities for VSers to help emotionally handicapped persons be restored to wholesome living. VSers help fill all staff positions, includ-

ing those of psychiatric aides, nurses, secretaries, and maintenance workers.

Forestry and Conservation

Other VSers work at the Hartland Christian Association near Reedley, Calif., engaging in rugged outdoor work and forestry conservation to help develop church camp facilities operated by a group of Christian businessmen. To help carry on the world-wide program of MCC, VSers serve at MCC headquarters at Akron, Pa., and Waterloo, Ont., as secretaries, cooks, maintenance men, clothing center assistants, truck drivers, and administrative assistants.

Summer Service

Besides the one- and two-year terms, Voluntary Service also has a Summer Service program. Students and others may serve for the summer months in one of a variety of projects. This includes work in homes and institutions for maladjusted children, summer camps, mental hospitals, the migrant ministry, and National Institutes of Health. In each of these projects VSers fellowship together as a unit, enjoying spiritual, social, educational, and recreational interaction.

There is a place for everyone, young people and older folks. A variety of abilities and gifts is needed to meet many different needs. However, one thing is required of each worker—the desire to serve God and the willingness to give unselfishly of himself and his time, sometimes facing hardships and discouragement as well as joy and satisfaction "in the name of Christ."

Invariably workers leave their VS terms saying things like this: "VS has been a spiritually enriching experience for me. I was given a chance to apply, in a place where it was badly needed, what I had always heard preached. I haven't given as much as I've received. I'll never be the same again."

For more information on either long-term or summer projects write to: Personnel Office, Mennonite Central Committee, Akron, Pa.

—Reprinted from the Eastern District Messenger.

Immediate Negotiations Asked in Algerian Situation

(Geneva)—Immediate negotiations by the French Government with the Algerian nationalist Provisional Government is called for in a statement issued here by the Committee on the Christian Responsibility for European Co-operation.

"Any hesitation to negotiate with the Provisional Government directly and on the basic issues would inevitably involve the continuance of hostilities, with the danger of making the conflict international and implanting international communism in Africa," the statement said.—EPS, Geneva.

Missions Today Are Missions a Success?

By J. D. GRABER

"They rehearsed all that God had done with them." This was Paul and Barnabas reporting to the home church at Antioch after the first missionary journey. Acts 14:27 says further that they gathered the church together and after rehearsing their experiences described "how he [God] had opened the door of faith unto the Gentiles."

The ingredients of Biblical missionary reporting are here outlined. Experiences on the field and spiritual victories are shared with the entire church. It should not be forgotten that the missionary of the Book of Acts, even the Apostle Paul, was not a lone operator. Saving souls outside a living church context is not Biblical. The epistles give comparatively little instruction in individual and personal piety. But they speak constantly about building up and perfecting the body of Christ.

"By that which every joint supplieth," says Paul in Eph. 4:16, the body, i.e., the church, is increased. Believers are instructed to walk worthily so as to cause no offense to those who are without, and, positively, are to demonstrate by their renewed character the effectiveness of the Gospel. Paul described this situation in I Thess. 1:8 by saying, "from you sounded out the word of the Lord . . . so that we need not to speak any thing."

The church does not send out missionaries in order to shift the responsibility of the many on a few. If Gospel spreading is done only by the ministers and the appointed missionaries, comparatively little will be done. Such an operation is only, say, 10 per cent efficient. The church in every age has usually ordained and appointed men to special tasks, but if this has resulted in a shaking off of responsibility by the membership as a whole, the results have been undesirable. Every member participation and involvement seems to be the New Testament pattern.

We should not despise numbers. The Book of Acts several times mentions the large numbers of those who were received. Certainly we expect the church to grow. We are not more complacent about "zero churches" on a mission field than we are at home. (How much has my home congregation increased during the past year or two? What does this have to do with success in mission fields across the seas or across the tracks?)

Triumphs of the Gospel; how the Lord is opening doors; how the church grows: this is what the churches at home want to hear. And they have a Scriptural basis for (Continued on page 268)



MISSION NEWS

Foreign Missions

Hokkaido, Japan—Lee Kanagy reports heavy snows, cold Siberian winds, and blizzards. Earthquakes have accompanied these heavy storms. School children walk over fences and out of upstairs windows in order to get outdoors.

The week of Feb. 12 four head teachers of the Christian kindergarten met at the home of Carl Beck to discuss and plan a Christian curriculum. During that same week missionaries of various stations, including Joe Richards and Eugene Blossers, who recently returned from a year of furlough, met to discuss the teaching of baptism.

Paris, France—Robert Witmers are planning an Easter vacation Bible school from March 23 to April 5. To date they have 25 new students.

The Paul Widmer family, missionaries for some 20 years in Algeria, will replace the Witmers during their summer furlough. Witmers plan to be in the United States and Canada from June to early September, at which time they plan to return to France.

The Butte-Rouge congregation, which Bro. Witmer serves, is collaborating in the sponsorship of a co-operative evangelistic effort March 19-24, with the ministry of Eugene and Gerald Boyer. Eugene Boyer brought the message at Butte-Rouge Feb. 19, and the evangelistic team provided a musical service the same afternoon.

Camp 77, Mexico—James Roth reports good progress in this small agricultural village. The group is getting too large for any of the houses and a building is needed for their meetings. Several people are currently taking instruction and awaiting baptism.

Mahaddei Uen, Somali Republic.—A fourteen-year-old boy who had been studying the New Testament for some time and had been coming to services regularly came to Merlin Grove's office recently and said he wanted to be a Christian. After instruction and prayer, Mahmood expressed peace and happiness in the Lord. Later he went fifteen miles to a village to tell his older teacher-brother that he was now a Christian.

Tanganyika, Africa—At the Tanganyika Mennonite Church Conference held in Mungano a pastor was chosen to direct youth work in the church and Sunday schools. The total number of communicants of the Tanganyika Mennonite Church is now more than 2,800.

Twenty students were enrolled in the Bukiroba Bible School for the 1960 term.

The Education Committee of the Tanganyika Mennonite Church reported an enrollment of 4,130 pupils in primary schools in 1960; a total of 413 boys and girls were enrolled in middle schools.

Tanganyika, Africa—From the African Research Foundation the Shirati Hospital recently received a mobile medical unit to

use for six weeks. It was equipped in the United States with air-conditioning, refrigerator, laboratory facilities, X-ray, film projector, generator, and loud-speaker. Each weekend it was taken to outstations. Over 1500 people were examined. Many were referred to the hospital for further treatment. Pastors and elders accompanied each group. Communion and worship services were held.

Nazareth, Ethiopia—Christian boys who attend the government secondary school had been holding services three days a week in a rented house. Opposition caused a short recess, but the boys have continued this witness in another house.

Nazareth Bible Academy and dresser students witness to small groups of farmers who gather for business meetings on Sunday mornings.

Luxembourg, Europe—The fifth session of winter Bible school was held from Jan. 1 to 21, 1961. Fifteen full-time and six part-time students from Germany, France, and Luxembourg were enrolled. Four were from the Evangelical Church, three were Baptists, and the rest were Mennonites. John Gingerich, one of the teachers, brought a Volkswagen busload of students from Espelkamp. Horst Gerlach from Heidelberg served as principal.

Paris, France—Marian Hostetler, missionary to Algeria currently here for language study, reports that a number of children who attend clubs at Foyer Fraternel are Algerian. In visiting the parents, a club worker found that one father would rather have his children where they would be with religious people than have them running around on the streets. This same family served tea, but did not drink any them-

selves because, as strict Moslems, they were observing Ramadan, the month of fasting.

Several Foyer members are singing in the choir for the Eugene Boyer evangelistic team meetings, a co-operative evangelistic effort in Paris, March 19-24.

Palamau, Bihar, India—Milton C. Vogts plan to sail from Bombay April 29 for Japan and the United States. While in Japan they will visit missionaries in Hokkaido. They plan to leave Japan June 1 in order to arrive in the United States in time for annual Mission Board meeting.

Elkhart, Ind.—A cablegram was received March 3 at General Board headquarters stating that Clyde Mosemanns arrived safely at Montevideo, Uruguay. The Mosemanns are applying for visas to Argentina from Uruguay since it is easier to get into Argentina this way.

Nemuro-koku, Hokkaido, Japan—Lee H. Kanagy reports that he expects several people to be baptized during the Easter season. People continue to come to his office to share with him their burdens—both earthly and spiritual. A father recently came to him requesting that his son be able to find work in Osaka at an ice-cream plant in order to make a living. The family is very poor. Mr. Fujita, who had been in the United States several years ago, has since hired the son.

Ramat Gan, Israel—Paul Swarr reports that a million Hebrew Bibles with both Old and New Testaments have been supplied through a Swedish publisher. In a population of two million, this means they are distributed quite liberally and sometimes quite indiscriminately, he reports. In another recent development, a 16-page Christian monthly magazine in the Hebrew language was released. As far as he knows, this is the first of its kind.

Tokyo, Japan—The Marvin Yoder and Howard Charles families arrived safely here aboard the President Cleveland Feb. 26. Because the Yoders' luggage was stowed in the back of the freight compartment of

Mennonite Workers Share in Mission to Nepal

Lea Graber and Anna Lois Rohrer continue to serve in the large, growing Shanta Bhawan Hospital in Katmandu, Nepal. Sister Graber is nursing superintendent and Sister Rohrer is dietitian and supervisor of the staff dining room, serving both patients and the Western staff.

The Shanta Bhawan Hospital, under the United Mission to Nepal (with which the Mennonite Board of Missions and Charities co-operates when sending personnel and finances), is only one of several projects in Nepal. Hospitals, community service projects, high schools, and a leper colony with outlying clinics are other projects. Negotiations are under way with the government for opening two new projects in the mountains.

The United Mission to Nepal is unique because it is composed of 17 different missionary boards. These are currently contributing 76 missionary workers to Nepal,

two of whom are Sisters Graber and Rohrer. In addition, 38 employed Christian workers are from India and Nepal. Sisters Graber and Rohrer have been able to influence the coming of Christian Indian workers from India to work in Nepal. In this way they have contributed to the desire of the United Mission to encourage the India churches to share in the Nepal work.

Another large contribution from the Mennonites has been the work of Pax men sent through MCC. Six men helped during the past year in building, maintenance, electrical, mechanical, and clerical work at several stations in Nepal.

The United Mission looks to its co-operating members for personnel and finances, for service and witness. May we as a missionary church continue to encourage the work in Nepal by our prayers and through sharing. Over 100,000 people in Nepal were personally contacted with the Gospel last year through the United Mission.

the ship, they had to wait several days for it. Bro. Howard Charles spoke for the first time in Japan on Feb. 28 at Japan Christian College.

Kamishihoro-cho, Hokkaido, Japan—Ruth and Rhoda Ressler report that Goto Teruko-san, who requested baptism in February, is happy now that both she and her husband are working for the Lord. Both are praying for an open door to go to Kamishihoro where they will be more free to do Christian witnessing.

Elkhart, Ind.—The call for more nursing help in India continues. The church is attempting to upgrade the nursing services connected with its medical program, including the development of a graduate program in nursing education, if at all possible. However, the church is not able to find the number of qualified nurses it needs for overseas service. It is easier for Canadians to obtain visas for India than United States citizens, but there is now some possibility of obtaining visas for new United States personnel. Dedicated persons interested in a major assignment in nursing should contact John H. Yoder at General Mission Board headquarters.

Nukabira, Japan—Carl Beck and twelve other Tokachi Valley pastors attended a peace witness meeting here Jan. 16, 17. The theme was "A Ministry of Reconciliation in a World of Conflict." One of the ideas presented at the conference was that a desire for peace must not be based on fear but on the love of Christ, who is the Peace on earth.

District Mission Boards

Illinois—Sunday-school attendance at Norwood Church, of which Lester Sutter is pastor, was 91 on Feb. 19. The same day communion services were held. Only once has the attendance ever been higher and that was at the very first service on Oct. 1, 1960, when 93 attended. On Feb. 12 eleven members received baptism. Programs held Sunday and Wednesday evenings have been well attended. The girls' club continues to be active; a boys' club and ladies' club are now in planning stages.

Iowa-Nebraska—The fourteenth annual meeting of the Iowa-Nebraska District Mennonite Mission Board was held at East Fairview, Milford, Nebr., March 6, 7. The theme of the conference was "That Men May Know Christ in Our District." Brethren spoke on knowing Christ personally through personal commitments, through tithes and offerings, through congregational programs, and through personal witness.

Ontario Amish—Nelson Kauffman, Secretary for Home Missions and Evangelism for the General Board, will speak at the ministerial study conference in Ontario April 18, 19. The two themes of the conference are "The Church's Mission in the World" and "Church Organization and Administration."

WMSA

Elkhart, Ind.—The WMSA office is sending out an SOS for Betty Crocker coupons. In order to complete certain partial orders before some lines were discontinued, WMSA signed a "mortgage" for 19,230

coupons. Please continue sending coupons to WMSA Office, 1711 Prairie St., Elkhart, Ind.

Stryker, Ohio—An alert WMSA in the Pinegrove Mennonite Church observed that too few of their young people were going into VS and I-W programs. Rather than lament it, they went into action. They invited their MYF to a banquet and provided a speaker from the Mennonite Relief and Service Committee office in Elkhart. Forty young people and the pastor and his wife attended the banquet and listened afterward to an explanation of the service channels which the church provides for young people.

Home Missions

Chicago, Ill.—April 16-22 has been designated as Bible Study Week at Second Mennonite Church (Spanish), of which Don Brenneman is pastor. J. W. Shank, retired missionary from Argentina, will offer courses in personal evangelism and the work of the Holy Spirit.

Bronx, N.Y.—Two were baptized and one was received into the Mennonite House of Friendship church fellowship on March 5.

Rocky Ford, Colo.—The John Oyer family was present here March 3-5. Following the morning service, at which Bro. Oyer preached, a fellowship dinner was held at the home of Emery Swartzentruber.

Chicago, Ill.—Because Pastor S. J. Miller has been in Florida, John Murry brought two messages to the congregation at Mennonite Community Chapel recently. Twelve new chairs were purchased to accommodate a growing attendance here. The Goshen College VS unit was at the Chapel March 10-12.

Downey, Calif.—The new Faith Mennonite Church, begun recently when two congregations emerged from one Los Angeles congregation, is working on a constitution and proceeding with incorporation as rapidly as possible. Richard Showalter, Updland, Calif., preaches to the 41-member group each Sunday at the YMCA building. Problems facing the congregation are the finding of a pastor, deciding where a witness is needed most, locating a lot where a church can be built, and raising funds.

Los Angeles, Calif.—The Calvary Mennonite Church, the other emerging congregation from the original Los Angeles congregation, presently has 25 members after transfers, etc. LeRoy Bechler is pastor.

St. Anne, Ill.—Five young people accepted Christ during February at Rehoboth Mennonite Church. On March 5 eight souls were added to the fellowship.

St. Louis, Mo.—Hubert Swartzentruber, pastor of Bethesda Mennonite Church, had part in funeral services for a neighbor, a 28-year-old woman who was murdered and found in an alley. Bro. Swartzentruber reports that he had had visits with her earlier. Her husband and a six-month-old son survive.

Mennonite Mental Health

Elkhart, Ind.—The Board of Directors of Oaklawn Psychiatric Center held its annual meeting on Feb. 9, at which time it was



The Executive Committee of the Oaklawn Psychiatric Center. They are, from left to right: (seated) Robert Hartzler, chairman; Paul Hoover, treasurer; (standing) M. E. Miller, secretary; E. P. Mininger, M.D., vice-president.

decided to retain the present officers: Robert W. Hartzler, president; Edward P. Mininger, vice-president; M. E. Miller, secretary; and Paul Hoover, treasurer.

The Oaklawn Personnel Committee held its first meeting Feb. 18. Members of the committee are E. P. Mininger (chairman), Erland Waltnar, Carl Kreider, Boyd Nelson, Carl Smucker, and Robert Hartzler.

Voluntary Services

Denver, Colo.—Unit Leader Dan Kurtz reports: "We had the girls from the girls' club bring in names of interested boys for a boys' club, but we didn't know if it would work or not. Last night we had our first one as a Valentine party. We had a record-breaking crowd, not 12 or 20, but 29 boys and girls ranging from the ages of 12 to 16. They seemed to enjoy it. The film 'Teenage Code' was shown. We will be planning this for once a month now and see how it works out. This will be besides the regular girls' club we hold once a week. Pray for this. I feel it will have a lot to do with the Spanish work here."

Portland, Maine—H. Raymond Charles, president of the Eastern Mission Board, visited the I-W unit on Feb. 18, 19. On Saturday evening, the unit had a surprise farewell for the Wayne Millers and Sanford Leamans who were scheduled to leave at the end of February.

New York, N.Y.—Margaret Allen, Diamond St., Philadelphia, congregation, began a term of voluntary service on Feb. 13. She is employed in the New York University Hospital skin and cancer clinic.

A number of the single fellows from the New York VS unit helped to distribute Scriptures with the group from the Glad Tidings Mennonite Church in co-operation with the American Bible Society. They said that this experience of handing out Scriptures door to door was something they will never forget.

Phoenix, Ariz.—Additional ventures in community witness have drawn the VS unit into new areas. Unit Leader Leon Stutzman, Goshen, Ind., and VSers LaVern Benner, Quakertown, Pa., and Roy Yoder,

Bally, Pa., direct recreation for children in the nearby town of Surprise. Nearly 30 children have been contacted. A VS witness of a more permanent nature may begin in this location soon.

Camping with Navaho youth will be changed from long camping trips to one-day field trips and possibly sleep-outs nearby. These activities, along with club work, have built pleasant relationships between VSers and Navahos, and provide an open door for the Gospel.

As a plus service project, this southwest unit is assisting in a Sunday school near Buckeye, which was started through the efforts of Migrant Ministry of the National Council of Churches. This project is temporary, until permanent personnel can be located.

Hannibal, Mo.—The staff at the Beth-Haven Nursing Home includes three VSers. Viola Ramer, Nappanee, Ind., comments about the Christian workers: "It's great to be taken into a new home and a new family. I enjoy nursing." Other VSers include Daniel Nisley, Salem, Ore. (cook), and Leonard Hartman, Goshen, Ind. (orderly).

Eureka, Ill.—After her VS term in the School for Severely Handicapped Children in Iowa City, Iowa, Virginia Yoder, Shipshewana, Ind., decided to find employment in a church-related institution. She chose the Mennonite Home for the Aged, Eureka, Ill. Superintendent Earl Greaser states, "We feel very fortunate that Virginia decided to come here. She is catching on to the work well and will make a real contribution, I am sure."

Albuquerque, N. Mex.—Recently the VS unit accompanied their friends, Mr. and Mrs. Leedy, on a visit to acquaintances of the Leedy's who lived on Indian reservations and nearby pueblos. Not only did VSers have opportunities to meet new people but they were also invited to participate in a birthday celebration. "We all went in and ate an Indian meal. A day we will never forget!" commented Unit Leader Lowell Nofziger, Wauson, Ohio.

Mathis, Texas—A neighbor girl, whose parents forbid her to attend youth activities or church here, recently came to the unit asking Unit Hostess Kathryn Seitz, Telford, Pa., to teach her how to bake a cake. Kathryn hopes this contact will build a permanent friendly tie so that this family may also become Christian.

Elkhart, Ind.—The seventh annual unit leaders' conference will be held April 18-21 on the campus of Hesston College, Hesston, Kans.

Aibonito, P.R.—Leroy and Maxine Yoder, Goshen, Ind., will assume leadership responsibilities for VS in Puerto Rico as of April 1, replacing John and Margaret Lehman. The Lehmans will be moving to Elkhart to work in the VS office this summer. Presently there are 21 persons in the Puerto Rico VS family.

Elkhart, Ind.—Personnel Needs. When personnel are available, Voluntary Service will enter Fremont, Texas, 70 miles southwest of Corpus Christi. In his recent trip to

that area, VS Director Ray Horst arranged with Bro. and Sister Richard Fahndrich, local church leaders, to open kindergarten and club work for youth. This project will be in co-operation with the Home Missions Office, Elkhart, Ind.

The small group of Christian workers in Corpus Christi, Texas (Orlo and Dorothy Fisher, Nelson and Lois Kreider, Dolores and Marcella Bohn), anticipate additional help from a VS couple to assist in the rapidly expanding witness. Specific responsibilities will be determined as soon as a qualified couple is found. If you are interested in any of these opportunities, write to the Personnel Office, c/o MBMC, 1711 Prairie St., Elkhart, Ind.

New York, N.Y.—A young Jewish girl whose emotional life has been disturbed by an unfortunate home situation has begun coming rather regularly to the VS Center just to enjoy the relaxing, informal atmosphere.

Immokalee, Fla.—While Harold Shearer, unit leader, was spending ten days in evangelistic meetings with Paul Dagen among the Poarch Indians in Alabama, Bro. Henry Frank, Mt. Joy, Pa., assisted in the Sunday services in Immokalee. He and his wife spent several days in Immokalee visiting their daughter Millie, one of the nursery workers.

I-W Services

Kansas City, Mo.—On Feb. 5, the Kansas City Mennonite Fellowship had a service on missions, arranged by the VS unit. Stephen Michalovic, Chicago, Ill., gave a testimony, Elvin Zurcher, Orrville, Ohio, spoke on "Missions in Nigeria," and Unit Leader Fremont Mast, Burton, Ohio, explained "The Relationship of Our Congregation to Foreign Missions."

Goshen, Ind.—A basketball tourney, sponsored by the I-W Office, Elkhart, Ind., was expected to bring nearly 80 persons in the I-W program together in Goshen on March 18. Activities were designed to provide an opportunity for fellowship among I-W units, and were climaxed by a banquet with Bob Detweiler, assistant pastor of the college congregation, as speaker.

John R. Martin, Director of I-W Services, met with representatives of the Ohio Conference Mission Board and I-W Committee, the Home Missions Office at

Elkhart, and persons in the Cleveland, Ohio, area at the Crown Hill Mennonite Church, Rittman, Ohio, on March 20. The purpose is to explore the possibilities of establishing a church fellowship in the downtown university area of Cleveland for I-W's, Mennonite students, nurses, and local residents.

Chicago, Ill.—Guy F. Hershberger, Peace Problems Committee representative to the I-W Council, will report to the Council here on March 23 on the adequacy, readability, and coverage of the present I-W mailings. He may recommend additional items to be added to the list or a wider coverage of the mailings (which are now sent only to pre-I-W's in continental United States).

Overseas Services

Indonesia—Word was recently received that Clarence Rutt, M.D., has been assisting in the work of the hospital ship "Hope," now sailing in Indonesian waters. Dr. and Mrs. Rutt of New Holland, Pa., traveled from Halmahera to meet the ship at Ambon. Dr. Rutt will screen patients for the ship, which was to enter Ambon Feb. 10. "I will examine patients and choose those to be sent to the ship," he wrote.

Patients are brought aboard "Hope" for diagnosis and treatment, including operations. Indonesian doctors and nurses come aboard to learn by observing and helping in the wards and operating rooms, inspecting equipment, and listening to lectures. The 63 doctors, nurses, and technicians who staff this hospital ship are all volunteers.

Broadcasting

Jamaica—B. Charles Hostetter's schedule here included evangelistic services at several churches—preaching at the Kingston Youth for Christ, assisting at the dedication of a new rural Mennonite church building at Halls Green with about 200 present (seating capacity, about 100), speaking at the local seminary and Bible institute, and speaking to children at the Peggy Memorial Home, an institution for children from broken homes.

About 15 decisions for Christ were made at the concluding service at the Good Tidings Mennonite Church in Kingston, where Warren Metzler is pastor.

Concerning the broadcast, which covers the entire island of Jamaica, Bro. Hostetter says, "I am impressed anew with the help the broadcast is giving to the people and the church here. Everywhere I go I am known by the people because they are listeners to the broadcast, and because many have taken the radio correspondence courses."

Hyattsville, Md.—The Spanish Broadcast Committee met at Hyattsville Mennonite Church Feb. 25 to review present work and make plans for the future. Decisions made were: to appoint Mr. and Mrs. Eduardo Alvarez as directors of the Argentine office to succeed Ernesto Suarez; to set up a branch office in Honduras and to include

(Continued on page 268)

Your Treasurer Reports

Missions Week Contributions

February 10

Last Year	This Year
\$151,651.30	\$208,977.69
Final figure for last year	\$155,838.36
This year's final figure?

H. Ernest Bennett, Treasurer.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Nelson E. Kauffman, Elkhart, Ind., spoke at Central, Archbold, Ohio, on March 7 concerning mission opportunities for laymen.

A number of congregations in Northern Indiana were not able to have services on March 5 because of the heavy snow.

A VS unit from Kings View Homes, Reedley, Calif., gave a program at Albany, Oreg., on March 11.

Bro. Wilbur Nachtigall has accepted a call to continue for another year as interim pastor at Iowa City, Iowa.

Bro. Neil Beachy, pastor at Belmont, Elkhart, Ind., is working half time in the promotion of Mennonite Mutual Aid.

For One Moment, by Christmas Carol Kauffman, is being presented in the continued story reading on Station WCRF, Cleveland, Ohio. This station is owned and operated by Moody Bible Institute.

Bro. Stanley Heer, Morrison, Ill., who is a senior at Bethany Christian High School, Goshen, Ind., became a finalist in the National Merit Scholarship contest for distinguished school performance.

Bro. Maynard Shetler, of the Scottsdale Sales Division, participated in a Vacation Bible School workshop on March 7 at Allentown, Pa. The workshop was sponsored by Hackman's Bible Book Store and was attended by about 500 people. Bro. Shetler also introduced Herald Press Books to publishers in the Harrisburg, Pa., area on March 8.

The work of Mennonite Publishing House was presented at Eastern Mennonite College on March 13 by Ellrose Zook, from the editorial division, and Nelson Waybill of the personnel office.

Amish Life, by John A. Hostetler, is a required text for the Introductory Anthropology course at Pennsylvania State University. The course is telecast from an Altoona station. The lecturer is Maurice A. Mook, who has long been interested in the Amish.

The Providence Mennonite Church, Northwest 16th Street, Washington, Ind., which was begun as a mission outpost of the Berea congregation at Montgomery, was organized as an independent congregation on March 5. Bro. Tobias Slaubaugh is the pastor; charter membership is 39. Participating with Bro. Slaubaugh in the services were the brethren Edd P. Schrock,

T. E. Schrock, Oscar Leinbach, and David J. Graber.

Visitation evangelism is the emphasis at Calvary, Los Angeles, Calif., during the month of March.

Sister Carol Glick, after a semester of study at Goshen Biblical Seminary, has returned to Puerto Rico, where she is assisting with the chaplaincy in the Mennonite Hospital.

Bro. John Driver was re-elected president of the Puerto Rican Conference in its recent session. The vice-president is Bro. Don Heiser and the treasurer, Erloy Leon. New members of the executive committee are Fidel Santiago and Mercedes Melendez. Sister Melendez, who is a teacher in the Betania school, is, we think, the only woman serving on a Mennonite conference executive committee. The secretary will be appointed for a three-year period by the new committee.

Elderly people in our churches who observed birthdays recently include Mrs. Calvin Hershberger, whose husband served as a minister in the Johnstown district and at Greenwood, Del., who was 90 years old on March 3; Lydia Mumaw and Catherine Roh who were, respectively, 95 on Feb. 28, and 100 on Feb. 22; E. Elizabeth Andrew, Millersville, Pa., who was 95 on Feb. 24.

New members: two by baptism at Kouts, Ind., on March 26; one by baptism at Continental, Ohio, on March 5; fifteen by baptism at Sugar Creek, Wayland, Iowa, on March 5; one by baptism at Grayson, N.C., on March 12; fourteen by baptism and four by letter at Wooster, Ohio, on March 12.

The fourth printing of For One Moment, by Christmas Carol Kauffman, has been ordered. It was first published five months ago.

The Franconia Mission Board is loaning Bro. and Sister Henry Paul Yoder to Church World Service to work with Cuban refugees in Miami.

Remodeling is in progress at Bridge-water Corners, Vt., with the Blooming Glen congregation from Pennsylvania being responsible for the work.

A building for mission purposes has been rented in Levittown, Pa., by the Franconia Mission Board.

Mennonite Economic Development Associates has sent Lyle E. Yost, Hesston, Kans., Erie Souder, Archbold, Ohio, and Ed Kifer, Kitchener, Ont., to Latin America. This organization administers working capital to start and assist business in foreign lands. On this trip the men will visit Mexico, Peru, Uruguay, Argentina, Paraguay, Brazil, Venezuela, Chile, and Puerto Rico.

The Wilmet congregations in Ontario are considering the need for a building to be used for young people's work.

A Bible meeting was held at Salem Ridge, Greencastle, Pa., March 18, 19, with Jacob Rittenhouse, Lansdale, Pa., and Warren Good, Ephrata, Pa., as speakers.

Bro. Eugene Herr, MYF Field Worker, spoke at a youth conference at Midway, Columbiana, Ohio, March 17-19.

The Cumjoints Sunday school class of Oak Grove, Smithville, Ohio, conducted the evening service at the Pleasant Hill Church near Smithville on Feb. 19.

The Kidron Church Chorus, under the direction of Bro. Don Sommer, gave a program at Oak Grove, Smithville, Ohio, on March 12.

A Christian Life Conference was held at Steelton, Pa., on March 12, with Warren S. Good, Ephrata, Pa., as speaker.

Bro. Kermit Derstine, Elkhart, Ind., spoke at a youth conference at East Goshen the weekend of March 12.

Bro. John Howard Yoder, Elkhart, Ind., attended a meeting of historic peace churches at Richmond, Ind., March 10, 11.

Visiting Speakers

Oscar Roth, Illinois Secretary of Church School Music, at Metamora, March 12. Paul Showalter, Ohio Secretary of Music, at Central, Archbold, Ohio, March 14. E. J. Hochstetler, Kokomo, Ind., at La Junta, Colo., March 5.

Ray Allen, superintendent of the Bowery Mission in New York, at Salford WPM, Harleysville, Pa., March 5. William Hallman, Argentina, at South Union, West Liberty, Ohio, March 5 (sponsored by Oak Grove but held at South Union because of remodeling at Oak Grove).

Calendar

Publication Board Meeting, Doylestown, Pa., March 24-26.
Illinois Mennonite Mission Board, Science Ridge, Sterling, Ill., April 21, 22.
Church Extension Convention, South Central Conference, Garden City, Mo., April 21-23.
Ohio Mission Board meeting, South Union, West Liberty, Ohio, April 21-23.
Church School Day, April 30.
Laurelville Mennonite Camp:
Christian Endeavor Retreat, June 8-10
Johnstown Youth Retreat, June 13-18
American Sunday School Union, June 19-23
Boys' Camp, June 24 to July 1
Girls' Camp, July 1-8
Junior High 1, July 8-15
Junior High 2, July 15-22
Youth Camp, July 22-29
Family Week, July 29 to Aug. 5
Music Conference, Aug. 5-12
Missionary-Bible Conference, Aug. 12-19
Weekend Bible Conference, Aug. 19-21
Businessmen's Family Week, Aug. 26-30
Camp List:
Brethren Camps, June 17 to July 1
Boys' Camp, July 1-8
Girls' Camp, July 8-15
Junior High Camp, July 15-22
MYF Camp, July 22-29
Girls' Ebenezer Camp, July 29 to Aug. 5
Mission Workers' Retreat, Aug. 5-12
Youth for Christ Sponsored Camp for Juvenile Delinquents, Aug. 21-25
Ohio MYF Convention, Beech Church, Louisville, June 23-25.
Mennonite Board of Missions and Charities, Morton, Ill., June 20-25.
Ohio MYF Convention, Beech Church, Louisville, Ohio, June 23-25.
Allegheny Conference, Springs, Pa., July 28, 29.
South Central Conference, Hesston, Kans., Aug. 8-10.
Iowa-Nebraska Conference, Besmer, Neb., Aug. 8-11.
Illinois Conference, Flanagan, Ill., Aug. 9-11.
Ohio Christian World Conference, Walnut Creek Church, Ohio, Aug. 13-15.
MYF Convention, Lebanon, Oreg., Aug. 17-20.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.

A Reader Bonus!

Stapled into the middle of next week's Gospel Herald will be the 16-page Annual Report of Mennonite Central Committee. Printed on colored paper and generously illustrated, you'll not want to miss this vivid portrayal of MCC's mission to need around the world.

Bill and Bob Derweiler in a father-son meeting at Hostetter's banquet hall in Mt. Joy, Pa., sponsored by Calvary Hour Fellowship, March 10.

Paul Lehman, director of European Mennonite broadcasts, at Willow Street, Pa., YPM, March 12. Victor Dorsch, Somalia, at East Chestnut Street, Lancaster, Pa., March 5. S. J. Hostetter and wife, Orrville, Ohio, Christian Fellowship Hour, on March 5, concerning our mission witness in Ghana and Nigeria.

Harold S. Bender, Goshen, Ind., at Floralade, Ont., March 5. Laurence Horst, Chicago, concerning the challenge of city missions, at Forks, Middleburg, Ind., March 18. C. M. Helmick, Elkhart, Ind., at Elkhart County Old People's Home, with Prairie Street MYF furnishing music, March 5.

Otis C. Snead, South Boston, Va., at Stuarts Draft, Va., March 5. Robert Eckland and William J. Upgrade of Evangelical Child and Family Service at Blooming Glen, Pa., on March 12. Lester Zimmerman, who is studying at the University of Illinois, at Fisher, Ill., Feb. 19. Urie Bender, Elkhart, Ind., at Riverdale, Millbank, Ont., Feb. 26.

D. Westly Bookamere, African missionary, at New Wilmington, Pa., March 5. Levi Hurst, Tanganyika, at Mellinger's, Lancaster, Pa., Feb. 26. Kermit Derstine, Elkhart, Ind., Akron, Pa., Mennonite Fellowship, March 5. J. R. Barkman, superintendent of Children's Home, Henderson, Nebr., at First Mennonite and Beth-El, Colorado Springs, Colo., March 5.

John R. Martin, director of I-W services, Elkhart, Ind., at First Mennonite, Fort Wayne, Ind., March 12. Ted Dencher, formerly of Jehovah's Witnesses, at Orrville, Ohio, March 16. Beatrice Hilty, a nurse from Newfoundland, at Wooster, Ohio, March 5. Don Dauer, Conway, Ohio, to Kidron, Ohio, Men's Brotherhood, on Russia, March 2.

J. N. Smucker, Goshen, Ind., in Spiritual Life Conference, at Oak Grove, Smithville, Ohio, March 17-19. MCC Executive Secretary William T. Snyder at Neffsville, Pa., March 19. Elizabeth Erb, Ind., at Neffsville, Pa., March 5.

Missionary Day speakers: Glen Musselman, Brazil, at Waterford, Goshen, Ind. Aaron King, recently of Cuba, at Zion, Broadway, Va. B. Charles Hostetter, speaking on Jamaica, at Lindale, Linville, Va. Victor Dorsch and wife, Somalia, at Glen Allan, Ont. John Beachy, India, and Paul Delegrange, VS worker in Africa, at North Goshen, Ind. Fred Augsburg, Youngstown, Ohio, at New Wilmington, Pa.

Carl Wesselhoef and wife, Somalia, at Walnut Creek, Ohio. C. M. Helmick, Elkhart, Ind., at Locust Grove, Elkhart, Lowell Wolfer, Buhler, Kans., at Eureka Gardens, Wichita, Kans. Mark Lehman and team, St. Anne, Ill., at Arthur, Ill. Alvin F. Detweiler, Allentown, Pa., at Plains, Landsdale, Pa. John Smucker, House of Friendship, N.Y., at Maple Grove, Belleville, Pa.

Russell Baker of Africa Inland Mission, Tanganyika, and William Hallman, Argentina, at Zion, Birdsboro, Pa. Jacob Speller, Stratford, Ont., at Alma, Ont. Malvin

Miller, Ray, Ind., and Don and Dorothy McCammon, Goshen, at Plato, Lagrange, Ind.

Announcements

Simone Hurst and wife, in mission meeting at Moorefield, Ont., March 26.

Urie Bender, Elkhart, Ind., in weekend youth meeting at Bon Air, Kokomo, Ind., March 25, 26.

John R. Mumaw and David M. Weaver, instructors in a weekend conference on the home, at Fairview, Reading, Pa., March 25, 26.

Augustine Peters and family, converts from Hinduism, at Sycamore Grove, Garden City, Mo., March 26.

Bible instruction meeting with C. Richard Miller and Willis Kling as instructors, at Laurel Street, Lancaster, Pa., April 2.

Bible Conference at Bossler's, Elizabethtown, Pa., with Lloyd Hartler, Broadwater, Va., as speaker, March 31 to April 2.

Passion Week speakers: Harry Diener, Hutchinson, Kans., at Garden City, Mo., April 2. John R. Mumaw, Harrisonburg, Va., at Sonnenberg, Apple Creek, Ohio, March 30 to April 2. Sanford Oyer, Protection, Kans., at Eureka Gardens, Wichita, Kans., March 26 to April 2. Paul Erb, Scottsdale, Pa., in Alpha and Omega messages, at Martins Creek, Berlin, Ohio, March 29 to April 2.

E. M. Yost, Denver, Colo., at Chappell, Nebr., March 29 to April 5. Oliver H. Martin, Hagerstown, Md., and Noah N. Burkholder, Richland, Pa., at Columbia, Pa., March 31.

Dedication of the new church at Stoner Heights, Louisville, Ohio, March 26.

Simone Hurst, Tanganyika, in Spring Bible Conference, at Alma, Ont., April 7 and 9.

A Disciple and Fellowship meeting, March 24-26; the Friday evening service will be held at the Hampton Church at the junction of routes 94 and 234 in Pennsylvania; the Saturday and Sunday sessions at Messiah College, Grantham, Pa.

Conference for maintenance personnel of Mennonite and related institutions at Glenwood Hotsprings Lodge, Glenwood Springs, Colo. E. M. Yost is the banquet speaker.

People are needed for the following positions at several Publishing House-owned bookstores. Anyone interested in obtaining further information about these openings should write to: Personnel Manager, Mennonite Publishing House, Scottsdale, Pa.

Business Manager—Weaver Book Store, Lancaster, Pa. Duties include responsibility for supervising the Accounting Department, building maintenance, payroll, and general record keeping.

Sales Clerk—Weaver Book Store, Lancaster, Pa. Duties would be to contact business concerns in the area to sell office equipment.

Accounting Clerk—Weaver Book Store, Lancaster, Pa. Duties involve work of a general accounting nature.

Sales Clerk—Golden Rule Book Store, London, Ont. Primary responsibility is selling books. Requires ability to determine

customer needs and recommend materials which will meet that need.

Biblical Wisdom and Ethical Problems is the Uniform Sunday School Series theme for April, May, June, 1961. Following the Easter lesson on April 2, which is taken from the Book of John, the Scriptures studied during the quarter will be mainly from the Books of Job, Proverbs, Ecclesiastes, and James. Writer of Adult Bible Studies is Ernest D. Martin, minister at Midway, Columbiana, Ohio. Other writers in the uniform series are the same as during the January to March quarter.

John Bergey, instructor in psychiatric nursing in Pittsburgh, Pa., at Conemaugh County High School, Davidsville, Pa., on March 24.

Arnold Gingrich, London, Ont., in Spring Bible Conference at Floralade, Ont., April 14-16.

Evangelistic Meetings

A. Don Augsburg, Harrisonburg, Va., at Masontown, Pa., March 26 to April 2.

John Koppenhaver, Hesston, Kans., at Maple Grove, Belleville, Pa., April 2-9. William Pannell, Detroit, Mich., at Smithville, Ohio, April 10-16. John Beachy, India, at Sharon, Plain City, Ohio, beginning March 26. Milton Brackbill, Paoli, Pa., at Central, Elda, Ohio, Feb. 26 to March 3.

Howard Zehr, Elkhart, Ind., at St. Jacobs, Ont., April 13-20. John M. Landis, Hesston, Kans., at Midway, Pekin, Ill., March 15-26. Aquila Stoltzfus, Grayson, N.C., at Knoxville, Tenn., beginning March 12; at Sandy Hill, Sadsburyville, Pa., April 6-13. Eli Yutzy, Loman, Minn., at East Fairview, Milford, Nebr., beginning March 19. Clair Hollinger, Lancaster, Pa., at Marietta, Pa., March 19-26. Lee Mast, Mountain View, Ark., at Berne, Ind., March 20-26. George R. Brunk, Harrisonburg, Va., at Lysinde, Lyndhurst, Va., March 20-26.

C. F. Derstine, Kitchener, Ont., at Wooster, Ohio, March 26-30. Myron Augsburg, Harrisonburg, Va., at Synnyslope, Phoenix, Ariz., March 19-25. Laurence Horst, Chicago, Ill., at West Sterling, Ill., April 9-16. Richard Martin, Elda, Ohio, at Westover, Md., beginning April 14. Eldon King, Millersburg, Ohio, at Stoner Heights, Louisville, Ohio, March 26 to April 2. R. J. Yordy, Arthur, Ill., at First Mennonite, Fort Wayne, Ind., April 9-16.

Bro. Lester T. Hershey of the Luz y Verdad Broadcast held evangelistic services in the Dominican Republic, Jan. 28 to Feb. 22. He also visited station 4 VEH in Haiti, which broadcasts the Luz y Verdad program.

Twenty-five young people accepted Christ in recent meetings at Mellinger's, Lancaster, Pa. A thirteen-year-old boy handed in this statement of dedication: "I dedicate my life to Jesus Christ now, Feb. 20, and forever. I choose Mellinger's as my church home. I will be a witness for Christ so that souls may be won for His glory."

Bro. George R. Brunk and a group of other evangelists and Bible teachers will hold tent meetings sponsored by the Lancaster Conference along the 230 bypass near Lancaster, June 11 to July 2.

BEHOLD THY SON

(Continued from page 250)

done it countless thousands of times when "Johns" throughout history heeded the voice of Christ and responded with service and witness.

"Behold thy mother!" John heard these words and became, in the words of Russell Bradley Jones, "a substitute for the substitute." Jesus on the cross was our substitute—the One who took our place. Now, just as John became His substitute as Mary's son, so disciples through the ages are called to tasks in Christ's stead. "You shall be my witnesses," Christ had said. John was no more privileged than those of all generations, for there are always the hungry to feed, the naked to clothe, the blind to lead, the stranger to befriend. There are always the widows to visit, the orphans to house and love, the sick to encourage, the sorrowing to comfort. There is something for all to do as a substitute for Christ. And so, as Christ indicated to John a task to be done, He would say to us, "Behold the task to which I have called you!"

Let us go forward under the banner of the cross in response to the marching orders of the One who came "not to be ministered unto, but to minister, and to give his life a ransom for many."

Wooster, Ohio.

YOUTH LEADERS

(Continued from page 255)

the time for sharing among the youth leaders who came for the conference. Henry Benner, teacher in the Hummelstown, Pa., High School, and Secretary of Faith on the MYF Cabinet, said, "We need renewed emphasis upon the core of the Gospel. The face of a loving Saviour has become unclear." A teen-ager responded with her own testimony of the need for instruction that had not been met in her home congregation. "Really, tell us these things; we're dumber than you think!"

Paul M. Lederach, one of the first contributors to MYF's basic pattern, led in devotional meditations during these sessions. He was also given the responsibility to summarize the conference at the final session. Out of the many questions that were raised, he synthesized twelve basic concerns that were touched on throughout the sessions. (These are available along with other papers from the MYF office, Scottsdale, Pa.) Some of these were: What share does youth have in the gathered church? What is our source of authority? Parents? The church? Church leaders? The past? The cell group? The Bible? The Holy Spirit? Conscience? Is it one of these or a combination of several? Are any of these more important than others? How can adults with understanding, experience,

spiritual perception, and leadership be recruited to stand by and counsel with the young people of our church?

What is the clear, sure word that can be personally accepted, lived, and propagated in the midst of a changing society and changing church? Are there any "thus saith the Lord's" for our day in terms of salvation, morality, and destiny?

Lederach concluded his remarks with a plea for understanding on the part of MYF in its relation to other parts of the church, especially its older leadership. "Our biggest ecumenical job is right in the confines of our own brotherhood."

SUNDAY SCHOOL LESSON

(Continued from page 259)

missioned them, "even so send I you." They would now have a divine message, divine authority, and divine guidance.

"... That believing ye might have life through his name." Jesus had conquered death, the great enemy of life. Jesus was the living Lord. He was truly Lord of life and death. He had come forth from the tomb in His divine power. The grave could not hold Him. And I do not believe they needed to roll the stone away to let Him come out. He rose before the angel opened the tomb. It was opened for men to see that Jesus was not there. Death has no fear for us. Through faith in Jesus we have eternal life. Because He lives, we can live.

What is our response to Jesus Christ? Are we truly united to Him in faith and love? Are we obedient disciples? Are we feeding His sheep?

Jesus finished His earthly mission. After establishing hope and peace and faith He left the earth to return to His glory. Soon the Holy Spirit came, and He abides with us forever.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

MISSIONS TODAY

(Continued from page 262)

this desire. The missionary is encouraged by spiritual victories, and the home church is stimulated to prayer, witness, and sacrificial giving by these reports sincerely given. Even so we have to receive our encouragement directly from God. "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength," already said the prophet. Isa. 49:5. Jesus was crucified. The apostles all suffered martyrdom or exile. It was finally not manifest success but trust in God that furnished the staying power.

Elkhart, Ind.

BROADCASTING

(Continued from page 265)

a Honduras address on the two Spanish programs released in this country; that Mario Snyder investigate the possibility of producing a live program for release in Argentina since Argentine stations will not accept recorded religious programs; to put the program back on WSOL, Tampa, Fla., and that if any station be dropped because of finances it should be the Chile release, since no local Mennonite church is there.

Boyetown, Pa.—Heart to Heart's five-minute daily broadcast is now released on WBVO-FM Monday through Friday at 8:05 a.m. It is sponsored by Herald Bookstore, Souderton, Pa.

Perryton, Texas—The Way to Life program is replacing The Mennonite Hour on KEYE. The broadcast, now heard at 7:45 a.m. Sunday, is sponsored by the Perryton and Bethel Mennonite churches.

Puerto Rico—Various groups of the Luz y Verdad choruses participated in the evangelistic meetings at the Coamo Arriba Mennonite Church Feb. 26 to March 5. This church is located in an isolated community where jeep and horse are the only means of transportation.

The Luz y Verdad's men's chorus, now numbering ten, sang at an open-air service sponsored by the Aibonito Mennonite Church in the government housing area of Aibonito. Paul Wyse, radio technician for Luz y Verdad, set up a public-address system for this meeting.

TESTIMONIES

Written testimonies come to the Japanese headquarters of "The Mennonite Hour."

From Shibecha, Japan: "Praise be to His holy name. With joy I give thanks. Excuse me for writing in suddenly like this, but I have been doing the correspondence work and am indeed thankful for the grace and goodness of God that has flowed into my heart through this study. I want to receive still more of your teachings and to grow into a fullness of faith..."—S. Takahashi.

From Asahigawa city: "It is just one year since I received from you the lovely magazine, 'Gospel for the Millions' and enrolled in the course. Now I am finally able to send in the final test. This has been an important year for me. I still stand very humbly on the teachings of the Bible, but I do sincerely want to become a member of the Church of Jesus Christ..."—S. Yamatani.

Another from Asahigawa city: "A happy New Year. Thank you for your many kindnesses during the past year. I am praying that during this year I may come to a full understanding of Christ and become His follower..."—K. Kitagawa.

From Kushiro, Japan, comes the following: "The most wonderful thing has happened to me. It seems that a whole new world has opened before my eyes. I want to live for Christ who died and lives for me." Tamura-san said this at one o'clock New Year's morning when the brethren were sharing God's grace in their lives.

Church Camps

Laurelville Mennonite Camp

Laurelville Mennonite Camp is planning its second annual Counselors' Workshop for April 21-23.

This workshop is sponsored by Laurelville Mennonite Camp and will be directed by Neil R. Gingerich, camp manager. It is designed specifically to orient the counselors and other staff members for their part in the Boys', Girls', Junior High, and Youth Camps at Laurelville.

Workshop staff personnel will include Dorsey Eash, Johnstown, Pa.; Edith Herr, Goshen, Ind.; Eugene Herr, Scottsdale, Pa.; and Samuel S. Wenger, Paradise, Pa.

The subject of worship in the camp setting will have special emphasis. Nature study, outdoor cooking, and crafts will be a practical experience at the workshop to prepare the counselors to lead their campers into meaningful and worthwhile experiences.

The directors of the various camps will be together with their staffs to lay specific plans for their camps ahead.

Other interested camp personnel are welcome to attend this workshop. Some friends from other camps have already expressed interest in attending; all are welcome.

Write early for programs and reservations to: Laurelville Mennonite Camp, Route 2, Mount Pleasant, Pa.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Baer-Eby—Lowell Jason Baer, Hagerstown, Md., Cedar Grove cong., and Arlene Louise Eby, Hagerstown, North Side cong., by Harold A. Lehman at Cedar Grove, Feb. 25, 1961.

Bechtel-Gautsche—Frank L. Bechtel and Marilyn Gautsche, both of Archbold, Ohio, Central cong., by Charles H. Gautsche at the church, March 4, 1961.

Gehman-Zehr—Robert Gehman, Telford, Pa., Hersheins cong., and Edith Faye Zehr, Bridgeville, Del., Greenwood C.M. cong., by Vernon Zehr, Jr., brother of the bride, at Greenwood, March 4, 1961.

Helmuth-Steffen—William Jay Helmuth, Fort Wayne, Ind., Beech cong., and Corrine Elizabeth Steffen, Dalton, Ohio, Sonnenberg cong., by Harlan Steffen at Sonnenberg, March 4, 1961.

Hess-Martin—B. Daniel Hess, Pequea, Pa., Berylwood cong., and Beatrice H. Martin, Bareville, Pa., Groffdale cong., by Mahlon Witmer at Groffdale, Feb. 25, 1961.

Hostetter-Hostetter—Leslie Hostetter and Bertha Hostetter, both of Tampico, Ill., Fairfield A.M. cong., by Herman Hostetter at the church, Feb. 25, 1961.

Hostetter-Hostetter—Timothy D. Hostetter and Betty Hostetter, both of Prophetstown, Ill., Fairfield A.M. cong., by Ora Hostetter at the church, March 5, 1961.

Hostetter-Kropf—Duane Hostetter and Vera Kropf, both of Prophetstown, Ill., Fairfield

A.M. cong., by Ora Hostetter at the church, Feb. 5, 1961.

Huebert-Unruh—Roderick Jacob Huebert, North Lima, Ohio, Midway cong., and Esther Lorena Unruh, Galva, Kans., Emmanuel Mennonite cong., by Pastor Wedel at the Emmanuel Church, Aug. 19, 1960.

Lenhart-Wenger—Samuel Lenhart, Grants Pass, Oreg., and Viola Wenger, Nampa, Idaho, Nampa cong., by E. S. Garber at his home, Clearbrook, B.C., Canada, March 2, 1961.

Rush-Calhoun—Willard Rush, Perkasio (Pa.) cong., and Mary Frances Calhoun, Rosedale, Pa., Kennett Square Mission, by Joseph L. Church at the Doylestown Church, Feb. 18, 1961.

Schwiderson-Stahl—Alvin Schwiderson and Marlene Stahl, both of Dafer, Mich., Wayside cong., Brimley, Mich., by Ralph Birkey at the church, Jan. 7, 1961.

Steider-Walker—Leonard L. Steider, Heston, Kans., Salem cong., Shickley, Nebr., and Janice Walker, Newton, Kans., First Baptist Church, by Stanley A. Anderson at First Baptist Church, Feb. 11, 1961.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bender, Maurice and Lola Jean (Brenneman), Parnell, Iowa, a son, Kenneth Dale, Feb. 25, 1961.

Bender, Samuel T. and Edna Marie (Moyer), Spring City, Pa., second son, Andrew Thomas, Feb. 3, 1961.

Blosser, Donald and Carolyn (Brooks), Goshen, Ind., first child, Lois Elaine, Feb. 28, 1961.

Boll, Titus B. and Lois (Brubaker), Lititz, Pa., third child, first son, Allen B., March 4, 1961.

Diller, Lester and Ella (Hege), Waynesboro, Pa., third child, second son, David Kay, Feb. 17, 1961.

Egli, Roger Lee and Ferne (Kauffman), Edinboro, Pa., first child, Laura Lee, Feb. 5, 1961.

Eshleman, Dr. J. Robert and Rosalie (Hartman), Richmond, Va., first child, Curtis Robert, Feb. 4, 1961.

Gingerich, Newton and Grace (Hunsberger), Baden, Ont., first child, Susan Elaine, Oct. 2, 1960.

Hartman, Harold F. and Laura (Miller), Louisville, Ohio, fourth child, third daughter, Emily Ann, Feb. 25, 1961.

Herr, E. Harold and Anna Mary (Hoover), Hagerstown, Md., fourth child, third daughter, Lois Elizabeth, March 2, 1961.

Hess, Richard and Thelma (Sangrey), Strasburg, Pa., fourth child, second daughter, Janelle Lynette, March 1, 1961.

Horning, Henry W. and Lela (Youndt), Mohnton, Pa., first child, Suzanne Y., Feb. 17, 1961.

Horst, Dale C. and Velma M. (Rupp), Archbold, Ohio, third son, Larry Dale, Feb. 27, 1961.

Horst, Ray S. and June Marie (High), Stevens, Pa., second child, first son, Stanley Ray, Feb. 7, 1961.

Hughes, Gerald and Annabelle (Conrad), Cleveland, Ohio, third daughter, Carla Joy, Feb. 20, 1961.

Kropf, Floyd N. and Darlene (Turner), Harrisburg, Oreg., fourth child, third daughter, Juanita Mae, Jan. 25, 1961.

Kufsek, Richard and Madeline (Snider), Kitchener, Ont., second child, first daughter, Arlene Pamela, Jan. 27, 1961.

Landis, John J. and Gladys (Martin), Lan-

caster, Pa., first child, Stuart Lamar, Feb. 18, 1961.

Leaman, Ivan B. and Mary Ellen (Eby), Margherita, Somalia, second child, first daughter, Deborah Jean, Jan. 22, 1961. (Son deceased.)

Lehman, David G. and Doris (Lichty), Elkhart, Ind., fifth child, fourth daughter, Mary Katherine, Feb. 28, 1961.

Marner, James and Charleen (Gascho), Iowa City, Iowa, second daughter, Michelle Renee, March 3, 1961. (First daughter stillborn.)

Miller, Lester and Betty Lois (Keener), Homestead, Fla., first child, Wendell Eugene, Jan. 15, 1961.

Miller, Lloyd E. and Nancy L. (Stingel), Middlebury, Ind., second child, first daughter, Kathy Annette, Feb. 12, 1961.

Miller, Ora J. and Lois (Frey), Shipshewana, Ind., second daughter, Marsha Kay, Feb. 19, 1961.

Naefziger, David and June (Hunsberger), Phoenixville, Pa., fifth child, third son, Dean Conrad, March 1, 1961.

Neuenschwander, Jesse and Helen (Heistand), Lititz, Pa., fourth child, second daughter, Ruby Luann, March 1, 1961.

Reimer, Gerhard and Margaret (Lapp), Basel, Switzerland, first child, Paul Udo, Feb. 7, 1961.

Ropp, Duane and Elaine (Swartzendruber), Elkhart, Mich., third daughter, Donna Jean, Feb. 5, 1961.

Schrock, John and Doris (Miller), Apple Creek, Ohio, fourth child, third son, Scott Alan, Feb. 28, 1961.

Sheeler, James and Ruth (Allebach), Newville, Pa., fourth child, second son, Daniel Paul, March 5, 1961.

Shawalter, James E. and Joyce (Blosser), Broadway, Va., fourth living child, Kevin Elliot, Feb. 22, 1961.

Snyder, Duane and Annie Irene (Schlabach), North English, Iowa, second child, first daughter, Bernice Marie, Feb. 25, 1961.

Stauffer, Dr. J. Marvin and Anna Mary (Stoner), Bellaire, Texas, second child, first son, David Lee, Feb. 5, 1961.

Strite, Allen and Anna May (Martin), Clear Spring, Md., fourth child, second son, Carl Lee, March 5, 1961.

Swartzendruber, Joe and Luetta (Johnston), Phoenix, Ariz., second living child, first daughter, Jennifer Lou, Jan. 22, 1961.

Weaver, Clarence and Rhoda (Martin), Ephrata, Pa., second daughter, Doris Ann, March 4, 1961.

Yousey, Benjamin and Irene (Widrick), Lowville, N.Y., fifth daughter, Beverly Sue, Feb. 14, 1961.

Zook, Mervin and Esther (Hostetter), Grahill, Ind., fourth child, third son, Lawrence Allen, March 7, 1961.

Anniversaries

Brenneman, Rhoda R. and Elnora Estelle (Hilty) Brenneman were married by the late John Blosser at the home of the bride's parents, Feb. 15, 1911. They observed their fiftieth wedding anniversary with open house at the Central Church, Elida, Ohio, on Sunday afternoon, Feb. 19, which was attended by many of their relatives and friends. They have 4 children (Leland, White Plains, N.Y.; Mary Florence and John, Elida, Ohio; and Marjorie—Mrs. Ora Richer, Archbold, Ohio) and 5 grandchildren. They are enjoying fair health and have lived in the same country home the entire fifty years of their married life.

Shelly, Benjamin B. and Bertha G. (Zeager) Shelly were married Feb. 7, 1911, at the home

of John Ebersole at Lawn, Pa. Their family, including their four children, were with them at an anniversary dinner on Feb. 11. Their children are: Ruth, Menno, and Mary—Mrs. Howard Brubaker, all of the Manheim, Pa., area; and Paul, Brewton, Ala. They also have 14 grandchildren. Friends visited them in their home on Feb. 12. The couple are members of the Gantz congregation near Manheim, Pa.

Shoemaker. Ellis D. and Nettie (Maust) Shoemaker celebrated their golden wedding anniversary with open house at their home in Springs, Pa., on Jan. 29, 1961. They are the parents of four daughters: Mrs. Frances Werner, Mariann, Mrs. Alta Yoder, and Mrs. Alice Miller, all of Springs. In 1949 Mr. Shoemaker retired from farming and sold the farm at Springs where he was born and lived all his life. On their wedding day 50 years ago, in contrast to the recent frigid weather at Springs, the mud on the Summit Mills road was nearly axle deep at places when Mr. Shoemaker took his bride to the home of Joel Gnagy, a minister of the Church of the Brethren near Meyersdale, where they were married.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Henry K., son of Reuben S. and Mary Z. (Kulp) Alderfer, was born March 22, 1888, in Franconia Twp.; died of a heart attack Feb. 6, 1961, at Lansdale, Pa.; aged 72 y. 10 m. 25 d. In 1910, he was married to Ellen Landis, who died Dec. 3, 1953. On Feb. 27, 1955, he was married to Lizzie Hackman, who survives. Also surviving are one daughter (Rosa—Mrs. Raymond Bauer, Spring City), 3 grandchildren, 4 great-grandchildren, and 7 stepchildren (Dorothy—Mrs. Aldus Derstine, Sellersville; Esther—Mrs. Leroy Gehman, Telford; Charles, Kulpville; Catherine—Mrs. Paul Gross, Perkasie; Lizzie—Mrs. Paul B. Clemmer, Souderton; Levi, Lansdale; and Beulah—Mrs. Gerald Derstine, Sarasota, Fla.). Two sons also preceded him in death. He was a member of the Franconia Church, where funeral services were held Feb. 11, in charge of Curtis Bergey, Menno Souder, and Leroy Godshall.

Gerber, Magdalena, daughter of Benjamin and Mary (Schwartz) Gerber, was born Dec. 20, 1894, near Harper, Kans.; died of a cerebral hemorrhage Feb. 10, 1961, at the Jodel Hospital, Harper; aged 66 y. 1 m. 21 d. Surviving are one sister (Amanda, with whom she made her home), one brother (Edward), and 9 nieces and nephews. Preceding her in death, besides her parents, were 2 sisters and 2 brothers (one having died in infancy). She was a member of the Pleasant Valley Church, where funeral services were held Feb. 12, in charge of James Dettweiler.

Halteman, Alice N., daughter of Jonas and Barbara (Nice) Hagay, was born April 23, 1881, in Franconia Twp., Pa.; died, after a long illness, Feb. 3, 1961, at Eastern Mennonite Convalescent Home, Unionville, Pa.; aged 79 y. 9 m. 11 d. On June 22, 1901, she was married to Henry H. Halteman, who died Nov. 25, 1957. Surviving are 5 children (Sally—Mrs. John M. Landis, Souderton; Lillie—Mrs. Harvey Bower, Harleysville; Ella Mae—Mrs. Floyd Clemens, Telford; Esther—Mrs. Walton Dettweiler, Harleysville; and Elwood H., Sellersville), 19 grandchildren, 6 great-grandchildren, and one sister (Mrs. Ellen Ziegler, Lederach, Pa.). One daughter preceded her in death. She was a member of the Franconia Church, where funeral services were held Feb. 7, in

charge of Curtis Bergey, Leroy Godshall, and Menno Souder.

Hartman, Mary Ann, daughter of William and Annetta (Kreider) Everst, was born near Elkhart, Ind., Nov. 30, 1875; died, after a long illness, at the home of her daughter, Mrs. Theodore Miller, Elkhart, Ind., Feb. 12, 1961; aged 85 y. 2 m. 13 d. On Feb. 26, 1898, she was married to William H. Hartman, who died in 1939. Surviving are 3 sons and 3 daughters (Raymond, near Carlisle, Ind.; Ruth—Mrs. Theodore Miller, Elkhart; Harold, Wakarusa; Elsie—Mrs. Lloyd Stauffer, Goshen; Esther—Mrs. Maynard Yoder, Wakarusa; and Earl, Brutus, Mich.), 16 grandchildren, 11 great-grandchildren, one sister (Mrs. S. A. Shank), one brother (Walter), and one step-sister (Iva Lehman). One son preceded her in death. She was a member of the Olive Church, where funeral services were held, in charge of Elna Steiner and D. A. Yoder.

Hershberger, Sarah, daughter of Alexander and Mary Jane (Miller) Hostetter, was born Jan. 11, 1894, in Holmes Co., Ohio; died at her home of a heart attack March 3, 1961; aged 67 y. 1 m. 20 d. On Aug. 21, 1915, she was married to William M. Hershberger, who survives. Also surviving are 2 daughters (Ruth—Mrs. Edison Berger, Walnut Creek; and Maxine—Mrs. George Stutzman, Millersburg), 7 grandchildren, 5 sisters (Alta—Mrs. Len Hershberger, Walnut Creek; Leora—Mrs. Homer Hershberger and Mary—Mrs. Owen Maust, both of Sugar Creek; Mattie—Mrs. Ralph Zook, Millersburg; and Gladys—Mrs. Alvin Schlenger, Louisville), one brother (Wilbur) and one foster brother (Otis Sundheimer), both of Walnut Creek. One son preceded her in death in infancy. She was a member of the Walnut Creek Church, where funeral services were held March 5, in charge of Eldon King and Paul R. Miller.

Hostetter, Sarah, daughter of Peter and Catherine (Neuschwander) Hofstetter, was born Oct. 6, 1867, near Kilon, Ohio; died at Wakefield, Mass., Feb. 15, 1961; aged 93 y. 4 m. 9 d. On March 22, 1898, she was married to

Ephraim S. Hostetter, who died in 1942. Surviving are 4 children (Elma—Mrs. Carleton Weimer and Lloyd, both of Hawaii; Elmer, Fresno, Calif.; and Mary—Mrs. Forrest Musser, Wakefield, Mass.), 7 grandchildren, and 6 great-grandchildren. She was a member of the Oak Grove Church, Smithville, Ohio, where funeral services were held Feb. 20, with Robert W. Otto officiating.

Kratz, Lizzie N., daughter of Nathaniel G. and Hannah (Nice) Landis, was born March 12, 1880, in Franconia Twp., Pa.; died Feb. 2, 1961, at Morwood, Pa.; aged 80 y. 10 m. 20 d. On Oct. 27, 1900, she was married to Wilson H. Kratz, who survives. Also surviving are 7 children (Minnie—Mrs. Allen M. Derstine, Harleysville; Eva L.—Mrs. Wilmer D. Alderfer, Irwin L., and Wilson L., Jr., all of Telford; Mary L.—Mrs. Clyde M. Moyer, Blooming Glen; Norman L., Morwood; and Hannah L.—Mrs. Howard H. Swartley, Blooming Glen), 3 sisters (Mrs. Hannah Freed, Mrs. John Mininger, and Mrs. Rein A. Landis, all of Souderton), 27 grandchildren, and 12 great-grandchildren. On Oct. 27, 1960, they celebrated their sixtieth wedding anniversary. She was a member of the Franconia Church, where funeral services were held Feb. 6, with Curtis Bergey, Leroy Godshall, and Menno Souder officiating.

Lehman, Fannie, daughter of John and Annie (Snyder) Lehman, was born Sept. 29, 1865, near Bachmansville, Pa.; died Feb. 18, 1961, after a long illness; aged 95 y. 4 m. 20 d. Surviving are 8 children (Harry, Steelton; Laura—Mrs. Harry S. Dupler, with whom she resided for the past 10 years; Christ L., Palmyra; Fannie L.—Mrs. David A. Martin, Lampeter; Grace—Mrs. Cyrus Swope, Laurel; Carrie Lehman, Elizabethtown; Martha—Mrs. Cleon Ford, Highland Park, N.J.; and David P., Palmyra), 23 grandchildren, 40 great-grandchildren, and 2 great-great-grandchildren. She was a member of the Stauffer Church.

Miller, E. L., son of E. S. and Mary (Stabach) Miller, was born Sept. 28, 1896, at Topeka, Kans.; died at his home in Weather-

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ford, Okla., March 3, 1961; aged 64 y. 5 m. 3 d. On Feb. 29, 1916, he was married to Lovina Swartzendruber, at Bay Minette, Ala. Surviving are his wife, one son and 4 daughters (Willis, Hydro, Okla.; Elsie—Mrs. Elmer Slagell, Thomas, Okla.; Esther—Mrs. Myron Stutzman and Ella — Mrs. Harold Slagell, Weatherford; and Erma—Mrs. D. A. Raber, Wichita, Kans.), and 12 grandchildren. One son preceded him in death. He was a member of the Pleasant View Church at Hydro, where funeral services were held March 6, in charge of Rex Schmidt and Alva Swartzendruber.

Musselman, Warren K., son of John and Annie (Kulp) Musselman, was born Aug. 28, 1888; died Feb. 9, 1961, after a short illness, at the Grandview Hospital; aged 72 y. 5 m. 12 d. On Dec. 5, 1908, he was married to Sevilla L. Musselman, who survives. Also surviving are 6 children (Willis S. Souderton; Edna S.—Mrs. Henry Yothers, Perkasio; John H. Quakertown; Warren S., Perkasio; Esther S.—Mrs. Paul F. Moyer, Souderton; and Henry S., Line Lexington), 24 grandchildren, 6 great-grandchildren, and one brother (Samuel, Perkasio). He was a member of the Franconia Church, where funeral services were held Feb. 13, in charge of Curtis Bergey, Leroy Godshall, and Menno Souder.

Sauder, Vernon Lee, son of James and Rhoda (Clymer) Sauder, was born Jan. 31, 1956; died Feb. 20, 1961, of hemorrhagic chicken pox; aged 5 y. 20 d. Besides his parents, he is survived by one sister (Ronda), one brother (James Anthony), his grandparents (Mrs. Mabel Clymer, Lancaster; and Mr. and Mrs. Alvin Sauder, East Earl), and his paternal great-grandparents (Mr. and Mrs. Martin C. Sauder, New Holland; and Eazy Sauder, East Earl). Services were held in the Weaverland Church, East Earl, Pa., Feb. 22, with J. Paul Graybill officiating.

Yoder, Abram D., son of Jacob and Annie Yoder, was born Aug. 17, 1893, near Blooming Glen, Pa.; died suddenly of a heart attack at his home in Souderton, Pa., Jan. 14, 1961; aged 67 y. 4 m. 28 d. He is survived by his wife, Laura (Stoudt), to whom he was married June 12, 1915. Also surviving are 9 children (David S. and Esther—Mrs. Titus C. Moyer, both of Quakertown, Pa.; Paul S., Telford, Pa.; Herbert H., Perkasio, Pa.; L. Donald, at home; Daniel S., serving at Boys' Village, Smithville, Ohio; Miriam—Mrs. William B. Anders, Sellersville, Pa.; Dorothy—Mrs. Stanley M. Derstine, Harleysville, Pa.; and Gladys—Mrs. Lloyd Allebach, Souderton, Pa.), one sister (Leah—Mrs. Henry Benner, Sellersville, Pa.), one brother (Warren D., Perkasio, Pa.), 21 grandchildren, and one great-grandchild. Two daughters, one son, 3 sisters, and 3 brothers preceded him in death. Earlier in life he taught public school in Hilltown Twp. He was ordained to the ministry in the Swamp congregation on Oct. 31, 1935, where he served till death. Funeral services were held Jan. 19 at the East Swamp Mennonite Church, in charge of Winfield Ruth.

A 27-year-old Indonesian minister has become the pastor of the First Presbyterian Church, Princeton, near Schenectady, New York, reversing the traditional one-way pattern of Christian missions. Called by unanimous approval of the 200-member congregation was Sunny Oey of Djakarta, who has been in the U.S. since 1957 and speaks fluent English and nine other languages.

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In Ontario, where the only ground for divorce is adultery, the press has been giving front-page treatment to the subject of "cooked-up" divorce evidence.

A local magistrate in Australia ordered a 17-year-old boy to attend church at least twice a month for the next five years, after the youth was found guilty on four counts of stealing cars and reckless driving. When the judge discovered that Robert had not been to church for two years, he said the boy had "warped moral values and no spiritual ones." He felt compulsory church attendance was necessary to "rectify the things that were missing from the boy's daily life."

A Spanish-language edition is being issued this year of the new Lutheran Service Book and Hymnal published in 1958 cooperatively by eight Lutheran bodies. The special edition will be made available to some 30,000 Spanish-speaking Christians in the United States, Puerto Rico, Mexico, and Central America. One Lutheran leader predicted that 250,000 persons of Spanish background will be using the hymnal within a generation.

The Evangelical United Brethren Church dedicated a \$750,000 new world headquarters building in Dayton, Ohio. The new limestone building houses all administrative offices of the 765,000-member denomination, except those of the Board of Publication, which is at Harrisburg, Pa.

Tabor College, Mennonite Brethren institution at Hillsboro, Kans., has begun construction of a quarter-million-dollar gymnasium-auditorium and student center.

A Lutheran layman told the Augustana Lutheran churchmen that "it is an anachronism for a man to tithe during his lifetime and then leave nothing to the church in his will. Christians should be concerned about the matter of a will because the stewardship of means is such an important concept in the church," he said. "Strictly speaking, a will is neither Christian nor non-Christian."

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ITEMS AND COMMENTS

BY THE EDITOR

but simply a reflection of what the testator considers to be the important things in life."

Alan Paton, famous South African novelist and lay religious leader, said recently that pseudo-Christianity, rather than communism or Islam, is the real enemy of Christian progress in awakening Africa. "We must face the fact, at least in southern and eastern Africa, that many people have come to identify the church as a sort of protector of the privileged and they may therefore turn away from it when they are liberated," Paton warned.

The Southern Baptist Convention has appointed its first director of migrant mission work in the United States. He will lead "in discovering and implementing ways by which Southern Baptists can meet the spiritual and physical needs of the nation's 2,000,000 migrant workers."

The Tennessee Board of Equalization removed from Nashville's tax rolls \$5,101,400 in assessments on denominational publishing and educational properties. The bulk of the assessments was on properties owned by the Baptists' Sunday School Board, publishing agency of the Southern Baptist Convention. All properties of the two Baptist Sunday-school publishing boards, the state board declared, are "used either purely and exclusively for religious purposes or for purposes so close thereto as to come clearly within the tax-exempt status provided by Tennessee statute."

The synod of the Evangelical Church in Germany recently authorized their pastors to act as legal consultants for conscientious objectors during investigations by military drafting commissions.

The United States Supreme Court has upheld the constitutionality of public school bus transportation for parochial school students by declining to hear an appeal from a group of taxpayers from Newtown, Conn. Attorney General Arthur L.

Coles of Connecticut, who filed the motion to dismiss the case, commented that to exclude parochial school students from riding on the public school buses would, in his opinion, violate the first amendment by discriminating against them because they want to practice their religion.

A Presbyterian church in Milwaukee has purchased the jet-propelled boat which former President Eisenhower planned to present to Soviet Premier Khrushchev before canceling his trip to Moscow last May and will give it to a Presbyterian mission in Ethiopia. Emperor Haile Selassie has given permission for missionaries to go to a part of western Ethiopia previously closed even to tourists. The only way to get to the mission is on the Gila River during the rainy season. The church will display the boat and invite Mr. Eisenhower to come there and dedicate it before it is shipped to Ethiopia.

A new translation of the Protestant Bible into Hungarian has been completed after 14 years of work by a special commission set up by the Hungarian Bible Council. The first Hungarian translation of the New Testament was published in 1541. This was followed in 1590 by a translation of the whole Bible by Reformed Pastor Gaspar Karoli, which Hungarian Protestants have used ever since.

The Methodist Church has organized a commission to study the Christian faith and war in the nuclear age. Authorized by the denomination's 1960 General Conference, the 12-member commission is expected to report its findings by Jan. 1, 1962.

Eric A. Walker, president of Pennsylvania State University, has suggested to President Kennedy that "Peace Corps" courses be incorporated into university curriculums as a requirement similar to ROTC. The purpose of such a program would be to increase students' awareness of their public responsibilities and to prepare selected leaders for professional services at home or overseas in technical assistance areas.

Gospel Herald

*"Christ is risen!"
"He is risen indeed!"*

TUESDAY, MARCH 28, 1961
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Rolled Away!

In the chill of early springtime, in the shadow and the gloom, came the gentle weeping women, hastening toward their loved One's tomb, stepping softly, stepping swiftly through the morning twilight gray, as they whispered to each other, "Who will roll the stone away?"

As they murmured to each other, "Oh, the stone is large and rough; it is huge and hard and heavy, and we have not strength enough." So they came to Joseph's garden at the dawning of the day, and they looked, and there before them—lo! the stone was rolled away!

Open was the tomb—and empty—and an angel kept the door, vision of a shining seraph who a radiant witness bore:
"He is risen! Christ is risen! Find His followers and say that you found the garden empty, and the stone was rolled away!"

There's a stone at every heart's door, made of carelessness and sin, and it closes up the entrance so the light cannot shine in; and it yields to nothing mortal; but if we believe and pray, the Lord will send His angel and he'll roll the stone away.

Then His living, loving presence with your spirit shall abide, and your life will be transcendent and redeemed and sanctified; and the splendor of the glory of the Resurrection Day will shine in your heart forever, when the stone is rolled away!

—Lorie C. Gooding.



Photo by Grant Heilmann

Rest Remaineth

Easter day breaks!

Christ rises! Mercy every way is infinite—
Earth breaks up; time drops away;
In flows heaven with its new day
Of endless life—

What is left for us save in growth
Of soul to rise up. . . .

From the gift looking to the giver,
And from the cistern to the river,
And from the finite to infinity,
And from man's dust to God's divinity.

—Robert Browning.

The Unknown God Made Known

By HAROLD L. PHILLIPS

In one of the writings of Euripides of ancient Greece, the hunger of a heart for real contact with the living God comes to light as an old queen calls upon Zeus in these words:

"O Foundation of the earth and above it throned,

Whoever thou art, beyond our mind's poor grasp,

Whether Zeus or Fate or spirit of men,
I implore thee."

These are poignant lines. They lay bare a groping after reality, a feeble faith grasping for a more sure word. They confess an awareness that there is an Other over against the life of man, at least a Something. But how far, how very far, they are from the experience of God through Christ which is the privilege of the Christian believer!

It was this condition that stirred Paul to the depths when he stood on Mars' Hill in ancient Athens. Here was a people who were very religious, but the best they could do was to erect an altar upon which they inscribed, TO THE UNKNOWN GOD.

Paul knew he had a better answer to the religious hunger of the human heart than this. Through Christ the living God had manifested Himself to Paul. Heart hunger had been answered by revelation of reality. The seeker after God had been met by Him who seeks after man.

God was no longer "unknown." Rather, He was known as Creator of the universe, as Sustainer of its ongoing life, as Judge over what man did with his freedom to choose, as Redeemer of man from his rebellion, waywardness, and sin.

It is fortunate for the human race that

God is primarily known through encounter rather than through mental wrestlings. A great many men and women have found Him real through prayer who nevertheless could not make a very adequate presentation of the intellectual reasons for their faith. And thus it is that many a peasant knows more of God than many a philosopher!

Nietzsche boldly declared that "the Christian moral God is untenable." He was making man's mind the measure of all reality. He was beginning his search at the wrong place. He furnished one more sad example of the creature lifting himself up against the Creator.

It was Pascal who sensed deeply a more fruitful approach to God. After deep and real personal encounter with the living God, he scribbled on a piece of paper lines in which he talked about "God of Abraham, God of Isaac, God of Jacob—not of the philosophers and scholars." He had escaped from God as a mere idea to God as living reality, from thinking about God to experience of Him.

This is not to say that our ideas about God are of no importance. Neither is it meant to imply that faith is irrational. But the fact stands—more men have come to know God by encounter than have ever found Him at the end of a syllogism.

Supremely, the unknown God has become known through Jesus Christ. This is the Christian faith; this is our affirmation, and our hope. Once more at this Easter season we will be testifying to our faith in sermon and song, in prayers and pronouncements, in worship and witness.

"Christ is risen," proclaims the Word, and that affirmation is echoed in the reply of the believing heart, "He is risen indeed!" The presence of the living Christ in His church, in the hearts of His people, is our vindication for faith in the reality of the living God, a known rather than an unknown God.—The Gospel Trumpet.

He Showed Me the Way

By MAGGIE MASON

I took Christ as my Saviour. I believed in Him and His Word. He said, "Whosoever believeth in him should not perish, but have everlasting life." I am a true believer in Jesus. I was a sinner, but He showed me the way to Him. I made one step, and He made two. I thank Him for showing me the way.

—Mennonite Community Chapel, Chicago, Ill.

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Our Readers Say—

I do want to express to you my sincere thanks for the continued supply of the Gospel Herald. It is the most welcome guest, and I read it with much interest. Must say, that I consider it one of the best. May the Lord bless all the collaborators of this Christian magazine.—Mrs. Charles Grikman, Bruxelles 18, Belgium.

I liked the editorial in the Jan. 31 issue on "A Practical Catholic." We appreciate the Prayer Request column, and use it at a mission station prayer meeting, and then use the requests for that week in our family devotions. . . . The past week I was greatly burdened to learn that our missionaries are unable to return to Uruguay because of insufficient funds. When doors are being closed by other countries to American missionaries, it seems truly sad that we shut our own doors. One can't help asking the question, Are we American Christians alive unto God and His program or are we alive unto self? May God help us to make use of our opportunities while there is still time.—Mrs. A. H. Reeb, Roanoke, Ill.

I was pleased to see the article, "A Need for Workers" (Feb. 7), describing the opportunities for employment and Christian witnessing in a nearby church community. Could we have more of this?

There are so many occupational and service opportunities for youth today that many hardly know which to take. Placing some specific opportunities before the church might be the partial answer for recruiting workers. We must have the information before we can answer the call to needy areas. God is calling youth to serve Him through the church. Let us help Him by making known the needs.—Carl Smeltzer, Goshen, Ind.

I very much appreciated the two articles by Bro. J. C. Wenger, "Abiding Principles of Separation," and "Biblical Application of Abiding Principles" (Feb. 14 and Feb. 21). May God help us in times like these to see our standing as Christians before Him in the light of Bible principles as pointed out by Bro. Wenger, and in the light of the words of Jesus in John 17:16, "They are not of the world, even as I am not of the world." I also appreciated the article by Nelson Waybill, "Qualifications of the Church Worker" (Feb. 21). After reading this article I felt more keenly than ever my responsibility to give myself to the task, because the work of the church is the Lord's work and He demands no less than the best.—Aaron Gingerich, Zurich, Ont.

I want to thank you for the GOSPEL HERALD and all that is in it; I enjoy every page. It was a pleasure to travel with the editor and his wife. When the GOSPEL HERALD of Feb. 28 came with no births, marriages, and deaths, it was not complete. When we get letters from home, the news like this is in. And that is what the GOSPEL HERALD seems like—a letter from home.—Mrs. Edmund G. Gingerich, Baden Ont.



EDITORIAL

A Contest of Power

The Gospel of Matthew tells us that after Jesus was buried the chief priests and the Pharisees asked Pilate for a military guard at the tomb. They wanted to prevent any fraudulent claims of a resurrection. The disciples might steal the body, they said, and then claim that their Master had risen from the dead. Such a situation might take away the advantage they had now gained by getting Jesus crucified.

Pilate gave them the soldiers they desired and said, "Make it as secure as you can" (Matt. 27:65, RSV). How insecure that security we shall see.

In terms of the territory held and the length of time they held it, the Roman legions were probably the greatest military might this world has ever seen. They represented a great world-embracing government. They could gain any objective they set; they could hold any position they had won. They laughed at opposition and brushed aside every barrier. They were the symbol of invincibility. They were the last word in security by law and force.

And so even the Pharisees, who hated these Roman soldiers, thought that the tomb of Jesus was well guarded. They saw to it that a Roman seal would keep that big stone before the door. No one would risk breaking that seal, and if someone did try it, the watching legionaries would make short work of him. The body of Jesus was safely and surely entombed.

But early on Easter morning another kind of power came to that sepulcher. An angel of the Lord came down and rolled back the stone. And as if to show his full mastery of the situation, he calmly sat upon the stone.

The soldiers seem to have offered no opposition to the angel. Just where would you strike an angel with a sword? Their training did not include disemboweling an angel. They were as helpless as babies in resisting this attack. Roman military power had more than met its match. All that the soldiers could do was to report to their command what had happened.

This was history's most striking demonstration of the superiority of God's power over the worst that man can do against Him. The Roman commander thought that a few soldiers could easily do this job. God knew that only one angel could paralyze their arms and keep them quiet while he opened the tomb. Anyway, there is nothing to indicate that the tomb had to be opened so that the body of Jesus could

escape; it probably was opened to make inspection possible and show that the miracle had happened.

After this victory of God over Caesar, there should never be any question as to where the real sovereignty of this world resides. Rome, with all its vaunted might, bit the dust before our Lord. And so does any power that dares to range itself against Him. The resurrection of Christ has removed all question of who the final victor will be.—E.

Traveling with the Editor

XX

It was a pleasant four hours' ride from Miami to San Juan, Puerto Rico. Every seat in the plane was taken. As we crossed the Bahamas, the different depths of water reflected different shades of blue. The clouds below us, in billowy banks or wispy strands, cast shadows on the sea below them.

Finally the verdant color of Puerto Rico appeared off to our right, and then the flat roofs of the houses of San Juan, row after row of them, curving among the hills, down to the shore. John Driver met me at the airport, where cool breezes whiff through the patio. Because they were just in the midst of moving to a new home which the Board is purchasing for them next to the new church under construction, he took me to the home of Mahlon Benders. These friends I last visited at Salem, Oreg. He is in business in San Juan, and like some other businessmen from the mainland, active in the church program here.

I attended prayer meeting with the Benders, one of several cottage meetings held that evening, this one in English. The next day these good friends took the day off to show me the sights of San Juan, a booming city with many striking new buildings. The old part of the city has narrow streets. But the shops are full of modern goods. San Juan is clearly part of the United States. There are slum sections, but new apartments and homes are replacing them. We also drove on the excellent highway to the east end of the island, including a drive far up a mountainside, to the tropical Rain Forest where it rains every day. (It rained while we were there.)

Friday afternoon John Driver and I chatted a while with President Thomas J. Liggett, of the Union Evangelical Seminary in San Juan. He had worked with Delbert

on the union hymnal committee in Buenos Aires. He heads the only recognized Protestant seminary in Puerto Rico. John attended this seminary last year. Liggett gave us valuable information concerning Protestantism in Latin America.

My first message in Puerto Rico was to the San Juan congregation on Friday evening. I spoke on the home, as I had been requested to do in all the churches here. At the close of the service a mother, with whom the Drivers have been working, publicly took Christ as her Saviour. The San Juan congregation now worships in an upstairs room in the business section. But a building is under construction in a new residential section, which they hope to use by Easter.

It is designed ultimately for educational uses, when the auditorium is built. The Mission Board bought a new house beside the church, into which Drivers were moving when I was there. This whole plant is excellently located to serve a new community which has no church.

Saturday there was a workers' retreat in a state park high up in the hills of central Puerto Rico. The drive there brought into reality the mental image I had of this island: the road constantly twisting over the hills and through the valleys; the little farms clinging to the steep hillsides; the little one-room houses; people everywhere; the lush tropical vegetation, with whole hedges of the kind of colored leaves that we grow in flowerpots at home. It was good to meet old friends at the retreat: the Snyders, the Greasers, the Hersheys, and others. Here I tried for the first time to gather together my impression of the church in South America, and we talked together of our opportunity as a church in Latin America and in the whole world.

Saturday evening I climbed the hill to Rabanal with Addona Nisley, who translated my talk in the little church there. I used to hear people tell of riding horses to this place. But now there is a good pavement to the bottom of the hill, and we needed to walk the short distance up to the church. I got to Puerto Rico too late for the more primitive experiences.

I spoke to full churches Sunday morning and evening at La Plata and Aibonito, with many familiar faces in the audience. At La Plata a middle-aged mother accepted Christ. The Aibonito congregation worships in a new building, which will serve as an education wing when later the main structure is erected. The church is in a good location near the hospital and the broadcasting headquarters.

Sunday afternoon I spoke to a small group, mostly young people, in a little church in the Honduras community, which is not far from Rabanal. We could drive within sight of this building, but to get to it had to walk down 146 concrete steps to

a temporary bridge across the La Plata River, and then up the hill on the other side. It was encouraging to see the faithful Sunday-school work of the few believers there.

My home this week is a room in the Ulrich Foundation headquarters. In my next letter, and the last, I will tell of my visit to the other churches here, and of the Puerto Rico Conference sessions.

The Lord's Prayer

Part 7: Dismissal

By J. PAUL SAUDER

And send our delinquencies away as we also send our brother's delinquencies away.

After lengthy and painstaking effort a painter had finished "natural" a beautiful set of stairs. Knowing the habits of the owner of the building and wanting to give ample warning in a way that would compel attention, the painter set up a sign with this legend, "Trespassers will be forgiven, but with difficulty."

Now the Father (ours) is just a bit different from that painter, for His forgiveness is not "with difficulty." Where is this "away" to which the Father sends our delinquencies or trespasses? "As far as the east is from the west"; that is the distance between you and your dismissed transgressions. Start for that star which shines on the eastern horizon at sunrise. Go out—out through space until you return via the point opposite. Keep track of your mileage. Just that far separated from you are your forgiven transgressions, your delinquencies, if you please.

And, earnest petitioner for such forgiveness, that prayer you just voiced said "us" and "our." Troublesome words those are for the selfish soul; there is no forgiveness for unpaired sets of transgressions. Always there is partnership in the forgiving business; you and the Father are a team; neither forgives singly. It simply cannot be done; sooner abolish gravity than to hope that the Father will forgive an unforgiving YOU. It is hard to get it through our hard heads that our brother's transgressions were primarily against the heart of our mutual Father and only secondarily against us. And our offenses against our brethren were begotten of a callousness toward the very grief of the Father heart which saw us behave in such unbrotherly manner toward His other children.

And then the way we try to dispose of our brother's debt, sometimes! God disposes of our transgressions by casting them into the sea of His willful forgetfulness. We profess to be His imitators and we dump our brother's debt overboard reli-

giously, out of sight, into the sea, yet with the dear, dark rope of cherished resentment or hurt feelings still attached. And so we sail the sea of life at slower speed, retarded by an effective sea anchor of bales of our brothers' past delinquencies still attached to our frail craft, suspended by the painful rope of willful memory. Our Father wants my brother's delinquencies dismissed, dropped, the rope cut; for "forgive" is a scissors word and the thing is not "forgiven" until the last strand is severed. And—oh, yes, don't let a rope of self-criticism and remorse remain attached to your own bales of God-dismissed transgressions. Some folks have sickness of the body and spirit both because, as they express it, "I could never forgive myself." When God cuts the ropes binding His children's transgressions to them, that's it; they are free to sail on and on without a sea anchor of self-criticism retarding their progress homeward.

How big is the bowl of delicious-tasting forgiveness that you extend to your transgressing brother, the Father's other child? Just that same amount would the Father pour for you from out of the pitcher of His infinite love.

And if, after such exhortation, you will want to flail yourself or others with unforgiving criticism for past performances, you'd better find the reason why you are the way you are. Consultation is in order.

Elkridge 27, Md.

Thoughts on Modesty

"Many sins of impurity are committed because of immodesty in dress."

"Moral strength depends . . . upon man's respect for woman and woman's respect for man. Failure to respect each other leads to open sin. . . . Such respect is diminishing. Women are no longer treated as ladies. They are treated as so much flesh. And it is time that the women of this nation ask, 'Why?'"

"Immodest language is as seductive and lustful as immodest dress."

"The bodies of women have a far greater attraction for men than do the bodies of men for women. . . . There is a common-sense reason for carefulness and modesty. Never forget flesh attracts—and remember it is highly inflammatory."

"Immodesty can ruin good names, good marriages, and good bodies. It can pay the evil dividends of endless remorse, shame, and regret."

"Let the women of our churches suggest by their careful and modest adornment that we live in serious times and that they are giving themselves to . . . strengthening the hearts and moral determination of our men."—From sermon by C. M. Ward in Revivaltime broadcast sermon.

Prayer Requests

(Requests for this column must be signed)

Prayer is requested for eight families and eight other people that they will be saved.

Pray for a young girl from the Lancaster County, Pa., area who was once a faithful Christian but has drifted into sin. Pray that she will return to Christ, possibly during evangelistic meetings being held at her home church during April.

Pray that a father and mother with their five children will know the will of God and make the right decisions in the situation in which they find themselves.

Pray for the safety and continuing witness of our missionaries and workers in the areas of unrest, such as Vietnam, Ethiopia, Somalia, Congo.

Pray that the conference in Tanganyika may be led of the Lord in the selection and ordination of the first national bishop.

Widows in Deed

By MARY ALICE HOLDEN

The Bible tells us of persons who are widows indeed; and then we have those on Sunday who are widows in deed. That is, they have all the children to get ready for Sunday school, while Husband turns over and snoozes and breaks all the Sunday-school rules.

He may be a pretty good fellow; he may do a good deed each day, but think of the blessings he's missing to use the Sabbath this way.

His wife goes to church with their children (she's one on whom we depend); they learn of our blessed Redeemer, the widow's and orphan's Friend. She quells all the whippers when started. She gets the toddler a drink, then quiets the baby's loud crying with no time to listen or think.

May God bless all the church widows, so valiantly doing their part, and may their husbands consider, and have a real change of heart.

Garden City, Kans.

I have learned that although Christians do not always agree, they can disagree agreeably, and that what is most needed in the church today is for us to show an unbelieving world that we love one another.—Billy Graham.

The Walk to Emmaus

By Oliver H. Zook

Two men from Emmaus had spent the day in Jerusalem, and were now on their way back home. The tragic events of the past three days had stunned them severely. Early in the morning they had come to the city to try to find out the details of the shocking crucifixion of a Man called Jesus, whom they had been informed was to have been the new King of the Jews.

Tidings of these shocking events had reached them in their home town, and early in the morning they had hastened to the city to find out the details. It was not often that a crucifixion took place, and when it did, it was usually a dangerous criminal who was the victim. From what they could gather, this was different. The Jewish rulers, because of envy, hate, and fear, had forced Pilate against his will to crucify this Man.

It was midafternoon. They had stayed in the city longer than they first planned, and when they left for their homes in Emmaus, the evening shadows had begun to lengthen.

The events of the past few days had shattered their faith, and left them greatly bewildered. They had often walked these seven and a half miles before; there was nothing unusual about making the trip again. But the burden on their hearts on this occasion was crushing them as nothing else had ever done. The men were students of Scripture, and like many others, they were looking for the promise of the Father (Acts 1:4) that would usher in the kingdom of God. They were quite sure that this Man of Galilee was the long-looked-for kingdom Redeemer, but now He was dead. The crushing disappointment had shaken them to the very depths. They had staked all their hopes on Him, and now He was gone. Mystified, and in the sorrow of disappointment, they trudged slowly and wearily on toward their home in Emmaus.

Disappointment and fear had gripped their hearts. They had been so sure that He was their promised King, for everything He ever said or did was evidence enough that He was the crowning fulfillment of all their hopes, and now this dreadful disaster had struck.

The awful howling mob of Jewish rulers and people had forced Pontius Pilate to crucify this Man. Almost hopelessly bewildered, severely stunned, and scarcely speaking, they were very glad to have a Stranger join them.

The Stranger said, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" And one of the disciples replied, "Art thou only a stranger in Jerusalem, and hast not

known the things which are come to pass?" And the Stranger replied, "What things?" And the men said, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. . . . And . . . today is the third day since these things were done."

The Stranger then kindly took over the conversation, and in a most astonishing way opened the Scripture to them, and showed them the necessity for Christ to die, if the world was ever to be redeemed. He said, "Ought not Christ to have suffered these things, and to enter into his glory?" "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

It is strange how time flies when the conversation centers around our Lord. And seemingly, before they were conscious of it, they were at home. The Stranger "made as if he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight." That evening meal became a medium of stupendous revelation. He made Himself known by the simple method of breaking bread, and by this token they recognized Him.

Thought for the Week

There can be no "upper four hundred" in the church of Christ. There is no social register in His kingdom.

—E.

The hands that had broken bread—no doubt on many occasions on the hillsides of Galilee—and had now broken it again in their presence—were the hands of the Son of God, and He had been sitting with them at the table. And they hadn't recognized Him. When their eyes were opened, they recognized His face, His hands, His voice, and His smile, and before they could recover their amazement, He was gone. What amazing grace! The Carpenter of Galilee! The Man who for thirty years had been a familiar figure in Galilee, building houses, repairing barns, and doing odd jobs in His

father's carpenter shop, had now emerged from a common laborer to be the greatest Teacher, the greatest Healer, the greatest miracle-worker, and the greatest Friend of sinners.

These two disciples said to each other, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Though it was evening, they hurriedly returned to the city to inform the others.

This Man of Galilee has much more to share with us than we will ever have to share with Him, but in the simple duties of life, faithfully performed, and in obedience to His blessed will, we will have His smile of approval upon us, and the blessing of peace in our hearts.

The purpose of Christ, during the forty days and nights following His resurrection, was undoubtedly to lead His disciples into a fullness of joy, and a new realization of His presence and love. It is a precious experience, indeed, when we can say from the heart, "I know the Lord." And He surely began that process with the two disciples as they ate that first Easter meal together.

Belleville, Pa.

The Hazards of Praying

By LORIE C. GOODING

Ministers, evangelists, teachers are always calling us to a life of sincere prayer, always stressing the benefits and blessings of prayer. Seldom or never have I heard a warning of the hazards and dangers which result from sincere praying. But there are hazards, and there are dangers; and it is only fair to warn you.

The first danger you will face is that of having your pride broken. You may think you are not proud; but when you stand before God with all your defenses down, you will know that you have been proud. All of us picture ourselves as we would like to be, and often convince ourselves that these are true pictures. But "the heart is deceitful above all things," says the prophet. How well he knows! He has stood before God.

In God's presence we see as He sees, and we must call sin "sin" as God calls it. We cannot any longer indulge our "little human weaknesses," but we must expose our faults as sin, and seek for cleansing. We cannot call attention to our better qualities of mind and heart and claim credit for them. We see all our righteousness as "filthy rags." This is a hard discipline, and not to be faced without due consideration. It hurts; it humbles. But it is one of the inevitable dangers of praying.

Another hazard is that our prayers may

Our Mennonite Churches: Lower Deer Creek



Photo by C. Richard Kroll

Located across the road from Iowa Mennonite School near Kalona, Iowa, is the Lower Deer Creek Church (also known locally as the Timber Church). The edifice shown here was constructed on the site of the former building which burned to the ground on a Sunday morning in January, 1956. Organized in 1877, the congregation now numbers 344. John Y. Swartzendruber is bishop; J. L. Hershberger, Robert K. Yoder, and Dean Swartzendruber serve as ministers.

be answered! I am certain that God answers prayer. Sometimes this certainly comforts me. Sometimes it frightens me. I shudder when I think how carelessly, thoughtlessly some people pray, "Thy kingdom come." How many are praying for the coming of the kingdom who are not ready for the coming of the King! What would they do if He should grant that prayer today? "Forgive us our debts, as we forgive our debtors." Men and women pray that prayer who are cherishing a grudge against a brother or a sister. They may not let it show, but it is hidden in the heart and it rankles there. Or people pray those words and never think that they have been feuding with a neighbor for years. If God forgives us only in the degree in which we forgive others, how terrible is that prayer!

Then there is the oft-repeated prayer for the brotherhood of man. If God would truly grant it, then I must love my neighbor as myself in reality. I wish for him the same good (and work equally hard for it) as I do for myself. I must greet every one with equal pleasure and enjoy the company of people whose manners I can hardly tolerate. If I am not equal to that, I should not pray for brotherhood.

We pray for purity of heart and motive. But we are afraid to yield ourselves to the Spirit for entire sanctification. We are afraid we will lose too much. We are afraid that it will require too much of us. We do not want to relinquish our own will entirely. If God would really fulfill

our request, it would dismay us. Yet we continue to pray for it.

Not only might our prayers be answered, but there is danger that God may send us to do the answering. If we pray for a friend's salvation, God may send us to tell him about Jesus. If we pray for the church, God may call us to serve in it. If we pray for missions, we may end up as missionaries. Be careful how you petition God to supply someone's temporal needs (you may have to do the supplying), or for people's hearts to be stirred to give to mission offerings, building funds, or other worthy causes (you may find yourself setting an example).

The greatest hazard of sincere praying is that of becoming more and more like Jesus. Jesus said, "I have chosen you out of the world." He said, "If the world hates you, ye know that it hated me before it hated you." The more we grow to be like Jesus, the more the world will hate and persecute us, because it cannot stand Christlike people. The more we choose the higher logic of the spiritual world instead of the expedient logic of the material world, the more foolish we will seem to the unconverted. But the more Christlike we become, the more love we will have for even our enemies. And we will become more and more concerned with spiritual values. We will be more and more ready to endure hardship for the good of others. We will be more and more indifferent to the scorn and ignominy the world will heap upon us. And if by doing these things we

lose out in material things, we will not mourn them.

Yes, this is the greatest danger of all—the danger of becoming Christlike in the same world which crucified Jesus.

These are some of the hazards and dangers of a life of sincere prayer. You undertake it at your own peril. You have been fairly warned.

If now you are willing to begin and continue a life of sincere and believing prayer, may God bless all your efforts!

Killbuck, Ohio.

Those Specials

BY JOHN M. DRESCHER

A creeping feeling of "not all is well" comes over one once in a while concerning all of our "special" meetings and "special" speakers. It is not that they are not needed. No, it is more the kind of emphasis placed on them. So much stress may be placed on the "special" that one is made to feel this is the great and primary drawing power.

Wrong emphasis on "specials" can run a church to the ground in that, after a short time, it becomes necessary to have something real special or folks are not interested in attending. It has actually happened to some that the special emphasis on Sunday nights which filled the church to overflowing was the very thing which depleted the prayer meeting and the regular services to almost nothing. Why? Because the special is looked at in such a way that instead of drawing people to seek more of God they are drawn to seek more of the special.

The church that must have something "special" to get people out is already admitting defeat and will soon find the "specials" insufficient. It is also true that the Christian who is primarily attracted to special meetings and is on time and awake only at such, ought to recognize great spiritual need in his own life.

The church which must entertain to get people to enter, unless it experiences real revival, might just as well write its obituary. The church dare never be the place to display talent, but must be the place to delight in God. It is not the place to magnify men but to glorify God. The church is not the place to parade our program but the place Christ called "the house of prayer." When prayer is weak, then the "special" gains ascendancy. When "specials" gain ascendancy in their attracting power over prayer meetings and other spiritual meetings of the church, one might as well write Ichabod over the door.

Wanted! Churches where Christ Himself is the Special Guest, where prayer is the special feature, and where the Word of God is the food for the hungry soul.

Marshallville, Ohio.



OUR SCHOOLS

Hesston College

On March 13 President Smith left for a two-week trip through Idaho and Oregon to visit Mennonite churches, to speak at alumni meetings, and to recruit students. Among the places he plans to visit is Western Mennonite School. President Smith was joined by Pastor Wiebe on March 18, in Oregon, and both men spoke in the services.

On March 10 Business Manager Daniel Kauffman left on a ten-day tour of Mennonite communities in Minnesota, North Dakota, and Montana to recruit students and solicit financial support.

John Koppenhaver, the religious counselor and Spanish instructor, conducted a weekend series of meetings at the Eureka Church near Washington, Iowa, March 10-13.

The executive committee of the Alumni Association met on the campus March 10 to appoint committees to plan commencement activities. Herman Diener of Hutchinson, Kans., is president of the association.

Wallace Jantzi, Perryton, Texas, has been appointed part-time student admissions counselor. The first weekend in March he spent in Colorado recruiting students.

Students are engaged in an "Operation Starvation" that contributes approximately \$139.00 weekly to missions expenses. From Feb. 20 to Easter they plan to skip their Wednesday lunches in order to make the contributions. A number of members of the college congregations are following suit.

Recently elected YPCA officers for the 1961-62 school year are Don Troyer, Hutchinson, Kans., president; Elaine Amstutz, Apple Creek, Ohio, vice-president; LuEtta Horsch, Froeland, Ill., secretary; and Phil Osborne, Hesston, Kans., treasurer.

Dean Paul Bender visited Iowa Mennonite School and other southeast Iowa high schools on March 2 and 3 to counsel Mennonite seniors regarding their college plans. He represented primarily Hesston College, since the majority of Iowa Mennonite college students begin their college study at Hesston, but he also discussed the Goshen College and Eastern Mennonite College programs with students interested in these schools. He also made contacts with the alumni counselors representing Hesston College in the various Mennonite congregations in the area.

Calvin Redekop spent the evening of March 2 in Iowa speaking at a Hesston College alumni meeting. On Sunday, March 5, Dr. Redekop spoke at the Kansas City Mennonite Fellowship on the problems facing our Mennonite city churches.

In the Sunday evening service on the campus March 5, Detective Ledbetter of Wichita, Kans., spoke on "A Police Detective's View of the Spiritual and Moral Situation in Our Cities."

The Hesston College Choir of thirty-six voices under the direction of Orlando Schmidt has planned an extensive tour for the Easter recess, March 30 to April 12. The tour includes programs in Ontario, Canada, and in nine different states—Missouri, Indiana, Ohio, New York, Pennsylvania, Illinois, Iowa, Nebraska, and Kansas.

On March 5 the Academy Choir gave an afternoon program at the West Liberty Church in McPherson County, Kans., the College Choir gave a program at the Buhler Church that evening. Both choirs are under the direction of Orlando Schmidt.

Goshen College

Sponsored by the Goshen College Biblical Seminary, the 1961 school for ministers at Goshen College extended from Feb. 7 through Feb. 24. Nine courses were given for credit, appropriately taught by men with some experience in their subject. Milton G. Brackbill taught two four-hour courses: The Acts, and preaching from the parables and miracles. The remainder were for two hours of credit.

Lessons from Mennonite history was taught by J. C. Wenger, with Paul M. Miller teaching a course on Mennonite worship-theology and practice. J. D. Graber imparted firsthand knowledge in a course on missionary methods, and John Howard Yoder led discussions concerning the frontiers which the church faces in applying nonresistance.

Courses on Biblical study and interpretation were led by Millard Lind on Jeremiah and John Mosemann on the Book of James. Harold Bauman held a clinic hour in which he demonstrated the chaplain's approach to problems with the pastor.

Ministers also had the opportunity to attend the 1961 Conrad Grebel Lectures delivered by H. S. Bender on the topic, "This Is My Body." Special lectures were offered on the use of audio-visual aids and the minister's relation to the Christian education of children, adults, and youth, and to the MYF. Other lectures dealt with the co-operation between doctor and minister, evangelism in city churches, and the present status of inter-Mennonite cooperation.

A total of 46 ordained and licensed ministers from California, Idaho, Illinois, Indiana, Iowa, Michigan, Minnesota, New York, Ohio, Ontario, and Pennsylvania attended the school.

Sunday School Lesson for April 9

The Source of True Wisdom

Job 28:12-28; Prov. 1:2-7; Jas. 1:1-8

We begin with this lesson a new unit on "Biblical Wisdom and Ethical Problems." It is a study of the so-called wisdom literature of the Bible. In what books is this literature found?

Scattered through these wisdom books are proverbs, short pithy statements of ethical truths and principles. Someone has said that in Psalms the good man is on his knees, while in Proverbs the good man is walking in daily life. This will be a very practical series of lessons.

The wise men who wrote these books were interested more in practical matters than in theology. But these writings are a true part of Old Testament religion and are from God. "The fear of the Lord is the beginning of wisdom" sets the right tone for these studies.

What is true wisdom? Let the class discuss this. It begins in fearing God. What does it mean to fear God? It is reverence rather than being afraid of an arbitrary sovereign. The Christian recognizes God as absolute authority and all-powerful, but not as one who will hurt us. Rather, he thinks of God as One who loves; and knowing that His laws are right, he wants to obey them.

There are nine different words that mean wisdom or knowledge in the Hebrew text of Prov. 1. We may not be able to make the fine distinctions the writer intended, but these words at least help us to understand what wisdom is. Must we have knowledge to be wise? What do you mean when you say you understand something? Instruction has some idea of discipline in it. Subtlety, or good judgment, and discretion, ability to judge, are two words that help to explain wisdom. Wisdom listens: "fools despise wisdom." Wisdom never knows it all, but increases learning. But this is thinking about the true wisdom of God, not that of worldly men.

Are Christians in need of true wisdom? When? Where? Think of a situation in which you failed because you were not wise enough to know how to act. The Book of Proverbs talks quite a bit about discipline in the home. How parents need wisdom for disciplining children! We need wisdom for living together in the church. We need much wisdom for evaluating things of this world so that, although we are living in the world, we are not of the world.

(Continued on page 303)

Horizons in Relief and Service

In a series of articles that appeared in GOSPEL HERALD during December, 1960, we looked at Relief and Service as it was in 1960. Here four staff members from the Relief and Service office, Elkhart, Ind., project the future of this vital outreach.

Overseas Services

The major projection for this area of work is emergency relief needs in the Congo and rehabilitation and relief needs among Bedouin refugees in Jordan. Further emergencies of this kind might easily arise during this period of world unrest.

Such needs are reflected in the Mennonite Central Committee budget. Mennonite Relief and Service Committee has agreed to an increase of \$10,000 in contributions for the expanded relief program during 1961. This means that total contributions will need to be over \$800 per month higher than last year, to meet our commitments and face the challenge of tomorrow.

For more details about MCC activities during 1960, see the insert beginning on the opposite page.—Ray Horst, Secretary for Relief and Service.

Voluntary Service

Terminations and Beginnings—Horizons for VS are constantly changing. In Mathis, Texas, VS-ers served with the local church during its infancy. Now that it is maturing to the place where community Christians can take over, the unit will terminate its work there. In Robstown, 25 miles away, a location recommended by the South Texas Advisory Council, a VS unit will begin work with an underprivileged group of 8,000 Latin Americans.

Because of changing trends in the migrant situation at Phoenix, Ariz., the unit there will disband this summer. Plans are under way to establish work at Surprise, Ariz., in a fringe community where migrants are beginning to settle permanently. At Winslow, Ariz., we have been asked to staff an Indian Center. This will serve Indians who come to town to trade or to visit their children at boarding school.

Winter Service Program—VS was set up with a youth emphasis, but gradually more and more older people are asking for the privilege of serving. And there are also others whose vocation would permit a time of service during the winter months. Plans are being made for a program that would utilize these volunteers in various ways—teaching winter Bible schools, renovating

church buildings, assisting in city mission work, or perhaps forming mobile disaster units that would serve in homes where the mother is ill.—Don McCammon, Assistant Director of VS.

Summer Voluntary Service

Program—Initial projects of Summer VS in 1944-45 were largely summer Bible school endeavors. While this type of service still maintains its significance, other doors of opportunity are yielding access to more persons—including adults—than are reached through summer Bible school.

Our church is entering some new areas and strengthening existing services in the following areas:

- Welfare camps for juveniles, including delinquents.
- Social service in institutions for the aged, ill, and unwanted.
- Public recreation leaders.
- Ethnic group, slum, and isolated area social service.
- Internship in professions such as pastoral work, counseling, administration.
- Interchange through work camps.

This is part of the work of the church. Our summer program needs to remain Christ-centered and evangelical in emphases to counteract the tendency to compromise and settle for humanitarianism.

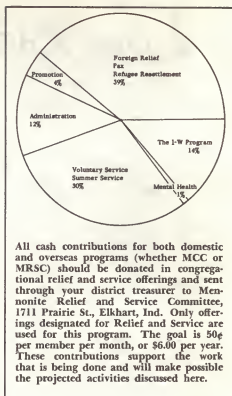
Personnel—College students know that their vocations will take them to urban life, into social service, into nonrural professions. In the future such students may have more interest in these types of work, but be less available for church-sponsored summer units because of financial problems.

Already more young people of senior-high age are applying for summer service. This year they are being used in various work camps. If this kind of approach proves effective, it will be expanded.

Support—I can see the day approaching when MRSC summer VS will devote itself entirely to co-ordinating the work of local congregations, district conferences, and schools. It will advise leaders, look for new opportunities, help place personnel, and continue its attempt to make summer involvement an outreach of the church.—Dan Hess, Director of Summer VS.

I-W Services

Further horizons for the I-W program are developing in many areas.



Pre-draft Mailings—These have been going out to young men as they reach the age of 17. New pamphlets are being added to this series, for example, on social concerns, such as drinking and mixed marriages. And plans are now under way to extend mailings to the youth in Canadian and Puerto Rican conferences, and to include girls as well as fellows.

Locations—With our current emphases on church relatedness for I-W's, we are encouraging fellows to find locations where they can relate to an existing church fellowship. New locations are being added to this list to meet specialized interests.

Orientation—These have been effective and worth while. We are now striving for total participation of all I-W's and a longer initiation period (like VS orientation).

Promotion—Plans are being laid for making a I-W study kit available for midweek services. This would aim to acquaint parents, young people, and the pastor who teaches it with opportunities in Earning I-W, VS, and Pax.

Emerging Churches—The I-W Office and the Ohio Conference Mission Board are exploring possibilities of providing a fellowship for I-W's in the Cleveland area.

Service-for-everybody Concept —Promotion is being given to the concept that all young people will be expected to give a period of service to Christ and the church, either through I-W, Pax, or VS—not because they must but because they are compelled by love.—John R. Martin, Director of I-W Services.

Where cross the
crowded ways of life,
Where sound the cries
of race and clan,
Above the noise
of selfish strife,
We hear Thy voice,
O Son of man!

MOROCCO



MENNONITE CENTRAL COMMITTEE ANNUAL REPORT 1960



HONG KONG



CONGO



INDIA



JORDAN





OVERSEAS SERVICES

*The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.*

The Hong Kong newspaper reporter was on his midnight beat. From overhead came the crying of a woman. He climbed the dark stairway to where refugees make an additional inhabited floor of the flat roof. In one of the makeshift shacks the reporter found Mrs. Chan Mock Hun, 35. Huddled around her were her five children—12, 10, 5, 4, and 3—and inside her was a sixth soon to be born.

The reason for her crying was that several days before husband Chan Park Yai had died, the youngsters were hungry, and now there was no one to earn money. Not only did she not have money, but she was indebted for her husband's medical treatment.

Next day the story appeared. When the heart of a roving reporter is touched, one can be certain that the case is desperate. The father, the article said, son of a poor peasant, and the mother, an orphan, had married in China and had come to Hong Kong, like so many other refugees, with high hopes of bettering their lot. But in the fierce competition that is Hong Kong's, the years brought reverses that eventuated in the scene the reporter described. Not one of the children had gone to school; how could they go when there was never enough to eat? Was there not someone somewhere, the article concluded, who would come to the rescue of this pregnant, just-widowed woman and her children?

Loretta Lau of the MCC staff caught the news item in the Chinese language paper. "Should we do something about it?" she asked when she came to the office next day. It was agreed that although there would no doubt be many others responding with help, a visit should be made.

When the MCC workers found the address, they knew the reporter had not exaggerated. More sad details came to light. When the father died, the refugee neighbors on the roof, themselves poor, had pooled eight to seventeen cents each to buy a burying box and had shared some bits of food. But the neighbors could not always share, and in addition, the baby was due in a few days. What would happen to the other children when the mother would be away?

The big surprise of the visit was that no one else had come in response to the newspaper reporter's plea; no one else seemed to care!

So where crowded ways crossed on a Hong Kong rooftop, the MCC team pitched in. They brought food and vitamins, fitted the family with fresh clothing, and readied a layette for the expected baby. Loretta spoke words of encouragement to the mother. "Christians must be good people," remarked neighbors.

During the first six months of 1960 attention purposely centered on the homeless individuals of the world, persons like Chan Mock Hun and her six fatherless children. Although World Refugee Year officially concluded on June 30, the problem to which this year of special emphasis addressed itself remains and with the current Congo crisis is actually heightened. A spot check in areas of widening tension where Mennonite representatives are at work reveals the following:

● **ALGERIA**—Rapid social change and population displacement resulting from war have created great physical needs in Algeria. Regroupment centers have brought together uprooted Moslems now dependent upon the government for food and medical care. Average ration in the centers is 700 calories per day with many persons receiving considerably fewer.

MCC efforts are carried on in cooperation with CIMADE, French Protestant relief organization. The MCC representative reported in late 1960, "Today I distributed U.S. surplus commodities and gifts from the Christian churches in a center about 40 miles south of Algiers composed of 400 family units living in grass or mud huts perched near the top of a mountain; some of the living quarters looked more like hay stacks than houses."

● **THE CONGO**—In government hospitals as well as in remote villages throughout the Bakwanga region, thousands of persons in various stages of starvation

need immediate aid. While visiting Congo in early 1961, an MCC administrator reported that 250,000 refugees were in a serious state of malnutrition. "What I saw at the state hospital in the refugee village of Miabi was as pitiful a sight of human misery and suffering from lack of food and medical care as I have ever seen," he said.

Congo Protestant Relief Agency, through which Mennonite Central Committee is channeling its efforts, is distributing about 30 tons of food a week—rice, beans, milk, and other commodities—as well as seeds and manioc roots for planting. Also a part of the CPRA program is "Operation Doctor" committed to provide 100 additional missionary doctors for overflowing hospitals.

● **HONG KONG**—Over three million make up the population of this British colony of 64 square miles of habitable land, earth's densest spot. The Hong Kong government cannot provide even minimal living standards for the flood of uninvited refugees from China which continues at the rate of perhaps 10,000 a month.

In this concentration of humanity, MCC workers are feeding 1500 students in four schools five days a week; 200 outpatients of Kwong Wah Charity Hospital are fed six days weekly. About 13,000 students of rooftop schools personally receive a monthly tin of pork. Each month sees nearly 2,000 mothers leave Kwong Wah Charity Hospital with a clothes bundle, a can of meal, and several tracts from an MCC representative.



● **INDIA**—About 17 per cent of Calcutta's six million population is made up of displaced persons resulting from the migration which occurred after India's independence and partitioning in 1947. For example, 5,000 refugees make their home in the Sealdah railroad station. Rehabilitation of the refugees in the state has been difficult with few job openings. A majority of the college students suffer from serious malnutrition.

In such a background the MCC unit in Calcutta carries on several feeding programs. In the refugee colony of the Garia-Laskarpur an early morning distribution provides a glass of milk for 1,000 people. During the short break in classes in the nearby high school 250 boys receive a cup of milk and a biscuit. Lunch is cooked daily for 200 primary school boys and girls in Laskarpur and a small packaged lunch is provided for 250 girl students at Surendra College. Small-scale poultry projects are under way in the Garia-Laskarpur colony. Forty patients are treated at the weekly dispensary in charge of a young Chinese woman doctor trained in India.

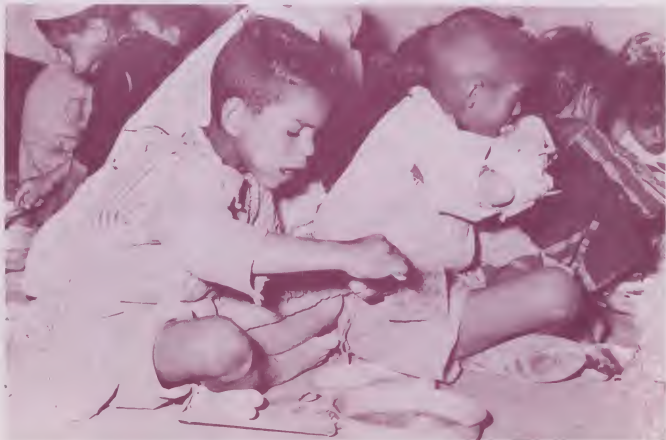
● **JORDAN**—This Middle Eastern country still has slightly more than 500,000 Arab refugees, half of the original one million who were displaced when Palestine was partitioned in 1948. Jordan's populace is one-third refugee.

In Amman, the capital, an MCC couple is in charge of clothing distribution in area refugee camps, working with the Near East Christian Council. At Jericho

Mennonite-contributed clothing is given in family bundles and 250 of the most needy children are given a daily hot meal. Daily sewing classes are conducted for 50 girls as well as a needlework program in which refugee women become skilled in native cross-stitching. Extension of relief and medical aid is planned for desert Bedouin tribes in Southeast Jordan, who are in as great need as the refugees because of a four-year drought.

● **MOROCCO**—In an underdeveloped country hardly able to provide for its own citizens 105,000 Algerian refugees are in desperate need. On top of the problems of underdevelopment and refugee assistance came the Agadir earthquake in February which killed perhaps one-fifth of the city's population of 50,000.

Through EIRENE (International Christian Service for Peace), sponsored jointly by MCC, the Church of the Brethren, and European Christians, workers moved into action within hours after the disaster. At present EIRENE has its work in three areas: Oujda, Meknes-Khemisset, and Agadir. Near Oujda on a large farm some 70 Algerian refugee men and boys are helped in rehabilitation. At Meknes-Khemisset two workers assist in nursing programs set up for treating a few of the 10,000 crippled victims of oil poisoning. In Agadir during the early days after the quake, the team distributed food and clothing, gave first aid, erected temporary buildings for clinics, and are now repairing damaged cisterns.





Constructing churches in Germany



Distributing Christmas Bundles
in Hong Kong

**PAX
Means
Peacemakers
at
Work**



Hatching Chicks in Greece



Building Roads in Paraguay

SUMMARY OF 1960 OVERSEAS OPERATIONS

For year ending November 30, 1960

COUNTRY	NO. OF WORKERS	DIRECT CASH	CLOTHING ITEMS#	CONTRIBUTED FOODS#	GOV'T. SURPLUS#	SPECIAL PROJECTS‡	COUNTRY TOTAL
Algeria	2	\$ 3,601	\$ 3,998	\$ 1,650	-----	-----	\$ 9,249
Argentina	2	4,699	-----	-----	-----	-----	4,699
Austria	8	11,766	74,991	23,156	46,116	36,650	192,679
Bolivia	1	4,444	-----	-----	-----	-----	4,444
Brazil	2	2,810	-----	-----	-----	-----	2,810
British Honduras	4	10,708	-----	825	-----	80	11,613
Chile	1	2,528	-----	-----	21,600	-----	24,128
Congo	9°	8,776	-----	-----	-----	-----	8,776
Germany†	31	63,399	6,267	1,247	25,740	11,359	108,012
Greece	18	19,076	-----	1,224	-----	16	20,316
Haiti §	23	31,802	-----	66	47,768	4,278	83,914
Hong Kong	4	36,913	78,896	14,571	198,000	40,723	369,103
India	8	26,294	-----	-----	-----	-----	26,294
Indonesia	14	33,430	-----	4,237	-----	22,501	60,168
Jordan	19	62,403	239,857	15,120	104,253	23,497	445,130
Korea	18	74,578	52,167	53,920	302,741	28,987	512,393
Liberia	5	1,514	-----	-----	-----	-----	1,514
Morocco	6	8,365	6,940	1,650	-----	-----	16,955
Nepal	7	4,412	-----	-----	-----	-----	4,412
Pakistan	2	1,909	-----	-----	-----	-----	1,909
Paraguay	25°	72,045	12,459	-----	-----	15,086	99,590
Peru	5	2,032	-----	-----	-----	-----	2,032
Switzerland‡	6	7,138	-----	-----	-----	-----	7,138
Thailand	4	2,614	-----	-----	-----	-----	2,614
Uruguay	2	1,450	-----	-----	-----	-----	1,450
Vietnam	7	34,214	7,247	19,913	191,647	20,370	273,391
Yugoslavia	-----	-----	13,251	-----	-----	-----	13,251
Miscellaneous	8°	1,482	6,335	15,067	10,800	12,521	46,205
TOTALS	241	\$534,402	\$502,408	\$152,646	\$948,665	\$216,068	\$2,354,189

market value

‡ includes Christmas and leprosy bundles, school supplies, soap

† the direct cash item of \$63,599 includes administrative costs for the entire Europe-North Africa area as well as non-reimbursable freight on material aid, Pax, and East-West services in behalf of Mennonites in Eastern European countries.

§ administered by Voluntary Service

* includes Menno Travel Service

‡ Represents MCC's cooperative share in the Agape Verlag Christian literature program in co-operation with Mennonite Publishing House.

MEDICAL SERVICES

Helping to alleviate pain and suffering, MCC medical personnel are at work in many parts of the world. Fifty miles east of Asuncion, Paraguay, 500 leprosy patients are visited in their homes. MCC nurses operate clinics in Santa Cruz, Bolivia; Orange Walk, British Honduras; and Tournavista, Peru.

In Jordan, a doctor makes many trips by a Land Rover over winding, stony roads through rough terrain in his clinic work among frontier villages.

Six workers provide hospital advisory services in four Korean medical institutions. A cooperative hospital project has been launched at Nha Trang, Vietnam, with the National Evangelical Church. An MCC doctor serves the Prae Christian Hospital in Thailand. In Indonesia, medical workers assist both in the Muria, Java, Christian medical services and in Halmahera.

AGRICULTURAL SELF-HELP

Self-help projects in agriculture dot the globe. In northern Greece, Paxmen have transferred to Aridea as operating base for outreach to 35 villages in agricultural extension. MCC expects to enter the island of Crete with a similar program of agricultural experimentation and demonstration early in 1961.

Agricultural assistance moves ahead on the islands of Halmahera and Timor in Indonesia. Experimental farms in Thailand, Korea, and Paraguay have MCC agriculturists. Two Paxmen are assisting in land leveling in Pakistan. Road building, a real boon to agriculture in underdeveloped countries, is part of the job of workers in Peru, Paraguay, and Liberia.

EDUCATIONAL ASSISTANCE

At Hebron, Jordan, 63 children are cared for in the Mennonite Orphanage while 192 orphan boys are at home in the Mennonite Vocational School at Kyong San, Korea. Children at both institutions are supported by the MCC support plan which enables an individual or a group to provide maintenance and/or educational assistance on a monthly basis. School tuition aid is also provided for about 125 Hong Kong children on a similar plan.

In Germany, 50 youngsters attend the Kaiserslautern kindergarten and 46 boys and girls between 5 and 10 live at the Bad Dürkheim Children's Home. Elsewhere, MCC workers serve at the Bethany School for missionary children at Tournavista, Peru; in the Timor Indonesia, public school; in the mission school at Prae, Thailand, and at Yeotmal Union Seminary in India.



Bad Dürkheim Children's Home

A Mennonite family
in Bolivia



MENNONITE AID

Long-term rehabilitation for the some 16,000 Mennonite immigrants who have settled in South America in the last 30 years continues. In Asuncion, Paraguay; Sao Paulo, Brazil; Buenos Aires, Argentina; Montevideo, Uruguay; and Belize, British Honduras, centers are maintained to assist the colonists living in or visiting these cities.

High lights of the Mennonite Aid program in 1960 include beginning assistance in Bolivia, shipping 45 cattle to British Honduras, initiating a farmers' credit union plan in Volendam colony, stationing workers in Menno colony for nurses' training and agricultural development, moving ahead with the Trans-Chaco road from both the north and the south, and cooperating with our Paraguayan brethren in Chile earthquake reconstruction.

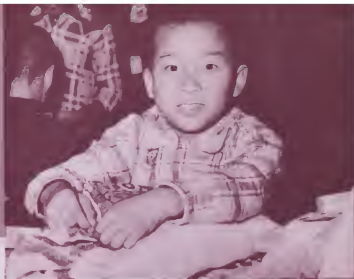
Three Chaco Mennonite boys along with a Paxman went to Temuco, Chile, in September to begin reconstruction. The earthquake, in which 5,000 died, with damage amounting to \$400 million, only intensified an earlier need resulting from extreme poverty and a severe housing problem. The Mennonite team, working closely with Centros Biblicos Mission, began their work by rebuilding a large wooden church at Petruquen.

So whenever we seek to serve the physical and spiritual needs of people around the world we face a complex varying from the emergency need for food and clothing today to the need for skill and tools to make a living ten years from now. As we involve ourselves in this task we must constantly ask:

- *Are we distributing food and clothing fairly and with clear Christian witness?*
- *Are we making relief dollars go as far as possible by building where others have begun?*
- *Are we following good indigenous community development principles in our agricultural and self-help programs?*
- *Are we strengthening local initiative by involving local groups in project management and support?*

We express sincere gratitude for the generous support of our churches in this far-flung ministry which touched over 30 countries in 1960. Efforts of local and area relief committees in contributing material aid, livestock, and raising funds for the distribution of surplus food and other special purposes are deeply appreciated. Commendation is due our overseas workers. Longer term personnel in leadership positions are doing fine work. Workers who have gone overseas for the first time are trying hard to adjust to their assignment, the new culture in which they find themselves, and the language barrier. Much is demanded of our overseas staff and they deserve our wholehearted support.

THANK YOU



The K'unming Baptist Mission, Inc.
P.O. Box. 5716,
KOWLOON.

December 29

Dear Friends,

In behalf of all the children to whom you gave such a Merry Christmas, I want to say "thank you!" Since your packages of new clothes were distributed, I marvel when I go to the boat meetings, the children look so different, so warm and comfortable compared to what they had. Your gifts were generous beyond compare, and again, I do want to thank you!

Caleb Chan made an effort to get the children to keep the name tags carefully, they will try in some way to thank the people who sent the packages, but they may not be able to contact all who gave. Will you please send word back home just how much these gifts meant? I can't thank the people enough for the joy that I have seen on the faces of little children, this Christmas,

Sincerely yours,
Beatrice A. van Meter,

*From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.*



VOLUNTARY SERVICE

Voluntary Service has its roots in a conception of the Christian Church outlined by Paul in I Cor. 12—the church as the body of Christ, a brotherhood under the lordship of Christ, in which every disciple is called to use his talents in the service of man and to the glory of God: “varieties of gifts, but the same Spirit; . . . varieties of service, but the same Lord; . . . varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good. . . . Apostles, . . . prophets, . . . teachers, . . . workers of miracles, . . . healers, helpers, administrators, speakers.”

Herein is the winsomeness and the attractiveness of Voluntary Service—it provides channels of witness for all types of people. It reflects Christian life, work, and spirit in all their varied dimensions.

Voluntary Service is rooted also in a conception of the Christian experience. As God loves us, so ought we to love. As God has served our needs, so ought we to serve the needs of others. To use again the words of Paul: “The love of Christ constraineth us.” We sense a need to be identified with those who have suffered so much more than we who have known comfort, prosperity, security, stability. The apostle follows his chapter on the nature of the church with the great love chapter: “If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.” Out of this well of Christian love springs the motivation and the resource for Voluntary Service.

During 1960 a total of 156 years of service was contributed by young people through the channel of MCC Voluntary Service. VS teachers go before 18 classrooms to teach 600 children daily. Three medical doctors, 17 registered nurses, and 7 other medical workers help staff hospitals to care for 300 bed patients and operate clinics reaching 1,700 desperately sick persons weekly. Twenty-two VSers help staff the three Mennonite psychiatric hospitals caring for 120 patients. More than 1,100 delinquent, dependent, and retarded children receive care provided in part by 31 VSers. Forty-three more workers fill positions in offices, kitchens, forestry, maintenance, and medical research.

CHILDREN'S WORK

Wiltwyck School for Boys (Esopus, N.Y.) is a home for 8- to 12-year-old boys referred by the children's courts of New York City because of emotional disturbances and social retardation. Boys are encouraged to develop a good sense of values as they are guided toward normal adult life in the context of wholesome relationships. Six VSers serve here.

At *Boys' Village* (Smithville, Ohio) nine VSers fill a variety of positions, helping to create a balanced community atmosphere for 36 emotionally disturbed boys from 12 to 18. *Ailsa Craig Boys' Farm* (Ontario), a Mennonite home for 20 emotionally disturbed boys between 10 and 15, attempts to provide individual attention inspired by Christian love and tempered with firmness. Two VSers are on the staff.

The *Children's Center* (Laurel, Md.) is a government institution for 700 mentally retarded children and adults from the Washington, D.C., area. The school provides custodial care and helps to give elementary practical knowledge. Six VSers experience satisfaction and challenge. *Junior Village* (Washington, D.C.) involves seven MCC workers in its program of a nursery school, a public school, medical treatment, recreation, and vocational training for 400 children whose ages range from six months to 17 years.

COMMUNITY SERVICE

In the small country of *Haiti*, 700 miles southeast of Florida, 23 Voluntary Service workers are making a sizable contribution amid intense need. The medical, educational, and economic problems of Haiti's Negro population are greater than those of probably any other people in the Western Hemisphere.

Initiation of an agricultural extension program in the *Petit Goave* area gives VSers opportunity to contact community families. An MCC nurse has made a good beginning in a medical program. A medical unit is also maintained at *Hospital Albert Schweitzer* along with three agriculturists who assist in HAS community development.

At the MCC-administered hospital in *Grande Riviere du Nord* clinic crowds continue to exceed staff capacity although the staff now totals three medical doctors (one a Haitian), three nurses, a maintenance man, a dietitian, a laboratory technician, and several Haitian assistants. In November a two-man agricultural team initiated the *Grande Pre* project, a farm operated jointly by the Haitian and United States governments several miles from *Grande Riviere du Nord*.

The *Newfoundland* staff of 29 workers continues to perform a significant service in nine schools and two hospitals. At *Woodstock* a couple serves in a two-room school. *Twillingate* is the island community in which five MCC teachers are helping to initiate a regional high school, centralizing high-school training for students formerly attending nine smaller schools on the island and many others on neighboring islands. The 100-bed *Notre Dame Bay Memorial Hospital* also located here is very dependent on the work and supervision of five MCC registered nurses and one aide.

St. Anthony, on the northern tip of Newfoundland, is the base for a unit working in the town and in neighboring coves. Two elementary teachers serve in the Grenfell School in *St. Anthony*, while three MCC registered nurses serve in the Grenfell Hospital. Single men serve one-room schools in neighboring *St. Anthony Bight* and *Goose Cove*. New locations this year are *Noddy Bay* and *Quirpon*, with a married couple and two single girls serving in these two-room schools.

Thirty miles away, a couple serves the school and community of isolated *Wild Bight*. *Cartwright, Labrador*, is a work being pioneered by a unit of three, serving as teachers and housemother for the local Grenfell boarding school.

Near *Hoopa, California*, a five-member unit began service with the Community Health Association in September. *Hoopa* is an Indian reservation in the northern part of the state.

OTHER SERVICES

Twenty-two VSers serve along with regular staff in the three Mennonite psychiatric hospitals, *Brook Lane Farm*, *Prairie View Hospital*, and *Kings View Hospital*. *National Institutes of Health* (Bethesda, Md.) provides service opportunities for 6 to 10 volunteers who serve as Normal Control Patients in medical research. Seventeen VSers serve in various capacities at the *MCC Headquarters* to help make possible the broad outreach of MCC services. *Hartland Christian Association* (Reedley, Calif.) uses an MCC unit of five men and a matron to help with the summer camping season, work in the woods, and construct camp facilities.

SUMMER SERVICE

Summer Service assignees in 1960 totaled 184—87 in the U.S. and 97 in Canada. New projects included *Woods School*, a community for mentally retarded children and young adults at *Langhorne, Pa.*; health education among school children at *Tepoztlan, Mexico*, under direction of the *Mexico City YMCA*, and a camp for mentally retarded children at *Lake Belwood, Ontario*.

Reports from the summer units reveal the effectiveness of these attempts to meet dark pockets of human need. Patients at a state hospital tell MCC volunteers that the Sunday worship service they conducted was the best of the summer. A physician at *National Institutes of Health* suggests that a Mennonite "normal control" should tell a patient of his terminal cancer condition because he has resources of Christian faith to share with the dying man. The six who help provide health education in a Mexican village are asked to share their concern for the needs of the community with students from the village who must be challenged to help their people.

Administrators are constantly searching for improved and creative ideas and methods to make the Voluntary Service program an increasingly effective arm of the church. There will be a need for young people to serve in Voluntary Service as long as physical, spiritual, educational, social, and economic needs continue to confront us.

MENTAL HEALTH SERVICES

Christ met a variety of people who reflected a variety of human need. He understood children and He gave them the love they needed. He met a wise, venerable man like Nicodemus and He understood him better than Nicodemus did himself. He understood pious friends like Mary and Martha, an impulsive man of action like Peter, a quick-tempered pair like the sons of Zebedee, a slow moving thinker like Philip, a "show-me" person like Thomas, a traitorous, disillusioned man like Judas Iscariot. He knew and loved publicans and sinners, a Mary Magdalene, lepers, a Pilate, a Caiaphas, a demoniac of Gadara.

The church of Jesus Christ appears to have been peculiarly slow in following Jesus in His attitude to the mentally ill. Baffled by this type of human trouble, they apparently could think of nothing better than the treatment accorded the Gadara demoniac by his neighbors.

During the second World War 1500 young men and women served in 29 mental hospitals in units administered by MCC as a part of the Civilian Public Service program. This experience opened the eyes of the Mennonite constituency to the great needs of the mentally ill. Out of this interest, requests came to MCC to build and operate three 40-bed hospitals: *Brook Lane Farm Hospital* (Hagerstown, Md.), *Kings View Hospital* (Reedley, Calif.), and *Prairie View Hospital* (Newton, Kans.). These three institutions are now operated by local area boards. Building is scheduled for 1961 for a fourth institution, *Oaklawn Psychiatric Center* (Elkhart, Ind.).

All four hospitals are coordinated by Mennonite Mental Health Services, a regulating agency responsible to constituent groups through MCC. MMHS is responsible for broad operating policies, coordinating hospital operation, and speaking to general mental health needs of the constituency.

One of the primary fruits of the program continues to be the personal development achieved by individuals in relatively short-term experiences on hospital staffs. In-service training programs have taken on fuller and more mature forms in each of the operating hospitals and the opportunities for growth in self-awareness, emotional maturity, and accumulation of academic knowledge are without limits. Graduate

*O Master, from the mountainside,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again.*

schools are claiming an increasing number of those who first had their sights lifted in the field of social and behavioral sciences through this service experience.

Hospital administrators describe new aspects of development in each of our four communities of specialized interest. The evolving concept of a Master Plan at Kings View, the Brook Lane contract with a theologically trained clinician, the Prairie View venture in the field of industrial therapy—these and other factors stand out in the following paragraphs gleaned from reports of hospital administrators.

BROOK LANE FARM HOSPITAL

At no other time in the history of Brook Lane Farm Hospital has there been better coverage staff wise including a good complement of VS and I-W workers. The renovated barn as an auditorium and occupational therapy facility was put to use early in 1960, the new clinical-offices building was occupied in September, and a new dormitory for girls will soon be completed. The board has contracted with an architect to submit plans for a chapel.

A Christian witness to those who come for healing is provided in a variety of ways: the daily Christian "walk" of the staff as they minister to patients directly or indirectly, morning devotions conducted by a staff member, Sunday morning worship and Tuesday evening vespers for patients.

PRAIRIE VIEW HOSPITAL

To help people change their feelings is not only a complex operation but greatly exercises the Christian faith, hope, and love of workers. This demands a dedicated and skilled staff.

From 40 to 50 outpatients come in weekly for psychotherapy. The inpatient program has continued to average around 30 with from five to ten day-patients. Providing remunerative industrial therapy work for patients is one of the new phases of the program. Consultation services to the deans of the three area Mennonite colleges and two study groups on religion and psychiatry continue.

Main emphasis in a spiritual ministry has been carefully selecting staff for what they as Christians and healthy individuals can contribute through their relationships to those needing psychiatric help. Ministers of the community lead Sunday morning worship.

KINGS VIEW HOSPITAL

The last year at Kings View Hospital has been characterized by refinement of program and staff. The hospital has continued to operate at full capacity most of the time. A third full-time psychiatrist has been appointed. The three psychiatrists are caring for the 40 inpatients and a group of about 40 patients who have been released but who are seen weekly at the hospital. Plans have been completed to institute the Fresno State College nursing program affiliation.

The Planning Committee of the board has continued work on developing the Master Plan. Much study is still needed to clarify the type and location of additional facilities. Some progress has been made in thinking through the place of a chaplain. The hospital was inspected by the American Psychiatric Association in the fall in anticipation of accreditation by the Joint Commission on Hospital Accreditation.

OAKLAWN PSYCHIATRIC CENTER

The directors of the Oaklawn Psychiatric Center believe that important progress has been made during the past year in preparing the way for its establishment. Officials of the Indiana State Board of Health have been completely persuaded of the validity of the project. The Indiana Hospital Planning and Advisory Committee has approved an allocation of federal Hill-Burton funds of "up to \$300,000" for the Oaklawn effort contingent upon two factors: \$200,000 in liquid form, and ability to begin construction by June 30, 1961.

Building plans are progressing. Total cost of the first stage of the building program will be \$600,000 including equipment. This will not include the 32 beds which are contemplated for the second stage of the program and which, if built, will cost an added \$300,000.




An architect's sketch of Oaklawn Psychiatric Center

Although we emphasize the service aspect of our work as a Mennonite Central Committee in mental health, it is perhaps well to take stock of how this is serving as a school for us as a constituency. Since we first entered the hospital program, we have moved from an understanding of mental illness as insanity to mental illness as a disease which like other illnesses can be treated. In closer-up experience, particularly as we have become involved as family, board, and staff members, we have learned to see that mental illness is a pressure of our feelings, conscious and unconscious, upon the way we think, the way we make

decisions. We have learned that the purpose of the psychiatric hospital is to help free people from this abnormal pressure of feelings and to enable them once again to think more clearly and to make decisions.

As we refine our thinking about the nature of mental illness and the nature of man, we can also define more clearly the contribution which church-sponsored hospitals can make. We are grateful for a deep stirring within our Mennonite brotherhood and the spirit of adventure and sacrifice with which they have entered this field of service. We are appreciative of the progress that has been made in this regard since the opening of our first MMHS hospital.

PEACE SECTION



*Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above
Shall come the city of our God.*

One view of today's world pictures a world of terrifying destructive power and fantastic missile speeds for bomb delivery, a world in which the buffer zones of space and time have been largely annihilated, a world of fear, hatred, and violence. Another view depicts a Christian church that offers no clear alternative, a church that has rewritten the sacrificial love of Christ into the tragedies of ambiguous involvement in nationalistic power struggles or the bloody glories of a holy crusade against communism. In this kind of world Christ calls us to be peacemakers.

OVERSEAS WITNESS

Effort has been made during 1960 to develop an international team of peace workers for this Christian ministry of reconciliation. The past year has seen co-operative work toward development of actual peace programs in several areas.

EUROPE—Among the most gratifying developments in West Europe since World War II are the Deutschen Mennonitischen Friedens Komitees and the Doopsgezind Vredesgroep, peace movements in the German and Dutch Mennonite churches. Also significant in a broader context is the development of an alternative service program in Germany.

MCC continued to further peace interests in Europe through its participation in the Puidoux III conference at Bièvres near Paris in August, through supporting Mennonite peace committees in Holland and Germany, through participation in peace conferences, distributing peace literature, and similar activities. A peace movement by the Protestant churches in Iron Curtain countries, led by Czechoslovakia, has been gaining momentum and MCC participated as an observer at the third peace rally at Prague in September.

JAPAN—Responsibility for peace work in Japan is moving ahead in accord with the plan that the peace witness in areas where Mennonite mission work is being carried on should be administered as "a project sponsored by one (mission) board in cooperation with MCC Peace Section and in coordination with the other Mennonite boards." A second-term General Conference Mennonite missionary family moved to Tokyo in July to assume the work earlier carried by the Peace Section representative. Peace Section provides resources, counsel, and partial financial support.

EAST ASIA—Extending peace work into other countries of East Asia has been discussed for several years. A two-month visit to India and Vietnam during the early part of 1960 by the peace worker in Japan was a step in that direction. The Executive Committee has agreed that the East Asia peace program should be centered in India.

Atomic tests in Nevada

AFRICA—Perhaps nowhere else in the world have there been as sweeping changes as in Africa. Thirteen new African nations have been recently admitted to the United Nations General Assembly, totaling 22 independent African nations, the largest single block within the UN. In the midst of this revolutionary change the Christian Church is being tested, especially regarding such questions as interracial attitudes, violence, and war. A six-month exploratory peace assignment in the latter part of 1960 by the Executive Secretary of the Brethren in Christ Mission Board included visits to Mennonite and Brethren in Christ missions in Rhodesia, the Congo, Ghana, Nigeria, Tanganyika, Ethiopia, and Somalia. The need for a continuing peace program in Africa is being evaluated.

SOUTH AMERICA—Preliminary action has been taken to send a mature brother to South America for a preaching and teaching ministry during the summer of 1961 in Argentina, Brazil, Paraguay, and Uruguay. The assignment will be arranged in consultation with South American Mennonites and the mission boards working in South America.

DOMESTIC PROGRAM

SELECTIVE SERVICE—The National Service Board for Religious Objectors has calculated that over 9,000 young men have completed I-W civilian work assignments since initiation of the program in 1952. Statistics released by Selective Service on Oct. 1 indicated that 1,687 men were at work in I-W assignments. At the same time, 8,992 young men were classified I-O, including 916 examined and acceptable, 5,789 not examined, and 2,287 fathers. Nearly two-thirds of the I-W men at work are from MCC constituent groups. The Mennonite I-W Coordinating Board file reported the names of 1,087 Mennonite and Brethren in Christ I-W's at work, of which 114 are in overseas assignments.

MCC Peace Section processes those I-W's going into MCC constituency projects, sometimes referred to as under the MCC "umbrella." As of Dec. 1, 350 men were assigned in this manner to 76 projects in the United States and Canada (including Newfoundland) and in 30 other countries.

Although general responsibility for coordinating services to the MCC constituent men in the I-W program rests with the Coordinating Board, the Peace Section remains responsible for over-all relationship to Selective Service including such matters as classification and processing assignments. During the year a composite listing of all the approved MCC related projects was reviewed with Selective Service. The MCC Draft Manual which has been in use since 1951 is currently being revised.



M. R. Zigler,
Lt. Gen. L. B. Hershey,
and O. O. Miller at the
NSBRO 20th Anniversary Luncheon
in November

RACE RELATIONS—Within our constituencies there is a growing uneasiness of conscience regarding our responsibility to the American Negro, especially in this time of unrest, discrimination, and injustice. In April three Mennonites traveled through several parts of the South to investigate, among other more general interests, the possibilities of establishing an interracial service unit and peace witness in one of the southern urban areas. A leadership couple has been invited to assume responsibility for such an interracial witness perhaps in Atlanta, Ga., or Nashville, Tenn.

OTHER CONCERNS—Mennonite Disaster Service asked the Peace Section to call a series of one-day consultations in several Mennonite areas to discuss specific problems of relationship to the Civil Defense program. Serious discussion on the question of whether the nonresistant Christian can in good conscience pay income taxes which go so heavily for war purposes has continued. An area which we urgently need to strengthen is that of a witness to other Christian groups, both at the local and cooperative levels. The Peace Section supports and participates in the work of the Church Peace Mission. Perhaps our failure in this general area reflects a more general failure to take seriously our relationship to other parts of the body of Christ and our unwillingness to enter openly and freely into conversation with fellow Christians from other groups.

As we reflect on the various needs before us in the strengthening of our peace witness, it is especially persons that are needed—persons who have experienced deeply and compassionately the tragedy of the broken and strife-ridden world in which we live, who have experienced the forgiving love of Christ on the cross, who are willing to follow Him in a ministry of reconciliation until sons of men have learned His love.

FINANCIAL SUMMARY

For the year ended November 30, 1960

We Received

Gifts of Cash	\$ 825,675	
Gifts of Materials (<i>Note 1</i>)		
From the Churches	911,599	
From the U.S. and Canadian Governments	948,665	
Income from Institutional Operations	862,794	
Other Income (<i>Note 2</i>)	291,549	\$3,840,282

We Expended

For Relief	454,855	
For Material Aid (value of goods)	1,856,766	
For Mennonite Aid	187,275	
For Pax	92,674	
For I-W Services	11,883	
For Peace Section	37,186	
For Mental Hospital Coordination	17,181	
For Voluntary Service	161,994	
For Mental Hospitals and Ailsa Craig Operations	849,316	
For Headquarters Housekeeping, Housing, etc.	43,508	\$3,712,638

Increase in Applied, Reserved, and Designated Funds (Note 3) \$217,054

Increase in Fund Balances \$ 29,417

Note 1: Gifts of new and used clothing, new textiles, food and supplies are valued at standard prices considered to approximate conservative market values. Surplus food is valued at export prices.

Note 2: Income from Voluntary Service units, material aid repayments, income from headquarters housekeeping and housing, and expense repayments

from hospitals for Mennonite Mental Health Service coordination are included in this amount.

Note 3: Applied, Reserved, and Designated Fund increases consist primarily of additional equity in mental hospitals, Ailsa Craig Boys farm and headquarters through operations, and expenditures for buildings and equipment.

**The Mennonite Church participates in Mennonite Central Committee outreach
through the Relief and Service Committee
of the Mennonite Board of Missions and Charities
1711 Prairie Street, Elkhart, Indiana**

**SUPPORT THE TOTAL RELIEF AND SERVICE PROGRAM THROUGH YOUR
REGULAR RELIEF AND SERVICE OFFERINGS**

GIVE GENEROUSLY

Certain Women . . . Made Us Astonished

By J. D. GRABER

The Easter message is miracle-centered. A few years ago a devoutly believing Catholic woman reported that she had seen a vision of the Virgin and had been told in this vision that she would appear again at this same spot near the farm home on a certain day. As the rumor spread, crowds began to gather and on the morning the supposed appearance was to take place a hundred thousand people milled about and trampled the entire farm into the mud.

"People still believe in miracles," was the comment of a well-known Chicago daily paper, followed by favorable comment. These hundred thousand people, whether they came because of a devout faith or from mere curiosity, nevertheless did demonstrate that there is more of a sense of the spiritual dimension, however misguided, than we sometimes suppose in this secular and materialistic culture.

The resurrection of Christ is an astonishing miracle. The raising of Lazarus or the stilling of the storm takes second place to the resurrection of the Lord. This represents the most mighty demonstration of God's power on record. In Eph. 1:19, 20 it is given as the unit of God's power, "the immeasurable greatness of his power in us who believe."

The resurrection obviously has become the battleground of faith and unbelief. Kersop Lake, writing in the heyday of liberalism, in pre-World War I days, glibly explained away the authenticity of the resurrection. The unbelieving liberalism of those days could not stand in the face of this miracle. If religion were merely a humanism and if there were no reality in revelation beyond natural revelation, all miracle had to be explained away, and the greatest of all miracles was the chief stumbling block.

Frank Morrison also attempted to explain away the resurrection. He was a lawyer and decided to sift the evidence which he was sure would prove the story a fabrication. But since he was an honest lawyer the evidence convinced him and he wrote the testament of his faith in the book, *Who Moved the Stone?* It is not strange that the event of Christ's rising from the dead is supported by a mass of evidence much greater and more diverse than that which supports any other Scriptural fact. The resurrection is central to the Christian faith.

God broke into history. If we accept this, then we have accepted the fundamental miracle. Unbelieving humanists have been saying for 2,000 years that history marches on in an immutable series of causes and effects. In Peter's time already they were

saying, "Where is the promise of his coming? For ever since the fathers fell asleep all things have continued as they were from the beginning of creation" (II Pet. 3:4, RSV). Marx said each historical situation leads to an antithesis from which a new synthesis emerges, and thus the irrevocable process goes on.

No, we are not the helpless victims of historical determinism. In the fullness of time Christ came. He lived, taught, and was crucified. He then rose from the dead as a demonstration of divine power, divine interference if you please, in the stream of history. Here is the promise and the proof of our redemption. Here death is trampled underfoot. Rising triumphant over death He can promise us life eternal. Had He remained in the tomb, we would be completely without hope. It is, "Because I live, ye shall live also." History rolls on, but Christ is the Lord also of history.

The resurrection is the promise of His coming again. He is not imprisoned in the historical process. As He broke into history at the incarnation and at His death, resurrection, and ascension, so He came down again in the giving of His Spirit, and so He will break into the historical process again at His second coming. That will mark the end of history as we know it. His coming again will inaugurate the beginning of a new era.

This comprehends the Easter message for the world. It is not Christian ethics, Christian philosophy, Christian culture, Christian psychology or sociology. It is Christian revelation. This calls for faith. This comes to every man with a challenge to believe. The human mind will always try to understand and rationalize, but faith comes first. We bear witness to God's saving grace, to His divine, His miraculous redemptive activity and the Holy Spirit takes this message and challenges men to believe it. This is not a rational process. It is a spiritual act, and we depend on the power of God through His ever-present Spirit to bring it about.

Do you believe? Dr. Kurosaki of Japan said, "Send us missionaries who believe." He then added "But I doubt whether my American friends knew what I meant by 'believe.'" Do we know what it means? Perhaps faith, like democracy and other words that formerly carried virile meanings, has been emasculated by our secular materialistic culture until it is merely a symbol of a reality that has departed. In Hebrews, chapter 11, believing is not a mere convention—not a mere giving of intellectual assent. It represents a commitment for life and death and a grasping of

eternal realities. It assumes miracles. The living God is real.

The message of the women astonished the disciples. Their witness did not explain or rationalize. It simply spoke to a great fact. We carry the Easter message to the world in the same way. We bear witness to the great and significant fact that God in love and mercy has acted. It is what He has done that is the center of our message, not what we do nor what we have to gain by accepting. "[He] was delivered for our offenses, and was raised again for our justification." This is the word we preach. If men are astonished by the message, we know they are beginning to comprehend.

The Easter message is one of death as well as life. Jesus died and then rose. This is law in the spiritual realm; no death, no resurrection. If we are crucified with Him, we shall also live with Him. If we are identified with Him in His death, we are also identified with Him in His resurrection, and thus we have eternal life dwelling within us because the One who lives eternally lives within us. This is the miracle of Christian experience.

The message of death means denial and death to self. This application is hard for us in our comfort- and luxury-saturated culture. "The expectation of most American Protestants, in conformity with the national mood, seems to be for security and comfort. . . . The Communist party teaches its members that blood, sweat, and tears are its daily diet. It preaches powerfully the necessity of strain, tension, suffering, and sacrifice if the communist goal is to be reached." So declared a statement made before a plenary session of the National Council of Churches last December.

"What will it take to shake us out of this apathy?" is the concluding sentence of the foregoing statement. To represent in understandable language the message of the cross, a self-giving love, among people with a standard of living much lower than ours is a critical problem. It is a very difficult problem to solve, because we are accustomed to having so much by way of comfort and luxury. But it needs critically to be solved if either we ourselves, or nations from so-called underdeveloped countries whom we train in the West, are to represent the Gospel of redeeming love effectively among their people.

"Send us missionaries," a group of African church leaders said. "Who will be one with us, live with us, work with us, die with us, and lay their bones with ours here in Africa." How demanding is the message of the cross! Who can bear it? We live in our Western culture. We cannot change it, but if we truly believe, we can live victoriously amidst it, and in remote places on earth in spite of it, by the power of the living Spirit of God.

Under the shadow of the cross and

through the door of the open tomb we see the great redemptive acts of God. This is the Easter message for a lost world. How can we make our witness so clear that men will be astonished?'

Elkhart, Ind.

Feeding School Children at Laskarpur

By LOIS E. CRESSMAN

In January, 1960, MCC workers in India began a concentrated relief effort in Laskarpur Refugee Colony, Calcutta. Laskarpur, one of the largest of approximately 560 colonies in the Calcutta area, is made up of 1,200 families. Because of economic circumstances, the rehabilitation of refugees in the state has been very difficult, with few employment opportunities.

We began our program by setting up a school children's feeding program. The Indian government gave us permission to work in this colony and we were given the use of a small plot of land on which a building has been erected. This became our MCC center. The first thing to do was to build an Indian-type kitchen and dining room. We wanted our facilities to be adequate, simple, inexpensive, and suitable for a refugee colony. The materials we used were bamboo poles, red tiles for the roof, cement to build the cooking stove and the kitchen floor, and pounded mud for the dining room floor.

We hired a cook and an assistant cook from the colony. The cook had to be Brahman—the highest caste of the caste system. The two cooks did all the work involved in preparing a meal for 50 children, carrying water for cooking and washing, peeling and cutting vegetables, grinding spices, weighing, sorting and washing rice, and finally cooking the food. I could not help with the cooking since I was not a caste member; so my work was general supervision and selling meal tickets.

The meal we gave the children consisted of rice, dhal (lentils), vegetable or fish curry, and a cup of milk. The milk was U.S. government surplus; other food was purchased on the local market. Meal tickets were sold to school children for one anna (about 1 1/4 cents). This was done not because it covered the cost of the meal, nor because we wanted to take money from these needy people, but rather because a small charge maintained the self-respect of the refugees.

Relations between ourselves and the refugees were rather strained at first, for we were not familiar with Indian ways and customs, and their attitude toward us was one of suspicion and caution. They could not believe that we were there only to help

them and not to get something from them in return.

Nirmal Sarkar, an Indian Christian, who has worked with us from the very beginning, has been very valuable to us in interpreting tradition and custom, language and ideas. A great deal of the credit for the success of the program goes to him. He understands our faith and its demonstration of love to others, and has given us encouragement on many occasions.

During this past year we have provided 27,932 meals for refugee children at a cost of approximately \$1.49 per month per family. The children participating in our program come from 132 different families.

God has blessed us and guided us in many ways during the past year's activities and experiences. The colony people have placed trust and confidence in us; they are beginning to learn the meaning of service

"in the name of Christ." The children who eat here are healthier and stronger than they were a year ago. The program has met a direct physical need in the community and has laid the groundwork for the other projects we are now carrying on in Laskarpur—a poultry project, a reading room, sanitation and gardening projects, and a medical clinic.

A contact for acquiring the facilities of a radio transmitter in Montevideo, Uruguay, was recently signed by a Christian organization. According to its terms, the station will begin broadcasting the Gospel message in May of this year. Praise God for the hearty backing of national Christian leaders in Uruguay, and pray that every need will be met. Pray that there may be a fruitful outreach from the very outset. —Missionary Mandate.

Missions Today Planned Giving and Special Projects

By J. D. GRABER

Are planned giving and special projects in conflict? Mission boards are promoting both kinds of giving and this occasions some confusion. But actually there is no conflict. These two types of giving can nicely supplement each other.

Planned giving is Scriptural. Paul says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). The two principles here set forth are "systematic giving" and "proportionate giving." This kind of giving does away with mere general offerings where each person drops into the plate what he feels like giving or what he chances to have in his pocket. The Lord's work dare not be done in such a haphazard fashion. The believer must approach his stewardship obligation with discipline and consecrated judgment even as he regulates his entire spiritual life.

Planned giving increases a church's giving. This is not theory; it is demonstrated in practice. When a congregation plans its financial program; when an annual budget is made out and the reasonable and probable resources of the congregation are assessed, the giving curve rises sharply. I know a congregation that has quadrupled its giving since adopting a planned system. It works this way every time and the people are blessed as they "[grow] in this grace also."

But do special projects not upset planned budgets? Not at all. Specific projects in which there is special interest can and should be used to motivate the giving. Let

us suppose a congregation has planned to give the suggested \$20.00 per member this year to the General Board program. A missionary from Japan comes to speak and people feel like giving to, say, their Bible teaching program. Well and good. Giving for this specific project to make up a part of the congregation's \$20.00 per member quota is excellent.

Any other specific item on any of the Board's mission fields or anywhere within the program will work the same way. In fact, detailed reporting of field activity, needs, accomplishments, etc.—all should be used in promoting giving to make up the planned quota.

Taking the support of a missionary or a missionary child is a splendid special project. Suppose a congregation of 200 members plans to give \$20.00 per member in 1961. This means \$4,000.00 for the General Mission Board program. The average cash support for a foreign missionary is about \$1,000.00 per year. By assuming the support of a missionary one fourth of the total will be raised. Someone may have special interest in the new Bihar, India, hospital and want to give \$500.00 for that. This also helps to make up the total.

An offering for literature in Latin America, or some scholarships for Nigeria, or any other aspect of the total program can be specifically supported as the congregation works toward fulfilling its planned giving program.

Elkhart, Ind.



MISSION NEWS

Foreign Missions

Campinas, Brazil—Cecil Ashley, missionary in language study here, visited several towns north of here to investigate opportunities for evangelical witness. In one town, Araras, he found eight large Roman Catholic churches and five rather non-flourishing evangelical churches.

Bihar, India—The annual church conference of the Mennonite Church in Bihar was held at Udaipur, near Latehar, Feb. 21-24. Attendance was less than previous years. Brethren within the church brought challenging messages. The church at this conference decided to undertake the support of a pastor in the Chandwa area.

The following officers were chosen for the Evangelistic Council: S. Allen Shirk, chairman; Manohar Khakha, secretary; and Phulchand Minj, treasurer.

In another development, a contest was announced for naming the new hospital at Sathbarwa, Bihar. Over a hundred names were submitted. The name finally chosen as the best entry was "Naviwan," meaning "New Life" Hospital. The name was submitted by C. O. McMullen, Hindi language teacher of Mark and Betty Kniss. He wrote a Hindi Bible as a prize.

Joliette, Quebec—Harold Reesor reports that they began having regular meetings in their home on Feb. 26. That first Sunday only one person came. The following Sunday two families and the same person from the preceding Sunday came. The Resors praise the Lord for this little beginning.

During February the Resors mailed out 290 pieces of literature and visited 14 homes. Six New Testaments were given to seekers.

Tokyo, Japan—Marvin K. Yoders, new missionaries to Japan, have made arrangements to begin language study the first week in April. Bro. Yoder will attend classes five mornings a week and Sister Yoder two or four afternoons, depending on school and home arrangements.

Mexico City, Mexico—Rosana Roth reports that as a result of the Bible school held here in January, a Sunday school was started. Attendance has been between 40 and 50. For the Bible school average attendance was 85 and enrollment was 127. The four classes were held in various homes. The two in back yards of Catholic neighbors were the largest.

A building is still on the prayer list. On Sunday three classes meet in the second story of an unfinished house without windows.

Katmandu, Nepal—The imprisoned Christians in Tansen remain in prison. Negotiations which were started with the government in December failed when the cabinet was put under political arrest. Now things are directly under the authority of the king. At present petitions are before

him requesting his direct intervention in behalf of these prisoners. Officials of United Mission to Nepal are hoping that the king will grant their request.

Montreal-Nord, Quebec—Tilman Martin reports that a woman and her common-law husband recently accepted Christ. Both are witnessing to neighbors and relatives of the victory and assurance they have found in the Lord.

District Mission Boards

Ontario Amish—Blueprints for the London Rescue Mission, 459 York St., London, Ont., were recently delivered by the architect. Frank Campbell, building fund cam-

paign chairman, reports that they are \$7,000 short of the needed \$150,000, but money is still coming in. The blueprints call for concrete and steel, material which is durable and resistant.

During March six Mennonite churches participated in evening services at the rescue mission.

Franconia—The secretary of the Franconia Mennonite Board of Missions and Charities reported at its March 6 meeting, held at the Eastern Mennonite Home, that a working agreement has been entered into with Church World Service for the loan of Bro. and Sister Henry Paul Yoder to work with Cuban refugees in Miami. They will be working directly under Dr. Stevenson, director of the Florida Latin America Emergency Assistance Committee. This assignment is on a three-month review basis and subject to immediate termination should it become possible to re-enter Cuba.

Overheard at Dhamtari Christian Hospital, India

Florence Nafziger, missionary nurse: Did you write that article for WMSA yet?

Blanche Sell, missionary nurse: You know that I can't write, Florence.

F: But you know that we're not going to get any linens until we send an article.

B: (sounding downcast) Betty Erb always did the writing here.

F: Yes, I always depended on her for writing too.

B: The trouble is that we can't call her back from furlough in America just to write an article.

F: Then—

B: Well, I know that if those sisters at home could see how empty our linen supply is they wouldn't need any other encouragement to fill it up. I checked with the business office today and we have already used up all our budget for February. Here it is, too, only the fourteenth.

F: And I suppose you have a long list of linens you need to have made yet this month.

B: Just listen to my list! Drawsheets—two dozen; sheets—18; gowns—one dozen adult and two dozen children's—and that isn't all we really need. There's not even money for cloth, to say nothing of money to pay Andriyas to make them. Do you know what Bro. Jake Flisher, the business manager, says every time I say anything to him about our problem?

F: No money?

B: Worse than that, he says, "Have you written that article for WMSA yet?"

(A period of silence)

B: I do wish so much that we could have more mattresses. Imagine! Only two for over 100 patients. And pillows—the few we have are stuffed with rocks, I think. I asked Mr. Harishchandra to have his school children collect kapok from the trees in Balodganah for us. Then all we will need to buy is cloth to make pillows.

F: In one of our private rooms this morning an old friend of ours told Dr. Conrad and Dr. Yusifji that Rs. 5 (\$1.00) per day for the room was too much to pay for a bed without a mattress!

B: The private patients get along all right, no matter what we furnish. They can bring their own mattresses and bedding, but the poor fellows on the veranda are to be pitied. They have only two cotton blankets and a sheet. How many covers do you use when you sleep on the veranda these nights?

F: I use a wool blanket, that wool comforter the sewing circle gave me, one quilt, sheets, and sometimes my steamer rug.

B: And remember that you have a thick mattress beneath you.

F: There are those quilted pads that I told the nurses to put under the sheets for a sort of mattress, but do you know what the patients do with them?

B: I can't imagine.

F: The nurses say the patients pull them out from underneath and use them to cover up with.

B: This means they are cold. We must have more blankets!

F: Let's order those red woolen blankets now in faith believing that by the time the bill arrives, the money will also be here. Forty blankets—that will be 1200 rupees (\$250)!

B: How about the article?

F: Let's write to Dorothy McCommon and tell her that we really do need linens, but writing articles "just doesn't come to us."

(Editorial Note: Linens for India hospitals is the special project of the general WMSA this year. Two thousand dollars is the goal for supplying the basic needs of the Dhamtari Christian Hospital, and another thousand will go to the Bihar hospital now under construction.)

Home Missions

Bronx, N.Y.—Five persons were received as members at the Mennonite House of Friendship on March 12. Earlier it was reported that only three were received as members.

Los Angeles, Calif.—Tobe Schmucker, superintendent of Hope Rescue Mission, South Bend, Ind., delivered the evening message at Calvary Mennonite Church Feb. 26. Bro Schmucker also spoke at several other churches in southern California Feb. 19-26.

South Bend, Ind.—Nine confessed Christ at Hope Rescue Mission during February.

Chicago, Ill.—The Mennonite Community Chapel MYF, under the direction of Marilyn Hartzler, plans to give an Easter program entitled "Easter at Dawn" on Easter Sunday morning.

The Goshen College "Y" sent a team of twelve to help with cleaning and painting at the Chapel March 10-12. The students worshiped with the congregation Sunday morning.

Bro. M. C. Lehman preached at the Chapel March 12. Average Sunday-school attendance at the Chapel for February was 89. This is an increase of 25 per cent over last year.

Voluntary Services

New York, N.Y.—Tragedy struck the home of a neighborhood family while three of the children were attending club at the VS Center one Saturday. While the mother was out, the unemployed father (because of a mental condition) slashed the 11-month-old baby with a butcher knife, then threw it from an apartment window to its death. This family had been to the VS Center on occasion and had been visited by VS-ers. The unit is trying to make themselves available to help all they can in this sad incident.

Salunga, Pa.—New assignments for Eastern Mennonite Board of Missions and Charities VS program are the following: Vera Ellen Stoltzfus, Grayson, N.C., who began a term of service at the Bethany Mennonite Home, Philadelphia, Pa., on March 6, 1961, and LaMar and Kathryn (Mann) Stauffer, Lancaster, Pa., who left Miami, Fla., for Honduras on March 15. The Stauffers will serve as unit leader and matron of the VS unit at La Ceiba.

St. Anne, Ill.—The Camp Rehoboth VS unit continues to relate all of its outreach to the building of the local Mennonite church. At the present time the membership of this emerging congregation includes 74, including six complete families. The unit's specific responsibilities include kindergarten, children's club projects, youth leadership, and an agricultural assistance program.

Iowa City, Iowa—The VS unit hostess Sally White recently baked bread, cake, and cookies which the unit sent to the boys now living at Frontier Boys' Camp at Rocky Mountain Camp, Divide, Colo. Frontier Boys' Camp is a year-round rehabilitation effort to help juvenile delinquents.

La Junta, Colo.—Seventeen children attend the new club program sponsored by the La Junta VS unit. Leaders of the program are Audrey Martin, Elmira, Ont., and Ellen King, Uniontown, Ohio. The group meets in a vacant house which has been provided by one of the members of the Spanish Mennonite Church. The unit in La Junta also recently participated with the local MYF in recording a musical program for the local radio station.

Portland, Ore.—Visitation is effective when a large group makes the contact and sings or conducts a religious program. However, unit leader Lynford Hershey reports that individual members in the VS unit find that frequent contacts on their own are appreciated even more. This constant interest builds confidence in the persons who are visited and makes them more free to express their real needs and desires.

Mathis, Texas—The VS nurses who work at the maternity hospital have been enthusiastic about a side-line activity sponsored by community ladies. This group gets together to sew clothing for babies. In addition, the mothers share their ideas of homemaking and close their meeting with a short devotional period.

Elkhart, Ind.—Interest in summer service is growing among our young people, according to Daniel Hess, Summer Service Director. The increased number of applications indicate that more of our young people are including service opportunities in their education plans.

For 16- to 18-year-olds, two Senior Hi Work Camps are being planned—one at Rocky Mountain Camp and one at Camp Amigo, Sturgis, Mich. In addition to a daily work project, the participants will be engaged in wholesome educational, social, and spiritual activities. The dates for both camps are June 10-24.

Overseas Services

Bluffton, Ohio—A mid-term conference for European trainees was held here on Feb. 17-19. This conference enabled the trainees to compare impressions and share experiences. David Habegger, Allentown,



Photo by Bluffton News

Trainee conference, 1961. Seated, from left to right: Emma Schlichting, director of MCC trainee program; Elizabeth Willhelm, Switzerland; Uke Bosma, Netherlands. Standing: Ulrich Herrman, Germany; Johnny Jeropulas, Greece; and Jacob T. Friesen, pastor of First Mennonite Church, Bluffton, Ohio, where the conference was held.

Pa., was speaker at the conference and Robert Kreider, Bluffton, Ohio, led the group discussions. The conference was held during the interim between the trainees' first and second six-month assignments.

Congerville, Ill.—Approximately 1,500 people attended the third annual Inter-Mennonite Relief Sale on March 11. Total amount of sale was over \$5,200 and more than 1,100 items were sold. All goods and services were donated, with proceeds designated for MCC relief.

Akron, Pa.—Since its formation in September, 1960, the West Coast Relief Committee has been promoting MCC relief work on the West Coast and operating the clothing center at Reedley, Calif. By Jan. 5 sufficient materials had been received for a shipment to Hong Kong. It consisted of 10,000 lbs. of clothing, 12,000 lbs. of raisins, 2,122 lbs. of homemade soap, and 7,000 lbs. of rice.

Mr. and Mrs. J. H. Friesen, Reedley, have been operating the Clothing Center since Oct. 17, 1960. Women's groups from nearby churches help with mending and other work of the center. The men help

Peace Corps Co-operation Under Study

Announcement on March 1 of President Kennedy's creation of a Peace Corps for voluntary service abroad brought into focus the question of possible co-operation with government programs of this type. This program will send Americans into underdeveloped countries in various parts of the world to participate in technical assistance, particularly in the fields of education, agriculture, and health. It is of great interest to us because of our Mennonite position on peace.

It appears that MCC and other voluntary organizations may be eligible for participation, since President Kennedy named voluntary agencies as one of five channels for sending Peace Corps personnel to

developing nations. The President favors voluntary efforts because he feels that private organizations are one of the greatest resources of a free society.

Additional studies are being made, both by MCC and MRSC, to see how our own programs can relate to this national effort. Mission leaders and representatives of service agencies of the Society of Friends, the Church of the Brethren, and the Mennonites met March 10, 11, at Richmond, Ind., to discuss the common concerns historic peace churches might have on this subject. Orie O. Miller, William Snyder, and Elmer Neufeld represented MCC. The Mennonite Relief and Service Committee studied this question at their March 21 meeting.

with preparation and loading when shipments are made.

Members of the West Coast Relief Committee are: Ramon Jantz, chairman, Fresno; Kenneth H. Friesen, vice-chairman, Reedley; Mrs. Rudy Licht, secretary-treasurer, Parlier; Lawrence E. Groff, Chino; Daniel Horst, Atwater; P. P. Elrich, Bakersfield; Ben D. Karber, Dinuba.

Mennonite Mental Health

Newton, Kans.—Orlyn Zehr, Flanagan, Ill., has been appointed to the position of social worker on the staff of Prairie View Hospital, Newton, Kans. He is a graduate of Bluffton College and the University of Chicago School of Social Work, and has served as a psychiatric social worker at the Galesburg State Research Hospital, Galesburg, Ill.

Marie Snively, R.N., Lititz, Pa., a recent graduate of the Lancaster General Hospital, entered the training program in psychiatric nursing at Prairie View Hospital, Newton, Kans., in February. The one-year course for graduate nurses is now entering its fourth year. The course is aimed not only to develop psychiatric nurses but to aid general duty nurses in the interpersonal relations aspects of nursing. Those interested in the program should write to Elsie Martin, R.N., Director of Nursing, Prairie View Hospital, Newton, Kans.

I-W Services

Denver, Colo.—A change in local leadership organization of the I-W's in Denver was announced recently. Heretofore, a fellow from the I-W roster was appointed to give full time to group leadership, and was supported by monthly contributions from other I-W's. Now each of the four Mennonite churches in the city (General Conference, Mennonite Brethren, Church of God in Christ Mennonite, and Mennonite) is organizing the fellows of their particular group into a unit which is to function in close relationship with their respective churches. E. M. Yost, overseer of Colorado churches, has been appointed co-ordinator of the four units and will maintain contacts with hospitals, Selective Service, and conference offices. In addition, he will also serve as sponsor of Mennonite I-W's, giving a portion of his time in relating to the members of our church. This change is an attempt to make unit activities more church-related. At the present time over 140 I-W's are in the city.

Denver, Colo.—Howard Schrock, Kalona, Iowa, a I-W in Denver, recently received approval from Hotel Hilton to place a Gospel tract dispenser there. Howard hopes it will be easier to place dispensers elsewhere since they have Hilton as a reference. This plus service activity is a personal project.

Washington, D.C.—The National Service Board for Religious Objectors has announced the appointment of Dr. Alfred B. Starratt to its Board of Directors. Dr. Starratt is Rector of Emmanuel Episcopal Church, Baltimore, Md., and a member of the Episcopal Pacifist Fellowship.

Akron, Pa.—Word has been received that the German government will begin drafting conscientious objectors for alternative service about April 1, 1961. Initially they will not serve in projects abroad, but will be placed in German institutions. International Christian Service for Peace (EIRENE), a program of voluntary service for European Christian pacifists, hopes to become a sponsoring agency and would place the CO's in hospitals and other welfare institutions. EIRENE was begun in 1957 primarily through the efforts of the Brethren Service Commission and MCC.

General Relief and Service News

Elkhart, Ind.—On the missionary address list, inserted as a special feature in the March 14 issue of GOSPEL HERALD, Mabel Miller, missionary to Puerto Rico, was omitted. Her address is Mennonite General Hospital, Box 626, Aibonito, Puerto Rico. Mabel is serving as dietitian at the hospital.

In another development, Boyd Nelson, editor of Mission-Service Newsletter, reports that copies of the Newsletter will be distributed free of charge to mission board members, who may then distribute them to members of the congregation. The Newsletter carries monthly the high lights of the General Board programs in overseas missions, home missions, broadcasting, relief and service, health and welfare, and literature evangelism. The April issue was mailed out to mission board members and their congregations March 22. If you did not receive your copy, see your mission



VS-er Miriam Histand, R.N., Perkaskie, Pa., helping Longina Flores into her house after a church service. Longina has been a friend and inspiration to VS-ers at the Mathis, Texas, unit for years, helping many of them to learn Spanish. She is a member of the local Mennonite church. Recently increasing infirmities have made it necessary for her to go to the Valent Convalescent Home at Corpus Christi.

board member and he will order copies for you and the rest of the congregation of which you are a member.

Health and Welfare

La Junta, Colo.—The architect has worked on a master plan for the complete physical plant at La Junta Mennonite Hospital. He is now proceeding on plans for a 40-bed geriatrics wing at the hospital. The plans of this wing are scheduled to be ready by May 1.

Hesston, Kans.—Target date for moving in at Schowalter Villa is Sept. 1. The central building and the duplexes are closed in. Some of the duplexes are having finishing work done inside.

Broadcasting

Washington, D.C.—B. Charles Hostetter was recently re-elected to the board of directors of National Religious Broadcasters, which met here. Dr. Eugene Bertram of Lutheran Hour serves as president.

Albany, N.Y.—“As I read over the recent report concerning how you must drop ten stations and curtail in other ways, I am wondering how this can be for such a Christian group of believers. As I remember it, you have several hundred thousands of believers in your denomination. The budget for all your radio broadcasting services is less than \$200,000 for a year. I cannot imagine a sincere group, such as those you represent, not backing ‘to the hilt’ an effort such as your radio work. Only a few dollars a year per member should cover all expenses and make it possible to go forward in faith in the work of the Lord. Why don’t you have a ‘laymen’s league or something to that effect, in which every member pledges say \$1.00 a month as his part in the work? That is still practically nothing in terms of money.” (Editor’s Note: We praise God for the good response in giving during the past several months. If funds continue, there will not need to be any further curtailment of radio outreach.)

Bethesda, Md.—The Mennonite Hour is one of the programs which can be heard at the National Institutes of Health. Writes Dick Cromwell, attendant, “It may be of interest to you to know that WGMS-FM is one of the five stations in every room here, in this 500-bed research center. The time your program is broadcast is ideal for reaching the patients as it comes right after breakfast and almost everybody is up then.”

Harrisonburg, Va.—The printed Heart to Heart messages quite frequently find their way into many homes of various denominations, often through pastors.

One pastor keeps a supply of “Suddenly Alone” to give to the widows he visits. Another one distributes the talks for teens.

Recently a pastor requested 700 copies of “Why Worry?” He said, “It contains a message that every one in my parish should read.”



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Mrs. J. B. Smith died at Elida, Ohio, on March 18. The funeral was held on March 20. Sister Smith was the widow of the well-known author and Bible teacher of our church who died some years ago. Her obituary will appear later.

Bro. Glenn Birkey, formerly of Shickley, Neb., was ordained to the ministry at Detroit Lakes, Minn., on March 12, by Bro. E. D. Hershberger, assisted by Eli G. Hochstetler and Leroy Schrock.

Bro. Guillermo Torres, pastor at Brooklyn, N.Y., represented his congregation in the annual Puerto Rico Conference and the week following spoke in various of the Puerto Rican churches.

Instructors in the annual Bible school in Alden, N.Y., were Elias Kulp, Bally, Pa., and Elam Peachey, Belleville, Pa.

Bro. Christian K. Lehman, who since 1938 served as a bishop in the Lancaster Conference, died on March 12, and was buried at Millersville on March 15. Obituary later.

Bro. Fred Linhart, Toledo, Ohio, spoke at the Orrville High School auditorium on March 18, sponsored by Martins Store and the Orrville-Kidron Christian Businessmen's Committee.

A Nonconformity Conference was held at Springdale, Waynesboro, Va., March 25, 26, with Ralph Heatwole, Lloyd Hartzler, J. Ward Shank, and George R. Brunk as speakers.

The midyear meeting of the Virginia Mission Board was held at Sonnenberg, Apple Creek, Ohio, on March 18.

Bro. Stanford Mumaw was installed as pastor at Pleasant Hill, Smithville, Ohio, on March 19.

Correction: In a recent issue we referred to Bro. Gerald Studer as being the pastor at Pleasant Hill in Ohio. He was formerly pastor at Pleasant Hill, but when the Smithville congregation was organized, he became pastor there.

Bro. J. J. Hostetler, field secretary for the Commission for Christian Education, spoke a number of times in the Inter-Mennonite Sunday School Convention held in the Mennonite Brethren Collegiate Auditorium, Winnipeg, Man., Feb. 24-26. He also addressed the Sunday School Convention of the Evangelical Mennonite Conference at Steinbach, Man., March 4, 5.

Bro. Lee Yoder spoke concerning Brook Lane Farm, Hagerstown, Md., at Green-

wood Mennonite Church, Greenwood, Del., on March 12.

Bro. Fred Augsburg, Youngstown, Ohio, spoke of the needs in his city at New Wilmington, Pa., on March 12, at West Liberty, Ohio, on March 13, and at Pettisville, Ohio, on March 16.

Bro. Rudy S. Borntrager, Lima, Ohio, has accepted a call to serve as pastor of the Grey Ridge congregation near Millersburg, Ohio.

The Poole congregation in Ontario began the use of church bulletins on Jan. 1, and we are happy to be on their mailing list. Bro. Urie A. Bender, Elkhart, Ind., preached there on Feb. 26.

Announcements

Eastern District Indiana-Michigan Ministers' meeting, South Colon, Mich., church, two miles east, seven miles north of Froh Bros. Homestead, 10:00 a.m. April 1. Theme: Future Things. Speakers: Earley Brontrager, Arthur Cash, Arnold Roth, Vernon Brontrager.

Dedication of new Bay Shore Church, Sarasota, Fla., April 9, with Paul M. Miller and S. C. Yoder, Goshen, Ind., as guest speakers.

Guest speakers at the South Central Conference Extension Convention, Garden City, Mo., April 21-23. Dorothy McCammon and John Howard Yoder, Elkhart, Ind.

Nelson E. Kauffman, Home Missions Secretary, at Bart, Pa., April 23, 24.

Dedication of the new church at Salem, Wooster, Ohio, April 23, with Milton Brackbill, Paoli, Pa., as speaker.

Concern No. 9, with articles by John H. Yoder, Paul Peachey, Calvin Redekop, and others, is off the press, and may be secured for 80¢ from Donald Reist, 721 Walnut Ave., Scottsdale, Pa.

E.M.C. home-coming guests are referred to the following approved motels, all at Harrisonburg, Va.: Rockingham Motel, Route 1; Belle Meade Motel, Route 1; Marvella Motor Court, 687 E. Market St.; Pure Village Court, Route 1; Willow Bank, Route 1; Star Gables Motor Court, Route 3, c/o C. A. Starbuck; Floral Park Court, Route 3; Ash Lawn Motor Court, Route 1; Valley Lee Court, U.S. 11, 5 mi. south; Cardinal Motel, P.O. Box 646; Star-Lite Motel, Route 1; Wise Tourist Home, 622 S. Main St.

Dedication services at Longenecker's, Winesburg, Ohio, afternoon of April 2, with C. F. Derstine as guest speaker.

Dan Hess, VS Summer Service Director, in weekend MYF conference at Arthur, Ill., April 16.

J. Irvin Lehman, in Bible conference on "The Church" at Zion, Broadway, Va., April 28-30.

H. S. Bender in Conrad Grebel lectures on "This Is My Body," at Landis Valley,

Lancaster, Pa., April 8 and morning of April 9; at Lititz, afternoon and evening of April 9.

Passion Week speakers: Marvin Sweigart, Saginaw, Mich., and Don Yoder, Middlebury, Ind., at Pigeon, Mich., March 26 to April 2. Clayton Beyer, Hesston, Kans., at Bloomfield, Mont., March 27 to April 2. Ralph Stahly, Wakarusa, Ind., at Midland, Mich., March 30 to April 2.

The 49-member A Cappella Chorus of Goshen College, under the direction of Dwight Weldy, will present programs in Illinois, Indiana, and Iowa, as follows: March 30—Howard-Miami, Amboy, Ind.; March 31—Arthur, Ill.; April 1—Fisher, Ill.; April 2, Hopedale, 2:30 p.m., and Morton, 7:30 p.m.; April 3—Ann St., Peoria, Ill.; April 4—Metamora, Ill.; April 5—Waldo, Flanagan, Ill.; April 6—Willow Springs, Tiskilwa, Ill.; April 7—Sugar Creek, Wayland, Iowa; April 8—Iowa Mennonite School; April 9—Science Ridge, Sterling, Ill., 2:30 p.m., and Dakota, Ill., High School, 7:30 p.m.; April 10—Northwestern University.

Evangelistic Meetings

Allen H. Erb, Hesston, Kans., at Cheraw, Colo., March 19-26. Rufus Juzi, Floradale, Ont., at Shantz, Baden, Ont., April 3-9. Lester Hoover, Pottsville, Pa., at Huntingdon, Newport News, Va., beginning March 19. Arnold Cressman, Petersburg, Ont., at Baden, Ont., April 30 to May 7. Linford Hackman, Carstairs, Alta., at Rocky Ridge, Quakertown, Pa., April 22-30.

O. H. Hooley, Bronson, Mich., at Hannibal, Mo., beginning April 2. Abner Stoltzfus, Arglen, Pa., at Aurora, Ohio, March 13-19. Joe Esh, Mount Union, Pa., at Winton, Calif., March 5-12. Roy Newswanger, Chester, Pa., at Fairview, Reading, Pa., March 26 to April 2. Harold Fly, Schwenksville, Pa., at Salem, Quakertown, Pa., March 18-26. Milton Brackbill, Paoli, Pa., at Homestead, Fla., March 15-19. Ellis D. Leaman, Manheim, Pa., at Good's, Elizabethtown, Pa., closing March 12. Ray J. Shenk, Elkridge, Md., at Hopewell, Hubbard, Ore., closing March 15. John C. Rohrer, Dover, Pa., at Coatesville, Pa., April 9-16.

The schedule for the Augsburg evangelistic campaigns for this summer is as follows: May 25 to June 11, Steinbach, Man.; June 14-28, Millington, Mich.; July 2-16, Bad Axe, Mich.; July 20-23, Sandy Cove, Md.; July 24-28, Winona Lake, Ind.; Aug. 7-20, Virgil-St. Catharines, Ont.

Calendar

Illinois Mennonite Mission Board, Science Ridge, Sterling, Ill., April 21, 22.
Church Extension Convention, South Central Conference, Garden City, Mo., April 21-23.
Ohio Mission Board meeting, South Union, West Liberty, Ohio, April 21-23.
Church School Day, April 30.
Mennonite Board of Missions and Charities, Morton, Ill., June 20-25.
Ohio MYF Convention, Beech Church, Louisville, Ohio, June 23-25.
Allegheny Conference, Springs, Pa., July 28, 29.
South Central Conference, Hesston, Kans., Aug. 8-10.

New Devotional Series

A new daily devotional series begins in next week's GOSPEL HERALD. Appearing on the "To Be Near to God" page, the meditations are based on the Book of Ephesians. Bro. Ivan R. Lind, pastor of the Bellwood congregation at Milford, Neb., is the author.

Church Camps

Camp Luz

Camp Luz is a beautiful, well-planned camp, easily accessible from Route 30, ten miles east of Wooster, Ohio. There is an artificial lake for boating, fishing, and swimming. There are classes adapted to the interests and needs of the campers. The program is informal and flexible. Outpost camping has been a unique and popular feature in which each camper has the opportunity of camping out under the stars with sleeping blanket and cookout equipment provided. Then there are campfires, private devotions, cabin life, games, contests, dining hall chatter at mealtime, lots of camp singing, and the daily chapel period.

Camp attendance is a guided experience in living away from home. It is a good place to meet and make new friends, and a laboratory for learning to give and take and get along with others. Church camping is a pleasant memory which lasts the whole year through, and longer. It is a place where many find and store spiritual strength for later days of strain and stress.

Camp Luz invites you to attend or send someone to attend any of its camps. Last year hundreds of campers came from four different states. If you cannot attend Camp Luz, then plan to attend some other church camp.

1961 Camp Luz Schedule

Boys' Camp: July 1-8. Director, Willis Breckbill; pastor, John Rudy.

Girls' Camp: July 8-15. Director, Leona Yoder; pastor, Lester Graybill.

Junior High: July 15-22. Director, Richard Hostetter; pastor, Herman Myers. MYF: July 22-29. Director, Eldon King; pastor, Keith Esch; instructor, Dick Martin.

Boys' Ebenezer Camp, sponsored by Ohio Mission Board: July 29 to Aug. 5. Director Stanley Smucker.

Girls' Ebenezer Camp, sponsored by Ohio Mission Board: Aug. 5-12. Director, Stanley Smucker.

Mission Workers' Retreat: Aug. 14-19. Camp for Juvenile Delinquents: Aug. 21-25.

For more information or for open dates and reservations, contact Jack Miller, 515 Kiefer St., Wooster, Ohio. Phone AN 21300.

SUNDAY SCHOOL LESSON

(Continued from page 279)

All teachers of children need much wisdom for real teaching, especially when teaching for spiritual objectives. Much wisdom is needed to understand correctly the cultures of other people and the purposes or motives of others.

How can we get this badly needed wisdom and knowledge and understanding? God understands the way of wisdom and

the place thereof. He has made all things that exist. He made the mind of man and knows how it must work to function for spiritual values. So we look to Him to get our directives for any work or the solution of any problem.

James says God will give wisdom if we feel the need of it and ask of Him. To depart from evil is understanding, but no one can depart from evil without God's help. He will speak; we listen. He instructs, we receive.

Wisdom is costly. It is a gift that one receives with salvation. Yet living day by day requires keeping in the will of God, and securing wisdom for the ongoing living. We cannot get too well acquainted with God. To know Him is to become wise. In the Bible we get to know Him, the source of true wisdom. Growing in wisdom requires continual quest and acceptance.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Allderfer, Clyde and Darlene (Beidler), Telford, Pa., first living child, second son, Kenneth Lynn, Dec. 18, 1960.

Amstutz, Kenneth Lee and Mary Yvonne (Stoltz), Kidron, Ohio, first child, Douglas Lynn, March 4, 1961.

Bae, Ralph and Doris (Gerber), Millbank, Ont., first child, Dean Michael, Jan. 4, 1961.

Brubaker, Howard and Miriam (Heawole), Harrisonburg, Va., third child, first daughter, Phyllis Eileen, Jan. 15, 1961.

Eberly, Ben and Madonna (Kaufman), Hannibal, Mo., third child, second daughter, Claudia Elaine, March 4, 1961.

Eby, Harold and Ruth (Rife), Hagerstown, Md., third child, first son, Harold David, Feb. 22, 1961.

Elasser, George and Ruth (Steinman), McArthur's Mills, Ont., a son, Sheldon Elwood, March 2, 1961.

Enck, Daniel T. and Mary Lois (Rutt), Willow Street, Pa., fourth child, second son, James Randall, Jan. 30, 1961.

Glick, John and Velda (Miller), West Liberty, Ohio, second daughter, Maria Elaine, March 3, 1961.

Herr, E. Harold and Anna Mary (Hoover), Hagerstown, Md., fourth child, third daughter, Lois Elizabeth, March 2, 1961.

Herr, J. Donald and Dorcas (Weaver), Elizabethtown, Pa., third daughter, Donna Lois, Jan. 11, 1961.

Hooley, Elmo and Melinda (Yost), Orrville, Ohio, third daughter, Renee Louisa, Feb. 23, 1961.

Hostetter, John, Jr., and Mildred (Heacock), Bloomington, Ind., fifth living child, Loren Anthony, Feb. 2, 1961.

Kauffman, Donavon and Wilma (Hunsberger), Minot, N. Dak., third child, first daughter, Becky Jo.

Kulp, Samuel and Joyce (Zimmerman), Narvon, Pa., first child, Lucinda Sue, March 12, 1961.

Lapp, David and Vilma (Stoltzfus), Para-

dise, Pa., third child, first daughter, Pamela Ann, March 6, 1961.

MacDonald, William and Audrey (Snider), Allenford, Ont., third daughter, Miriam Susan, Jan. 20, 1961.

Martin, Sam and Verna (Kropf), Stratford, Ont., second son, David Luke, Feb. 20, 1961.

Miller, Melvin and Barbara (Blough), Goshen, Ind., first child, Jeffrey Lynn, Oct. 5, 1960.

Natziger, Eugene and Emily (Stanwood), Delavan, Ill., fourth child, third daughter, Kathleen Marie, March 9, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bell-Miller-Loyd Bell, Morenci, Mich., and Anna Belle Miller, Archbold, Ohio, both of the Central cong., by Jesse J. Short at Central, March 3, 1961.

Dagen-Harnish-Lester L. Dagen and Evelyn A. Harnish, both of Willow Street, Pa., Byerland cong., by David N. Thomas at the home of the bride, March 11, 1961.

Jones-Short-Donn Jones, Fremont, Ohio, Presbyterian cong., and Joyce Nadine Short, Archbold, Ohio, Lockport cong., by Philip H. Fletcher and Walter Stuckey at Lockport, Jan. 25, 1961.

Miller-Bontrager-Roman Miller, Constantine, Mich., and Rhoda Mae Bontrager, Centerville, Mich., both of Riverview C.M. cong., by Orice Kauffman at the church, March 4, 1961.

Paetkau-Lauver-Walter Paetkau, Edmonton, Alta., First Mennonite cong., and Mabel Lauver, Duchess (Alta) cong., by Howard M. Snider at the Holyrood Mennonite Church, Edmonton, Dec. 27, 1960.

Reimer-Trost-Herman Reimer, Meade, Kans., Emmanuel cong., and Louise Trost, Pinto (Md.) cong., by Glen Yoder at the Argentine Church, Kansas City, Kans., Nov. 25, 1960.



BY FANNIE MILLER

*If Jesus had not risen,
How dark would be the day!
How wearisome and sad
Would be our earthly stay!*

*Burdens would befall us,
Woe piled onto woe.
If Jesus had not risen,
We could not to Him go.*

*But glory be to Jesus,
He did arise one day!
When we have a burden,
We can to Him pray.*

*He lifts our spirits upward;
He makes our hearts to soar.
And the very best of all,
We live forevermore!*
Middlebury, Ind.

The American Friends Service Committee (Quakers) spent nearly \$4,900,000 in its past fiscal year for its world-wide relief in international good-will programs. The largest expenditure—more than \$2,000,000—went for aid to 250,000 Algerian refugees in Indonesia and Morocco and displaced persons in Europe and Hong Kong and for other social and technical assistance in Africa and Asia. The committee has announced plans to launch a new voluntary international service program, mostly for young college graduates, next summer.

Legalizing of abortion in communist-dominated Czechoslovakia has resulted in some 100,000 lawful abortions in 1960, compared to 217,000 births in the same year. It is reported that the state approved 90 per cent of all requests for legal abortion. In most cases the motive given for the request was to improve living standards. Ninety per cent of the women requesting abortions were married.

Religion receives less than five per cent of the grand total of \$625,000,000 distributed during an average year by more than 5,000 philanthropic foundations in the United States.

The first Bible ever set in type in Israel was completed in Jerusalem recently when a number of scholars ceremoniously composed the letters of verse 23, chapter 36, of II Chronicles. Based on an ancient Seder script, it was designed by a local typographical expert. The new Bible, which is to be published soon, was completed after three years of work.

Miss Dorothy Thompson, noted columnist and writer, died of a heart attack at Lisbon, Portugal, on Jan. 30.

England's Prime Minister Harold Macmillan hailed the forthcoming publication of the New Testament portion of "The New English Bible," declaring it was right to "take a fresh look from time to time even at familiar passages, in the light of the latest discoveries of scholarship and of the



ITEMS AND COMMENTS

BY THE EDITOR

archaeologists." However, he stated that personally he preferred the authorized King James Version, which he thought was "the greatest and most successful publishing effort of all times."

The world is hearing too much about the brutalities of drunken, marijuana-crazed soldiers in the Congo and not enough about the dedicated efforts of native Congolese Christians to rescue their country from moral decay, says Newell S. Booth, resident bishop of the Methodist Church in Elisabethville, Katanga. Speaking at the Trinity Methodist Church in Washington, D.C., Bishop Booth related how three Congolese carpenters, thrown out of work by the turmoil, obtained minister's licenses and started three new congregations. He said Americans should remember the "decent Christian folks" of the Congo when they read about the actions of some of the irresponsible elements of the country.

The Gideons International have placed more than 2,700,000 Bibles and New Testaments in this country, Canada, and 52 other nations since July, 1959. Since its founding in 1908, the group has distributed more than 44 million Bibles and New Testaments.

Martin Niemöller, President of the Evangelical Church of Hesse and Nassau, has accepted an invitation by the Russian Orthodox Church for a tour of the Soviet Union April 22 to May 13. He will be accompanied by Hanfried Krueger, head of the Ecumenical Center of the Evangelical Church in Germany at Frankfurt on the Main.

More than 400 Protestant students of West Germany have registered with Evangelical Church authorities for volunteer work in underdeveloped countries since the end of 1959. The young university graduates will be assigned largely to serve as doctors, teachers, and technicians, according to Lutheran Bishop Heinrich Meyer of Luebeck at Hamburg, Germany. These German students will not go abroad

RONALD L. RICH
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as missionaries but as Evangelical Christians, and it is important that their Christian faith will be practiced in everyday life, and thus contribute to remove all false concepts about Christianity among the people in the countries in which they will serve.

Dr. Albert Schweitzer is writing a manifesto for world peace, according to associates at his jungle hospital at Lambarene. They said Dr. Schweitzer is planning to make the manifesto the culmination of his contributions to world literature and philosophy. The medical missionary celebrated his 86th birthday on Jan. 14, 1961.

A group of 85 deaf-mutes "heard" Billy Graham at Tampa, Fla. As the evangelist spoke, his words were translated into sign language by the flying fingers of a team member. The evangelist told married couples in his audience: "If you are seeking marital happiness, I warn you don't leave God out of your home."

Food, clothing, medicines, and other articles valued at nearly 13 million dollars were shipped to 18 countries in 1960 through the auspices of Lutheran World Relief, a value increase of more than \$400,000 above their 1959 figure.

Dr. Tom Dooley, who died of cancer last January at the age of 34, was cofounder of MEDICO, which operates 17 clinics in 12 medically backward nations. President Kennedy and former President Eisenhower have accepted invitations to serve as honorary cochairmen of the Dr. Tom Dooley Tribute Fund to continue this work.

Members of the Old Order Amish Mennonites and other religious sects which oppose participation in the Social Security program on conscientious grounds will not be required to take out Social Security numbers or list them on their income tax returns. All they need to do is to write "Religious Objector" through the space provided for the Social Security number, the Social Security Administration has decided.

Have you ordered your copy of
Family Worship
for use on April 17

This is the new quarterly guide
for family worship in the home.
Bulk orders to Sunday schools,
35¢ per copy, per quarter.

Subscriptions mailed direct to
individuals; \$1.75 per year.

Order from
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Gospel Herald

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*We are in danger of two extremes in worship—
the cold liturgical and
the irreverently informal.
Which danger is the greater?*

Formality and Informality in Public Worship

By J. Ward Shank

One of the most significant aspects of church life is the assembly of the saints for worship, instruction, and mutual edification. This assembly was a most distinctive part of the very earliest church life and seems to have been patterned in part over the Jewish custom of gathering in their synagogues for worship. Our Lord "went into the synagogue on the sabbath day," and the assembling of the saints is commanded in the New Testament as something that should not be neglected or forgotten.

Gathering of the saints can be for various purposes, varying from the very informal atmosphere of the prayer service to the quite orderly occasions such as weddings and funerals. The degree of formality in any service may in a measure be determined by the demands of the occasion and in some cases by the dictates of propriety.

Since the almost universal custom is for each congregation to assemble on a Sunday morning, and since this is the particular occasion when most of the membership is together, our remarks are based on the needs of this occasion.

Our Needs as a People

The minister, in particular, has a great responsibility toward the spiritual needs of the people who assemble on these occasions of worship. They have come from different directions and from various motives, but his responsibility is to see that each one goes away fed from the Word of Life and blessed in his soul. Each shall be made to say, if possible, even in spite of a will to the contrary, that "it is good for us to be here." By the help of the Holy Spirit, little occasion shall be made for these people to carry away a spirit of criticism. They must secretly be given a desire to return to this house. Other incentives are good, but this is the best kind of invitation to church that can be given.

We owe this atmosphere of reverence, praise, and worship to every congregation, whether large or small. There are some problems (or needs) incidental to the larger congregation, and some that are particularly associated with the smaller group, but they are in many respects alike. Perhaps we may, as ministers, respond with a dignified service and a significant message in the presence of a larger congregation, but forget entirely that we may owe the very same message and the very same unction of worship to the small or isolated congregation. After all, the largest congregation is composed only of individuals. And in the small group there may be individuals far more in need of, or capable of, a blessing than those in the larger assembly. We should never be tricked into anything, but, by the blessing of God, give to every congregation, large or small, the absolute best that heaven has for these souls on this particular occasion. We ought to preach the same to ten people as to a thousand.

Chapel of the Heart

By LORIE C. GOODING

There is a little chapel,
I can find it anywhere,
A place of help and comfort,
A place of secret prayer,
A place of peace and refuge
From all the world apart,
A secret, sacred chapel
That is hidden in my heart.
Killbuck, Ohio.



Photo by Monkmyer

The Forms of Public Worship

Mennonites have perhaps followed a form of worship between the extremely formal, or liturgical, and that which is entirely void of form. We have likely been closer to the completely informal than to the liturgical.

Because of our pietistic heritage, when we have been in public worship services which follow the liturgical forms, we have most likely regarded them as extremely formalistic. They may be almost completely devoid of meaning to us, and we recoil from them toward the more warmhearted and informal type of service. Many have testified to a new appreciation of our own practices in worship after a taste of the ritualistic and formal.

However, this should remind us that we may be in serious danger of falling to the other extreme. We may so break down on the matter of order and purposefulness that our people leave our services without a consciousness of having worshipped.

What, we could ask, might be the impressions of visitors to some of our services who have always been accustomed to the more formal type of worship? Might they not often react in much the same manner as we do when we happen into an extremely formalistic situation? Is it not possible to conduct our worship services so that we fall into neither extreme, that our heart needs are met, and God receives the honor and reverence due to His name?

Toward a Good Worship Service

When we read those portions of Scripture which describe the immediate presence of God, we are struck with the great majesty of those scenes. His presence is often described in terms associated with the Jewish temple, for there God met His people, and it was there they went to worship. His presence is likewise associated with our

own places of worship. We often sing, "The Lord is in His holy temple: let all the earth keep silence before Him," with something of a consciousness that we are there in His presence in that building. But what a travesty must it be to the divine mind when we turn from the reading of these majestic portions of Scripture, and from the singing of sublime hymns to some attitudes of boisterousness, crudity, levity, and thoughtless folksiness to be found in some of our meetings.

From this concern we may suggest a few measures toward better order and more sincere worship in our congregations.

1. We should have our congregations become more conscious that every service is to be a genuine experience of worship. The atmosphere of worship and reverence should prevail from the time we enter until we leave the sanctuary. Whispering is more a folksy habit than a necessity. Ministerial consultations during the service can largely be avoided with a little advance planning. People can train themselves to keep wandering eyes from ushers, sextons, babies, lovers, or strangers. Enter, bow the head in prayer, move about no more than necessary, handle songbooks quietly, kneel deliberately, be a participant—come and worship in constant expectation.

2. The minister in charge should foster this spirit of worship by creating an impression of purposefulness in the service. No matter how small the congregation, it is doubtless well to plan the entire service carefully in advance, and have all participants in the proceedings aware of the plan. When this is done, each person who has a part can see clearly the general pattern of the meeting, and those embarrassing turns are avoided where no one knows what is next or who is to do it. In this respect the spirit of the service can be deadened by overplanning, but it can be just as surely

Our Readers Say—

GOSPEL HERALD means more to us every year. Names make it personal. The Field Notes fill an important place. We look over them and appreciate them.—Elmer H. Rohrer, Lancaster, Pa.

• • •

J. C. Wenger's two articles, "Abiding Principles of Separation" and "Biblical Application of Abiding Principles" (Feb. 14 and 21), represent another in a long tradition of attempts to solve the problem of the Christian's relation to the world by means of the principle-application formula. The oft-repeated adage that "principles remain the same, applications change" has the ring of truth about it and will continue to structure fruitful discussion. But I would like to suggest that it has limitations and that it might be a good idea to leave the whole approach rest for a while.

One difficulty is that the determination of principles and their application is a philosophical exercise not easy to carry through. The principle-application method of raising ethical questions seems to have a built-in temptation to oversimplification and legalism. In terms of implementation it is difficult to develop enthusiasm for and loyalty to a logical proposition.

But more basic is the question, "Is the principle-application formula itself Biblical?" Is Christianity about our application of principle or our relationship to a person? Our situation is hopeless if God has merely given us principles to work out and apply. Then our ethics proceed from works and not from grace. But God has given us Himself in Jesus and it is this living Lord with whom we have to do and not ethical abstractions.

I do not agree with those theologians who claim that no valid generalizations can be made from Biblical data. I am only suggesting that at this point in Mennonite discussions we may have exhausted the usefulness of the principle-application formula and could well look for more helpful focus and emphasis for our preaching and teaching of separation. We need look no further than the New Testament, where ethical decision begins and ends with the reality of Jesus Christ. The only "principle" that really matters is union with Him.—Edgar Metzler, Kitchener, Ont.

killed by a general uncertainty, confusion, and matter-of-factness.

3. A plan of each service presumes some variation. Someone has remarked that our services are often so near the same pattern that the habitual sleepers know exactly when to settle down and just when to wake up again in time for the "last song" and benediction.

Variation should not be used for the mere sake of novelty or change. That is a thin veneer. But purposefulness will almost always produce some changes of order in the service that will add interest and satisfaction.

(Continued on page 325)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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Publication Board at Doylestown

The Mennonite Publication Board, in its annual meeting at Doylestown, Pa., looked to the past as it heard the report of the successful operations of 1960 which concluded the 26-year term of Publishing Agent A. J. Metzler. It heard Bro. Metzler discuss the objectives of church publishing and insist that the spiritual resources which the church has in Christ are far and away the most important resources which it brings to the task of evangelism and teaching through literature.

It looked to the future as it approved the appointment of Ben Cutrell to the office of Publishing Agent and laid on his capable shoulders the heavy responsibility of making what could be only a commercial enterprise of the church serve truly spiritual ends.

A resolution of appreciation to the retiring Publishing Agent was adopted, and Bro. Cutrell briefly expressed his willingness to serve in the responsibility to which the church has called him. Bro. Metzler will continue to give half time to our publishing work as Director of Church Relations and Overseas Operations. Bro. Cutrell, after his inauguration on April 27, will continue the functions which he has carried as Business Manager, and will in addition carry the over-all executive responsibility for the entire work of the Mennonite Publishing House.

The report which the House gave to the Board of 1960 operations was encouraging in almost every detail. Sales for the first time in our history exceeded \$2 million. This was an increase of 14 per cent over 1959. The net operating profit was \$62,000, which is a return of more than five per cent on the Board's net worth of \$1,111,000. Profits were up in our bookstores and in the sale of educational material, more than sufficient to take care of items which require subsidy, such as *GOSPEL HERALD*, wholesale books, and mail order. Periodical subscriptions are up to a total of over 150,000. Two new magazines are off to a fine start; *Builder*, begun in October, has a circulation of about 16,000, and *Family Worship*, just now beginning, had advance orders of about 15,000.

The tract department circulated 5,500,000 tracts and became nearly self-supporting. Nine new books were published during the year, in addition to Mennonite Yearbook and the Nursery Songs Record. Of the new books, *For One*

Moment was the best seller. Of the back list, the two booklets, *Amish Life* and *Mennonite Life*, continue to be our best sellers; 31,000 copies of these went out during the year.

The improved financial situation is gratifying, since our publishing work is intended to be self-supporting. The Publication Board does not go to the church for donations, except for occasional projects like foreign literature. Therefore the necessary growth of our work requires that the business show a margin of profit. This does not mean that every project must be self-supporting. Experience has shown that some projects, such as the publication of books, cannot be profitable. But the ministry of the church requires that we do publish books. Losses here must be made up in more profitable projects, like our educational materials. As Vice-president Clarence Lutz pointed out, the necessity to break even may present a temptation to our Board to give the church what it seems to demand, rather than what it really needs.

In this day of population explosion and increasing literacy, the promotion of foreign literature continues to call for the resources of the church. *Agape Verlag*, our publishing branch at Basel, Switzerland, is in process of being taken over by the European Mennonite Bible School Board. A special conference on overseas literature was held on the day preceding the Publication Board meetings. Floyd Shacklock, Executive Secretary of World Literacy and Christian Literature, pointed out the peculiar opportunity of the Mennonite Church in foreign literature because of our detachment from "schools of thought" that cannot work together, but can work through us. This meeting wrestled with the question of how we can use our limited resources most effectively in this area.

The Board asked its Executive Committee to appoint a competent committee to study the question of the use of various versions and translations of the Bible in our literature, and to make recommendations to the Board.

A good block of time in this meeting was given to the Every Home Plan for the *GOSPEL HERALD*. This was graphically presented by Circulation Manager Paul Shank. During the coming year an extensive effort will be made throughout

our conferences in the United States and Canada to put the *GOSPEL HERALD* into every home. Congregations will be asked to consider the advantages to be gained when the church paper is in every home, bringing to all the members the information and teaching and inspiration of its weekly visits. The Every Home Plan will be presented in all the district conferences during the year. The motive in this campaign is not to increase subscriptions in order to put the *GOSPEL HERALD* in the profit column, but rather to give our members the benefits which their church paper can bring them.

Bro. John Drescher, who will become editor of the *GOSPEL HERALD* in May, 1962, opened each session of the Board meeting with an inspiring Biblical presentation of various phases of church unity. Addresses by various persons brought variety and helpful challenge to the sessions.

For several years there have been discussions of how the Publication Board and the Commission for Christian Education could best bring their common interests into relation. The Board at this meeting approved a proposal that the Commission should serve as the Curriculum Committee of the Board. If the Commission at its coming meeting approves this proposal, it will be presented to General Conference next August.

This annual meeting of the Board was held in the Doylestown Mennonite Church, in a recently rebuilt church which served the purposes of the Board admirably. Every need was supplied by the hospitable people of the congregation. There has been a Mennonite church at Doylestown ever since 1772. Not far away is the birthplace of John F. Funk, who was the pioneer of Mennonite literature almost one hundred years ago. The present pastor, Silas Graybill, was the founder of the bookstore at Souderstown, which is now operated by the Board. Board members visited this store during one intermission. This was the most profitable of the Board's stores in 1960. It is under the management of Mark Moyer.

All but two of the Board's thirty-four members attended the meeting. Several members of the Publishing Committee and many of the Board's employees were there. And many people of the Franconia Conference area took advantage of this opportunity to get better acquainted with the publishing arm of the church. Many Board members were assigned to speak in district pulpits on Sunday morning, thus improving acquaintance both ways.

This meeting will be remembered for its excellent addresses, for the fine fellowship and understanding, and for the conclusion of the Metzler era and the beginning of the Cutrell administration.—E.

Traveling with the Editor

XXI

There was plenty to do the last week I was in Puerto Rico. Monday and Tuesday mornings I was at the Bible Institute in La Plata, where Elvin Snyder is principal. Here I spoke on the Alpha and the Omega to students, missionaries, pastors, and hospital workers. Some pastors of other denominations and professors from the Evangelical Seminary in San Juan were there also.

Each evening from Monday to Thursday I spoke on the home at one of our churches. On Monday it was at Palo Hincado, a beautiful new church where Royal Snyder is now ministering. On Tuesday I went far to the east again, to Guavate, where Elvin Snyder, who lives at Cayey, is pastor. Wednesday night I went with Lester Hershey on a thrilling jeep ride to Coamo Arriba, part of the way on hills so rough and steep that only a 4-wheel drive could climb them. On Thursday night Mary Ellen Yoder, Luz y Verdad secretary, took me to Coamo. Samuel Rolon is pastor of this church in one of the larger towns on the southern side of the island.

Making these appointments involved traveling many interesting miles: going up and down the thousand feet in the very few miles between La Plata and Aibonito; the almost constant feeling that the next curve or hairpin might be too sharp for the speed these people were driving who have become so acclimated to this terrain; the breath-taking view from Royal Snyder's house south to the Caribbean and north through the hills to where they say the Atlantic peeps through on clear days; the contrast between the lush greenness on the north side of the divide and the brown hillsides on the semiarid south side; the cane fields and the big truckloads of blackened stalks on their way to the mills; the loads of green tobacco leaves wrapped in burlap being carried by horses from the steep fields to the drying sheds; the people everywhere, even in the most inaccessible hillsides and valleys.

In all these churches I was impressed with the people who gathered: scores of eager children and young people, clean and well-dressed; married couples who give to these congregations purpose and stability; such interest in the church as made one old lady with a stiff hip walk more than a mile on a steep, rocky path; good singing, for the most part unaccompanied; the custom of standing in respect while the Word of God was read; the ability and devotion of the young national pastors; the success of the missionaries who in only a few years have developed congregations of faithful believers in these neglected areas of central Puerto Rico; the contribution that is

being made to the church by men and women from the continent who are working in our institutions or supporting themselves in the booming economy of the island.

As an inheritance from CPS days and now as a part of our mission program to meet continuing needs of the people, there are several institutions in Puerto Rico. One is the new hospital at Aibonito, which in 1960 admitted 2,106 patients, delivered 544 babies, and took care of 506 surgery cases. The outpatient clinic at the hospital took care of 18,642 patients, and over 5,000 at three church clinics. Mervin Nafziger is administrator and Ray Showalter directs the nursing service. Three young doctors give their full time to this work. The hospital has a fine location on high ground at the edge of town near the new church.

On the same plot of ground are the studio and the offices of the Luz y Verdad broadcast. This Spanish program prepared by Lester Hershey and his associates is heard from almost thirty stations in South America, Central America, the Caribbean area, the United States, and Monaco in Europe. Last year 1,566 correspondence lessons were sent in an average month. The broadcasting studio built especially for perfect sound production, is the best in Puerto Rico.

At Pulguillas, northwest of Aibonito, is the Betania school, where 226 pupils are instructed in grades 1 to 9. John Lehman is the principal. The pupils are brought in from a wide territory, and represent 100 homes, in 40 per cent of which the parents are not members of the Mennonite Church. So the school is a valuable part of our evangelistic witness in the island.

The Ulrich Foundation has reduced its operations because a number of its goals have been achieved. The dairy farm is now in private hands, and part of the farm at Aibonito is being prepared for home building sites. The Foundation's mechanic takes care of the cars of the mission and its institutions.

It was a pleasure to visit the poultry and vegetable operations of Stanley Miller. These are making a real contribution to the economy of the island. Everywhere now one sees broiler houses. A number of our Puerto Rican members are large chicken growers.

The main object of my trip to Puerto Rico was to attend the annual church conference. This met at the largest and oldest church, Betania, which perches on a hillside just below (literally) the Betania school. The most important action of the conference was the acceptance of the responsibility of administering the mission program through the conference executive committee and the boards of directors of the various institutions. In line with this action the old missions executive commit-

tee has been disbanded. This is an important step in the indigenization of the program in Puerto Rico. The mission has become a church.

The conference recommended to its churches that they study the advantages of planned giving, and will appoint a committee to study stewardship methods. The conference congregations added forty members during the year, a 9.2 per cent increase. The giving increased 2 per cent, although the average income in the island increased 9 per cent. The conference asked me to give greetings to the churches "in the north," which through this means I am trying to do. I had the privilege of preaching the communion sermon on Saturday night, and one of a series of talks on the Seven Churches of Asia.

The conference was well attended, 44 of the 50 delegates answering the roll. Before each session sectional prayer meetings were held, with good attendance and free participation. One delegate had enough difficulty in reading and writing that someone had to fill out his ballot for him. But he is full of the joy of salvation.

At midnight on March 5 I took the plane for New York. By 10:00 a.m. I was in Pittsburgh, and by noon was in the familiar haunts of Scottsdale. Thus ended a trip for which we shall always be grateful. But I was glad again to dig into the pile of work which was waiting for me.

It's been nice to have you traveling with me.

Tent Evangelism in Vietnam

Saigon, Vietnam (FENS)—In spite of internal political tension Christians in Vietnam are pushing evangelistic efforts.

A large canvas tent imported from the United States is being used by the national church of Vietnam in its program of evangelism. The tent provides for crowds of up to 1,000 and is lighted by means of a portable generator. Traveling with the tent are a Vietnamese evangelist and several lay workers. Campaigns have been held in many key cities in central Vietnam, with hundreds turning to Christ and new churches being established.

A tent crusade was held at Tuy-Hoa, Dec. 4-11. Tuy-Hoa is a fast-growing coastal city of 10,000. Orient Crusades, Navigators, and the Christian and Missionary Alliance will be co-operating with the tent team in a united effort to help the local evangelical church give the message of salvation to the people of Tuy-Hoa-EFMA.

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Learning to speak a foreign language well is part of a missionary's consecration. —A Brazil missionary.

Eastern Mission Board Meets

By Aaron H. Hollinger

The forty-seventh annual meeting of the Eastern Mennonite Board of Missions and Charities assembled at the Weaverland Mennonite Church, East Earl, Pa., March 7-9, 1961. The board is composed of 32 representatives from 20 bishop districts with eight members at large. Eighteen committees are responsible for the various areas of service. Six related committees also function to assist the board.

The theme of these meetings was "Even So Send I You." The different types of service under discussion included home missions, Jewish evangelism, overseas activity, literature evangelism, relief and service, voluntary service, the Lancaster County Spanish ministry, material aid meat-canning center, fresh-air and summer camp program for city and mission children.

Executive Committee Report

President H. Raymond Charles—The world is still before us and we must face up to the fact that there remain new areas of service to be entered. The former British Somaliland has become a part of the new Somali Republic. There are no Christian missionaries in this area and as far as we know there is no board currently planning to enter. Since we have work in Somalia, we are the logical ones to heed the call.

The year 1961 will likely see an official deputation from the Tanganyika church visit us in America. This will include two brethren who will spend a period of three months visiting our Mennonite churches to share in Christian fellowship.

The emerging churches on the foreign fields are sending personnel to the States for training. Eight Ethiopian nationals are in schools here in the States. One brother is here from the Tanganyika church.

We note the appointment of a brother and sister to the MCC work in British Honduras.

At home two new points have been added to our mission register—Union Valley in Bradford County, Pa., and Anderson, S.C.

An increasing number of young people are looking to the church to help them serve in VS or under a mission-related I-W project. The eighty-two people who are in our VS program are making a significant contribution to the church. . . . Earnings in our VS program for the past year totaled \$33,074.80.

At year-end we had 149 overseas workers and 50 full-time home workers, plus at least an additional 50 partially supported home workers. We need to send about thirty new workers in 1961.

Secretary Paul N. Kraybill—During the year the number of overseas workers increased from 137 to 149. Seventeen new missionaries were sent to the field during the year.

It is interesting to notice that our overseas missionary team increased from 55 at the end of 1950 to 149 ten years later at the end of 1960.

Of major significance during 1960 was the development of a plan of internship for prospective overseas workers. This will aid young people to work more closely with the home church so that they can more adequately serve abroad.

Treasurer Ira J. Buckwalter—It is with praise that the 1960 report is submitted. Receipts in December, 1960, were higher than any previous month in the board's history, and we were able to close the year with missions balances \$10,000 higher than at the beginning of the year. Total contributions for the year were 5.5 per cent over 1959. This is an increase of \$40,583.22.

Thought for the Week

The town meeting of modern man explodes into chaos over the issue of the resurrection of the Son of God.—E.

Assuming 15,000 as the conference membership, the average per member contribution to the board from offerings was \$32.68. There was a 29.8 per cent increase over the amount received in 1956.

Contributions received for all purposes from outside of Lancaster Conference were 8.6 per cent of the total.

Receipts for overseas missions were \$258,680.07. This also was higher than any previous year.

The 1961 budget estimate is an increase of \$20,000 in overseas and \$18,000 in home missions activity. This reflects an anticipated increase in missionary staff and program.

One of the concerns we have is to raise the level of giving through the year. We are grateful that year-end giving has been sufficient to cover any deficits, but we question if this is the normal course that should be followed.

The American Baptists report that 42 out of each 100 of their members contribute more than \$5.00 weekly for the work of the church. This ratio in our conference would almost triple the board's total budget.

Inspirational High Lights

Bishop Henry N. Hostetter, Executive Secretary of the Board of Foreign Missions of the Brethren in Christ Church

In many cases the African has not taken his thinking beyond his own group. . . . In northern Kenya and Tanganyika the African Christian seems to have a greater understanding because the cost of discipleship is much greater. . . . The principles of peace are more difficult in Africa than in our own culture. Emerging Africa depends upon the church for much of its leadership. . . . What can we do? Pray. The missionary must be submerged as the African leads out. If the African realized what the communists offer, he would not accept. . . . We dare not drag our problems to Africa. She must build on the Word.

Clayton Keener

We must wait until the indwelling power of the Holy Spirit becomes an obsession and a possession. . . . Unless we see Calvary, we will not answer a call. . . . More people are born into the world than are reborn into the kingdom.

J. Irvin Lehman

We let our views on eschatology dampen our ardor for witnessing to the Jews. . . . Christ's interest becomes ours.

Omar B. Stahl

Being sent is a great spiritual adventure. The "sending ones" must wait before the Lord; the "sent ones" must have the feeling that God and the church sent them. . . . To the disillusioned Europeans, old things are beginning to crumble. . . . There is a spirit of cynicism and fear. . . . The people in industrial centers are more open to the Gospel. . . . Only teachers of the Catholic faith are permitted to teach in the Luxembourg public schools.

Orie O. Miller

The church in Africa acts as it did in Acts. . . . The emerging church is desperately hungry for fellowship, brotherhood, and understanding. . . . Ten per cent of the world's Mennonites are now in Africa. . . . I am convinced that we have just as much to learn from the brotherhood in Africa as we have to teach them.

J. D. Graber

Instead of thinking of the church as something settled (as a rock), perhaps it would be well to think of it as something with wheels and wings. . . . The church apostolic means "to be sent." . . . We love and help each other within the brotherhood, but the peril is we hate the rest of the world as enemies. . . . The world base for world evangelism was founded in Antioch because the church in Jerusalem was not able to catch this vision. . . . It is not how much we have to give but how much we have left that shows our devotion.

Don Jacobs

There is an ideological shift going on in Africa. Old beliefs and old institutions

Our Mennonite Churches: Herrick



The Herrick Church, Clare, Mich., was organized as a congregation Sept. 11, 1960. The present membership is 11, and the bishop-pastor is Floyd F. Bontrager. The building shown above was built in 1890 by the Methodist Church; in 1952 it was purchased by the Midland Mennonite Church, and a mission church was established. In November, 1960, the ownership was transferred, free of debt, to the new Herrick congregation. It is a one-room building with no classrooms or other facilities. The present needs are classrooms, a furnace, and rest rooms. The congregation hopes to build soon.

are being lost. Africans are probably more alert to world changes and problems than many of us Americans. In America Christianity has gone soft; it has accepted the "Cult of Comfort." Christian isolation is self-deceptive. . . . A Christian is a positive witness, never passive. . . . The means of communication are open and rapid; people are now receptive. . . . The Christian must train himself more and more to be world-conscious. . . . The Christian can't meet an awakening giant (the awakening world) half asleep.

George Smoker

Literature is no substitute for personal testimony. Evangelism is one beggar telling another beggar where to get food. . . . The communists depend on literature. . . . We must produce attractive literature more cheaply. . . . There are hundreds of baptized Christians in Tanganyika who do not own a Testament. Missionaries should be set aside for the purpose of producing literature.

David N. Thomas

It is easier to die once than to surrender self daily. . . . Nonconformity and non-resistance are respected by the world until infiltrated by inconsistencies.

Mission High Lights

It was decided that the mission board should withdraw its membership from the

Division of Foreign Missions of the National Council of Churches.

Classification of home missions: mission board-sponsored — 57; self-supporting — 17; congregation- or district-sponsored — 26; total—100.

New York City has as many people as all of Tanganyika and represents the greatest home mission potential, population-wise, in the States.

Preparation for Spanish work is arranged through classes held at Lancaster Mennonite School.

Jewish evangelism continues in the following points: Philadelphia, Washington, D.C., and New York.

Spanish services are held in our conference at the following places: Bridgeport, Lancaster, New Holland, Reading, and Lebanon.

Brookhaven, Middletown, Pa., aims to provide for the rehabilitation of men, particularly those discharged or paroled from prison, those on probation, or who have confessed Christ and who show a definite desire for spiritual help and reorientation to normal society. On May 14, 1960, the first guest was admitted. By Dec. 26 a total of 10 had been admitted.

Camp activities—The mission board again rented the facilities at Camp Hebron. Of those attending camp 50 per cent were white and 50 per cent were Negro. A total

of 35 different missions co-operated with the camp program by sending youth from their areas.

An addition was built to the mission home in Immokalee, Fla. A two-room schoolhouse and several acres of ground were donated by the local school district for use of the Pleasant Valley, N.Y., congregation.

In Somalia in July, full independence was achieved and immediately a merger was effected with British Somaliland.

In Tanganyika the government achieved responsible government for internal affairs with full independence to follow, probably later this year.

In Vietnam the present politic condition has caused the government to refuse entry to all new and furloughed Protestant missionaries.

In Ethiopia a number of highly placed national leaders lost their lives, including some who had been quite favorable to missions.

In Honduras, "a prime target for Castro and the communists," 70 per cent of the people are rural, illiterate, illegitimate, and die of avoidable diseases.

A very significant development has been the work in the southern part of Somalia among the Swahili-speaking people. At the year-end four more folks were baptized, raising the total membership there to ten.

The high light of the year in Tanganyika was the completion of work on the constitution for the Tanganyika Mennonite Church. There is a task of training and providing mature leadership for this rapidly growing group.

Of Special Significance for 1961

Europe—Harvey J. Miller is being released for over-all leadership in the European witness.

Ethiopia—Personnel are being provided to strengthen the Bible academy leadership training program.

Somalia—Careful study and consideration is being given to an appeal from a nomadic tribe of 30,000 people who are asking for assistance in settling into a permanent town location and who desire educational facilities for the training of their children.

Tanganyika—Further study is being given to the status of the schools and the increasing desire of the government to control the schools.

Honduras—Study is being given to the development of an educational program to provide for the needs of our Christian young people here.

New Eastern Seaboard Points of Service —Portland, Maine; Boston, Mass.; and Miami, Fla.

Side Lights

Total offerings during these meetings

were over \$8,000. This was an approximate increase of \$1,600 over last year.

Urgent needs for personnel are: nurse for Africa, secretary-bookkeeper for Tanganyika, and business manager couple for Somalia.

A number of tape recordings were taken of each session. These will enable those who were unable to attend to benefit from the meetings.

Capacity crowds met during the mission board meeting assemblies. Attendance at some sessions was estimated at 1500.

Thirteen new missionaries and fourteen missionaries on furlough gave testimonies during the Thursday afternoon session.

Approximately eighty newly appointed, furloughed, and former missionaries and mission board office personnel were together for the fellowship lunch over the noon hour on Thursday.

A Jewish workers' luncheon fellowship was held on Wednesday noon.

The Great Commission stands today with again as great a challenge as 27 years ago when Bro. Orrie Miller, Bro. Elam Stauffer, and Bro. John Mosemann were appointed to investigate the first foreign mission field of the Lancaster Conference. That meeting was held at this same church.

Blue Ball, Pa.

What Reviewers Say About—

How God Heals

By PAUL M. MILLER

"This booklet by Paul M. Miller, Assistant Professor of Practical Theology in Goshen College Biblical Seminary, brings a sensible presentation of the question of healing in our Christian tradition. The author is informed about the place of healing in our Biblical records and equally informed about current insights and practices. His Biblical orientation helps him make competent judgments about professional healers of our days, whether we think of the healing line in the tent meetings, of the radio broadcast, or of the psychiatrist's office. The clue to the author's position is found in the answer that Paul received: 'My grace is sufficient for thee.' He calls for a church-centered ministry for the sick, where lives can be tested by the fruits of the Spirit."—*Alumni Bulletin*.

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"In this booklet the Assistant Professor of Practical Theology in Goshen College Biblical Seminary has offered as fine a brief treatment of questions regarding divine healing as can be found today. Ascribing to basic assumptions that God can and does heal, and that His will is benign, he discusses the involvements of faith, money,

and the professional healer and sees the importance of returning the locus for faith for the miraculous to the congregation of the local church."—*North Star Baptist*.

This 35¢ booklet is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

Evanston Mennonite Church Dedicated

By MARY I. SMUCKER

Feb. 26, 1961, will always be remembered as a significant date for the Evanston Mennonite Church. It was a day of extraordinary blessing and encouragement.

We gathered for our usual morning services with Sunday school and a worship service. H. B. Schmidt from the Hopefield Mennonite Church at Moundridge, Kans., preached a sermon about the woman who searched for the coin until she found it, and the man who searched for the lost sheep. Perseverance was rewarded.

At noon a fellowship luncheon was served. We were happy to have so many guests. Friends who were former I-W's and helpers in this fellowship, friends from Chicago and other Illinois churches, from Indiana, Wisconsin, Ohio, and Kansas gathered here. We used our new coffee maker, which we obtained with Folger's coffee stars from the Illinois WMSA and personal friends. (Thank you. We are now saving for Mario Bustos' church in Milwaukee.)

The room at the Ecumenical Institute was filled with 140 present for the afternoon service, besides children who gathered downstairs in charge of John Miller.

Ernest Smucker was chairman. Dwight Weldy, a former worker here, led congregational singing and arranged special singing. Don Brenneman led the invocation. The Scripture lesson on love, presented by H. B. Schmidt, was followed with a prayer led by R. R. Smucker. A brief history of the development of the Evanston Mennonite Church was presented by Laurence Horst. Harold Zehr welcomed the congregation into the Illinois Mennonite Conference.

Vincent Harding and Sanford C. Yoder presented challenging and inspiring messages on the burden of the church in the community and in the world. Points of emphasis included the breaking down of barriers and penetration of the community by a Christlike life which would also result in greater love and trust among the churches. Greetings and encouragement were brought by Paul King and LeRoy Kennel. Leonard Goering and Don Kreider responded in behalf of the congregation. Laurence Horst led in the dedicatory prayer and pronounced the benediction.

A Prayer

FOR THIS WEEK

Our God, who art perfect Forgiveness, forgive us our debts as you forgave those who crucified and deserted and mocked and cared not.

Forgive us, our Father, for we crucify again. Forgive our thoughtless cruelties, our spineless inconsistencies, the stinging retort, our selfish refusal to care. Forgive our failure of love to the least of yours, to you.

And enable us, having experienced your forgiveness, to love with the love of Calvary, to forgive as we have been forgiven.

Amen.

—Marie Snider.

Prayer Requests

(Requests for this column must be signed)

Pray for the safety and continuing witness of our missionaries and workers in the areas of unrest, such as Vietnam, Ethiopia, Somalia, Congo.

Pray that the conference in Tanganyika may be led of the Lord in the selection and ordination of the first national bishop.

Pray for Dale Nofziger as he speaks on the "Decision Time" program from the Moody Bible Institute station in Cleveland, Ohio, at 8:45 p.m., April 17-21, that the Word may be effective.

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Worth Remembering

There was once a wise clergyman who kept on his desk a special notebook, which he had labeled, "Complaints of Members." But the book contained nothing but blank pages. When one of his people called to tell him the faults of another, he would say, "Well, I have a complaint book here, and I shall write down the things you say. And when I take the matter up with the official board, I shall tell them of your complaint."

The sight of the complaint book and the ready pen had its effect. "Oh, no, I don't care to have you write it down, nor that I made the complaint!" And no entry was made.

The clergyman kept the book for forty years, opened it thousands of times before complainants, and never had occasion to write a line in it.—*Presbyterian Church Bulletin*.



OUR SCHOOLS

Church School Day Coming April 30

By TILMAN R. SMITH

The Higher Education Council of the Mennonite Church has decided that a date in early spring would be a more appropriate time to recognize Church School Day than in late August, as has been the practice in the past.

One purpose of Church School Day is to acquaint the church, both adults and young people, with the formal educational program of the Mennonite Church. There is greater value in telling young people what the church has to offer educationally while they are making educational plans than in attempting to give guidance after many have already made decisions and plans.

More persons in the United States are demanding higher education than ever before. Parents are foremost in this demand. In September, 1959, Time magazine carried a survey by Elmo Roper which showed that 69 per cent of parents in the United States wanted their children to go to college. It is to be assumed that in time the children's ambitions may approach their parents' hopes. As the demand for college entrance increases, it becomes progressively more important that proper counseling and guidance be given so that the best interests of prospective students are served.

Today there is keen competition for the minds of men both ideologically and vocationally. The number of white-shirt workers in the United States now exceeds the number of blue-shirt workers. The services of well-educated persons are keenly sought, while many of the more poorly educated are today unemployed. This has led to a false assumption in vogue today, often fostered by parents and by ill-advised counselors, which intimates that white-shirt employment is more honorable than blue-shirt.

In general white-shirt jobs do require more formal education than other jobs because of technology and automation. However, education for Mennonite young people should give emphasis to the fact that all occupations in which Christians should participate are equally honorable and that the true purpose of college training is not to help people qualify for high-salaried white-shirt jobs but rather to honor God with the fullest development of talents for the service to which He calls.

Mennonite higher education in the twentieth century in a general way was first opposed, then tolerated, next considered somewhat respectable, and now quite gen-

erally accepted and positively promoted. It would be interesting to find out how much the economic facts of life have contributed to the metamorphosis. It is clearly indicated that Mennonite youth will attend college at an accelerating percentage rate and it is entirely probable that they will attend college in even greater percentages than the national norms, because we are a middle-class people who can afford to finance higher education for our children.

The rate of attendance at our colleges—Eastern Mennonite, Goshen, and Hesston—has increased about 15 per cent more rapidly than the carefully determined studies of 1955 anticipated. The percentage of Mennonites attending non-Mennonite schools seems to be increasing also. There are occasions where it might be entirely appropriate for undergraduates to attend colleges

In the up-grade of the role of motherhood we shouldn't downgrade fatherhood.—Norman Kraus.

other than our own. A careful study made in 1952 showed that more than 20 per cent of our college students then were attending non-Mennonite schools. Significantly, 75 per cent of these could have pursued their same course of study in one of our own colleges. The survey also showed that the percentage of those attending non-Mennonite colleges had increased in the five-year period previous to the study. There is some indication that this trend has continued.

Why should such a situation cause concern? In general, the persons who are now carrying our own church program have been trained in our own schools where the chief emphasis is spiritual and service-centered. Strong appeals are constantly made for service to Christ and the Mennonite Church and this program has been successful. In 1954 a survey was made by Hesston College which sought to find out what contribution the graduates were making to the church. Ten previous classes were given questionnaires and 583 people responded. The findings: 24 persons were serving in foreign missions, 104 in city or rural missions, 55 were pastors or their husbands were pastors, 29 were teaching in church schools, 109 were working in the institutional program of the church, 262

were Sunday-school teachers. Of the total, 83.9 per cent were making a direct contribution to the church in one way or another. Surveys by Eastern Mennonite College and Goshen College have given very nearly the same result.

Mennonites in the past have furnished much leadership for other denominations, for other colleges, and for other institutions, and certainly this can be done with Christian grace. However, what will happen to our own church program of the future if our young people are not educated in a spiritual cultural environment under the auspices of the Mennonite Church? Life's great decisions of vocation, of marriage, and of spiritual dedication are most often made during college years. Secular institutions are not going to emphasize spiritual service, and other church-affiliated institutions can hardly be expected to orient our young people for service in the Mennonite Church.

It may be more important than we realize to counsel our young people to attend our own institutions. Once the trend to attend colleges other than our own accelerates, it will be too late. This is not a matter in which dollars and cents should be the guiding principle. If our own colleges should continue to be well filled but serve a smaller percentage of our total college-age youth, we are using a holding technique in a losing cause in which we plan only for our present needs but not for an expansion program of Christian vision. Our educational institutions make no claim for perfection, but in good faith they seek to serve the young people who now come from every area of the church. The schools constantly hold before young people loyalty to the program of the Mennonite Church as determined by General Conference and the boards of the church which are responsible for the schools or for other parts of the church's program for kingdom building.

Hesston, Kans.

Gospel Radio Station Begun

Comaguella, Honduras (MNS)—"Stimulating the Spiritual Life of Man" was the theme of the dedication service for the first Gospel radio station in this country. The service was held at the site of the station about seven kilometers from Tegucigalpa, at a place called El Hatillo.

Sponsored by Conservative Baptist missionaries, the Rev. and Mrs. David Jones, the project received the co-operation of other evangelicals of Honduras. The equipment was installed by Howard Erickson of Radio Station HXO of Panama City, bringing to completion the vision of many who had desired to see a broadcasting station in Honduras.



CHURCH MUSIC

Dear Lord and Father of Mankind

John Greenleaf Whittier Frederick Charles Maker
Rest (Elton)

Dear Lord and Father of mankind,
Forgive our foolish ways;
Reckleth us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

O Sabbath rest by Galilee
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity
Interpreted by love!

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe thro' the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak thro' the earthquake, wind, and fire,
O still, small voice of calm.

John G. Whittier had no particular gift as a hymn writer that he seems to claim. However, from poems which he has written, some of the most helpful have been culled for use in public worship. This is as striking an example as may be found—"Dear Lord and Father of Mankind." W. Garrett Horder selected two stanzas suitable for use as a hymn from *The Brewing of Soma*, a poem of seventeen stanzas, telling of the brewing of an intoxicating drink by members of a certain sect in India. By thus calling attention to equally pagan practices today, he then writes,

"Dear Lord and Father of mankind,
Forgive our foolish ways,"
and extols the restfulness and quietude of the higher life. "Elton" was written for this hymn by Frederick C. Maker for the *Congregational Hymnal*, 1887, and edited by D. G. S. Barrett.

John Greenleaf Whittier, the Quaker poet, was born on a farm in the valley of the Merrimack River near Haverhill, Mass., Dec. 17, 1807. He stayed on the farm of his father until he was twenty years old, doing the work necessary on a New England farm. Coming into possession of a volume of Burns' poems when but a boy,

his imagination was fired and he began writing verses. He was nineteen years old when an older sister sent some of his verses to William Lloyd Garrison, an abolitionist, who became interested in young Whittier and sought him out. A friendship was formed which lasted through nearly forty years. Whittier was influenced by Garrison's extreme antislavery views and became an ardent champion of the abolition movement. For a time he attended Haverhill Academy, doing some teaching at the same time and working at the shoemaker's trade. He was a lifelong member of the Society of Friends and always used their mode of speech and wore their style of dress. Whittier is claimed to have remarked that "Two hundred years of silence have taken the 'singular' traits out of the Quakers." However that may be, John Greenleaf Whittier is one of the sweetest English poets.

Frederick Charles Maker was born in Bristol, England, in 1844, and lived there until his death at the age of 83. He began his musical career as a choir boy in the cathedral in that city. A very capable organist, he held several appointments, remaining for thirty years at Rulland Park Congregational Church until his retirement in 1910. He became acquainted with Alfred Stone, a conductor of festival choirs. When Stone wanted some special tunes for *The Bristol Tune Book* which he was editing, Maker submitted several, one of which was "Wentworth"—the tune to "My God, I Thank Thee Who Has Made."

—C. F. Yake.

The Value of Family Singing

By OSCAR ROTH & WILMA ROESCHLEY

The Christian family who sings together receives many rich, lasting rewards. These rewards fall chiefly in three areas: musical, social, and spiritual.

Children may become musically literate through singing in the home. Often the mother who sings her child to sleep does not realize that she is creating in that child the love for music. The love for music is brought about by the feeling of security in this close experience. Music then becomes beautiful to the child because of the beauty of the relationship. The rhythm of the rocking chair creates and develops a feeling for rhythm, which is necessary to express music. Listening to the mother's voice makes the child aware

of variations in musical pitch. Becoming conscious of melodies, he will want to imitate them.

These early musical activities can be built upon as the child matures and participates in family singing. The group singing of hymns and simple melodies will develop the ability to sing well in tune and in parts. The practical experience of the eye following the notes of a melody is one of the first steps in reading music. Not only will he be reading pitch, but he will be reading rhythmic ideas as well. Having developed the ability to read music, he can be more sensitive and creative in his singing.

From the social standpoint, singing as a family has very lasting results. One could say that the family that works, sings, or plays together stays together. The element of co-operation in singing knits the family together as a unit. Singing together not only unifies the family, but it also brings out the importance of the individual members.

Often sacrificing time for such activities on the part of both parents and children may be necessary, but it is well worth the effort. A definite schedule is certainly helpful in bringing about good family singing. However, informal singing at work or play is also worth while. Sometimes the most enjoyment is experienced in this informal manner. Certainly the tasks of washing dishes, milking cows, scrubbing floors, mowing the lawn, or washing the car become less monotonous if they are accompanied by a little harmonious singing. Often just the rhythm and flow of the music lighten the task and make one more efficient in his work. Riding together in a car provides an ideal time for mutual enjoyment of singing. Other times for family singing might be at mealtime, bedtime, or during family devotions.

Perhaps most rewarding of all are the spiritual benefits received by the family who sings together. Here in the home is the most logical place to learn new hymns. As new hymns are being learned, new spiritual truths may be acquired. The alert parent who explains the words and meaning of a hymn is actually teaching spiritual truth. For example, in the hymn, "My Faith Looks Up to Thee," such phrases as, "Lamb of Calvary," "rich grace impart," "living fire," "dark maze," "transient dream," "death's cold, sullen stream," and "a ransomed soul," may need explanation as well as the total concept of faith.

Hymns can be found which demonstrate all phases of Christian doctrine and Biblical truth. Children may be stimulated in this way to search for further truth in the Bible itself. Each member of the family may become aware of his spiritual condition and his individual relationship to Christ through hymn singing.

(Continued on page 324)



FOR OUR SHUT-INS

The Comfort

BY GWYNETH GIBSON

I thought I could not, but enabled, I did:
I spoke not of my sorrow, but kept it hid.
How else could I comfort the one I met
Whose sorrow and anguish were greater yet?
How else could I give my thanks to Thee,
Who by Thy Word ever comforteth me?
San Diego, Calif.

Are You Bothered About Your Handicaps?

BY GRACE V. WATKINS

Bill D. was bothered. He was a deeply consecrated Christian, loved God with his whole heart, and wanted to witness and win others. But he had a heart condition that limited all his activities. This made Bill feel ineffective compared to Jim L., who could spend hours and hours every week in the work of the Fishers of Men, the soul-winning group.

Then one evening Bill heard the legend of the king and his jewel, and his whole outlook changed. In ancient times, the legend says, there was a king who took great joy in his jewel collection. Gems from many lands were brought to him. Sometimes the king would take his jewel case from its hiding place and delight in the beauty of the sparkling stones.

One afternoon, however, the ruler noticed a deep scratch upon one of the jewels, the largest and loveliest one. Distressed, he summoned the jewelers of the court. But they shook their heads in regret. "We cannot remove the scratch," they said, and went sadly back to their work.

Suddenly the king remembered an old man in a remote part of the kingdom who was said to know more about jewels than anyone else in all the land. The swiftest horsemen were dispatched. The old man was brought to court. Carefully he peered at the jewel, then looked gravely up at the king.

"No one can remove the scar," he said. Then, smiling, he added, "But if Your Majesty wishes, I can carve the likeness of a rose on the gem, using the scratch as a beginning."

The king was overjoyed. And in a few days the old man had carved an exquisite likeness of a rose on the jewel.

It can be so with us. God can transform a scar, a handicap, into glorious witnessing for Him, when we humbly dedicate it to His service. That's what hap-

pened to Bill. Stirred by the legend of the king and his jewel, Bill prayerfully dedicated his handicap to God's service; and over the years his witnessing and winning were a shining light in his town.

I Want Somebody

BY J. PAUL SAUDER

A little boy was sent upstairs to take his afternoon nap. A terrific thunderstorm came up and soon Mother heard a tearful appeal to "come up here and stay with me."

"Oh, you're not alone up there. God is there with you; do you know that?"

"Of course I do," came the reply. "Only I want somebody with skin on."

Practically everyone appreciates "somebody with skin on." Our Master when in the Garden of Gethsemane wanted several persons near to be wide-awake with Him. Paul plaintively says, "Only Luke is with me," and goes on to explain about the disciples. Elijah, that prayer warrior, wants to die, so he says, because he is alone.

Shut-in, you may want company; you may want somebody "with skin on." It is important that some of us learn how to be God's instrument "with skin on" for someone else down ahead in the corridor of time. You are learning how to help the shut-in not only to be good, but good for somebody or something. You are learning what good visiting is, how to come and also how soon to go. You are learning how to build someone up in the faith. Learn as fast as you can; your school days may be over before all the lessons are learned.

This thing that shuts you in is also a

door open toward learning. Some things are just not yours for the time being, but other things are intensified in value. Some of us are fairly free of pain and distraction; for others there is only that gray fog of beclouding pain. I have known both. But either is a schooling to prepare you for your future role of "somebody with skin on." God's own living link with the distressed. Cherish your school days. You certainly have a Master Teacher.

On Judging

BY BAILEY R. FRANK

My first visit to one of this country's leading cities was thirty years ago during the hard times of those years. As I left the railroad station, I asked the first man I met how to get to a certain hotel. He said he was going that way and we started off together. The first thing he told me was that he had not eaten for thirty-six hours. Of course, I immediately came to the conclusion that I would have to give the man money for a meal in payment for his services. But as we walked along, it developed that my guide had not eaten for so long because of an upset stomach; he now felt better and was on his way home to dinner.

Yesterday I spent some time with a neighbor I have known many years. God gave me grace to listen to him a little more patiently than I had for some time, and I learned I had been misjudging my neighbor of many years, just as I had misjudged the man who had not eaten for thirty-six hours.

It is an old saying that one has to summer and winter with a man before he really knows him. But perhaps if we really wish to know our fellow men, we must pray continually for patience and understanding and even then we will only see them "through a glass, darkly."

The Cry of Alpha Centauri

BY STANLEY C. SHENK

*Lost in infinite night,
Pitted by wandering meteors,
Brittle with the bruising cold of outer darkness,
Caught up in the endless cycling round
And cosmic sweep of all created things . . .
Yet there is a God
And there was a beginning bathed in light
And there shall be an end, lambent with flame,
And in the meantime, there is an earth to shine upon.
Souderton, Pa.*



TO BE NEAR TO GOD

The Temple of God in the Book of Ephesians

BY IVAN R. LIND

Introduction

Paul is presenting a message to a young, struggling church in the very center of "the goddess of the Ephesians." The expansive, luxurious, and enduring structure of the Temple of Diana with its constant activity and excitement was a distinct contrast to the small nucleus of Christians that could not so much as meet in the meager Jewish synagogue.

Paul's purpose in writing was to reveal the glorious living temple that God was constructing and to show its unique magnificence in contrast to the temporal structure of Ephesian idolatry. Today the Temple of Diana is completely gone. Even the temple foundation was lost until recent years. But the church of God—well, let us discover what God has to say about it.

The book divides into two parts: chapters 1-3, how God sees His temple; and chapters 4-6, how God wants the world to see His temple. Each of these parts may be divided into three sections: conception, construction, and commission of His temple. Then the latter half: character, conduct, and conflict of His temple.

Sunday, April 9

Chosen by the Father. Eph. 1:3-6.
Further reading: Isa. 44:1-5; 1 Pet. 2:9, 10.

Children, youth, adults like to be chosen. To be chosen is an honor, a boon. The greater the person or organization making the choice, the higher the honor. How wonderful is the truth that we are chosen by God the Father! How glorious! How humbling! Now, can you discover the time of the choosing? the purpose? the method? the result? Let us thank God for the bounty of His grace that we should be chosen by the Father!

Monday, April 10

Redeemed by the Son. Eph. 1:7-12.
Further reading: Rom. 3:21-28.

We are chosen by the Father. Now He reveals that we are redeemed by the Son! Redemption means a price paid. That price is the blood of His incarnate Son. Blood redemption is not vulgar; sin is vulgar. Our doctors are not vulgar; disease is vulgar. Can you discover the degree of forgiveness in verse 7? In verses 10, 11, you can discover three glorious truths about the mystery of His will. Note the unity effected by redemption in Christ. We are the temple of God!

Tuesday, April 11

Sealed by the Holy Spirit. Eph. 1:13, 14.
Further reading: John 15:15-24.

Chosen! Redeemed! Now sealed by the Spirit. Did you note that this wonderful display of grace has drawn into action the Trinity of God? Father, Son, and Spirit! To be sealed is to bear the mark of possession. The seal of the Holy Spirit marks us for God. God adds more to the cup of grace. The inner seal of the Spirit is only the down payment, the earnest money, pending the complete transaction of grace.

What a fellowship and joy divine we receive at the hands of our God! "Unto the praise of his glory."

Wednesday, April 12

Prayer for the temple. Eph. 1:15-23.
Further reading: John 17:6-19.

The foregoing bounty of the Triune God is ample reason to pause in prayer that we may realize the full privileges and prospects in Christ. Discover for yourself the burden of the prayer: verses 17, 18, 19 (four things with an enlargement of the fourth in verse 20 and following). It is a high privilege to let ourselves open for the working of God that He might fulfill this concept of His temple.

Thursday, April 13

Materials for construction. Eph. 2:1-3.
Further reading: Psalm 51.

"And you" introduces the true portrait of the soul outside of the grace of God. Here is the material God used to build His temple. Other agencies try to build with these materials, but nothing avails. Discover for yourself the six elements that God had to work with in man. Such worth-

less material can be fashioned into usefulness only by hands greater than man's. No wonder Paul cried, "O wretched man that I am! who shall deliver me from the body of this death" (Rom. 7:24)?

Friday, April 14

The Master Builder. Eph. 2:4-7.
Further reading: Isa. 40:3-14.

In contrast to the "And you" of verse one, Paul now gives "But God." God makes the difference. How rich indeed are His mercies? When God takes hold, there is a turning point in human destiny. Note what God does in constructing from the rubble of humankind. The three points identify us as one in His temple by the word "together." Keep in mind and discover other "togethers" in the book. In verse 7 you will also discover His purpose.

Saturday, April 15

The riches of grace. Eph. 2:8-10.
Further reading: Rom. 5:1-11.

We are so prone to try to do things for ourselves. We must admit that in our inner selves we are never content or satisfied with our accomplishments. The riches of His grace are now revealed to us. Here it is notable that there is no merit in our own accomplishment. Salvation is wholly by God's gracious act of choosing, redeeming, and sealing. It is made effective by faith—by faith alone. Too often we confuse the fruits of faith as the means of faith. Works are here not spurned; they are relegated to their proper place. Thank God for His matchless grace.

Milford, Nehr.

Sunday School Lesson for April 16

When the Righteous Suffer

Job 1:2; 19:13-26; Jas. 1:12-15

We now have three studies from the wisdom literature on one situation that is very common and baffling. To understand why righteous people suffer requires wisdom indeed. The question raised in this lesson is not answered until the third lesson (April 30), and so we should not try in our classes to find the answer till then.

This first lesson gives us the outline of the drama of Job and pictures the righteous man Job in suffering.

The second lesson is the study of the explanation of suffering and what to do about it as given by Job's friends.

The third lesson gives us God's answer in His wonderful revelation of Himself to Job, who had kept his faith in God.

A brief outline of the Book of Job (this may serve for the two succeeding lessons also):

1. An account of Job's righteous life and his prosperity. Job was not sinless,

but he was right with God. "My servant."

- "Before the Lord." Satan accused Job of serving the Lord because he was paid for it. He charged that Job's faith was basically self-seeking.
- Satan tested Job with God's permission. Job lost his family and wealth. He did not lose faith in God: "... blessed be the name of the Lord" (1:21, 22).
- "Before the Lord." Satan, whose charge against Job had proved to be false, now accused Job of serving God because he did not have to suffer in his own body. Afflict his body and he will lose faith, he said.
- Satan put Job to a second trial or test with God's permission. Job was afflicted with "loathsome sores from the sole of his foot to the crown of his

(Continued on page 324)

Church Moves Forward in South Texas

By Edna Beiler

The church in South Texas is a living and vital fellowship. To continue to be this, it needs your concern and prayer support. This brief report attempts to give you the facts, so that you can pray more intelligently.

Beginnings at Mathis

Mathis is a typical little South Texas town with a population of 7,000 (4,000 are Latin Americans). When this work first began, most of them were migrants; but Mathis was home and they returned to it after following the cotton crop to West Texas. This gave the work a certain amount of continuity.

Missionaries and VS-ers worked together to staff a maternity hospital and kindergarten, plus regular church activities. Elvin Snyder and J. Weldon Martin were pastors who pioneered here.

Gradually, because of various stabilizing factors, more of the community Christians began to spend the entire year in Mathis. As the work matured, they could take over more church responsibilities in the Calvary Mennonite congregation, which now has a membership of 107.

The church is also ready to assume responsibility for the kindergarten and further church activities, when the VS unit terminates this summer. This is the culmination of ten years of hard work—a vital



VS-er Curt Nussbaum, Kidron, Ohio, looks on as a club member learns to handle tools. Clubs have opened many doors in the Mathis, Texas, community.

fellowship of Christians, with ex-VS-er Paul Conrad as pastor.

Pray for the fellowship at Mathis, that it may continue to be a vital witness.

Widening Circles of Influence

Work at Alice—In 1956, under the blessing and encouragement of the church at Mathis and the La Gloria congregation at Falfurrias, services were begun at this location. At first the group was small, but it has developed over the years (first under the leadership of Sylvestre Zapata, and now with ex-VS-er Allen Kanagy). Victor Ovando, Defiance, Ohio, recently held a series of meetings here, with good attendance and several conversions.

Corpus Christi—This sprawling city on the gulf coast has contrasts between the very rich (retired oil kings and farmers) and the very poor, huddled in slum areas. It has much spiritual poverty, too.

The work is under the direction of J. Weldon Martin, formerly pastor at Mathis. Services are held in the kindergarten building or a nearby school café. The kindergarten now has 48 pupils, and VS-ers Mardella and Delores Bohn find it a good contact with the homes represented.

Premont—This newest location in South Texas is not far from the La Gloria Mennonite congregation, which supports the

work not only financially but also by supplying Bro. and Sister Robert Reist to serve there. The pastor is Richard Fahndrich.

When the Mennonite Brethren Church decided to leave Premont (because it is at a distance from their other Texas churches), they requested the Mennonite Church to assume responsibility, since they were already active in that area. The work here is developing, as is testified by an increase in interest among adults.

Bracero Outreach—Another area of witness in South Texas is among braceros (Mexican migrant farm laborers), who come to the United States to work in the cotton crops. Elvin Horst, who is in charge of the bookmobile, took each South Texas pastor with him for a two-week period last fall as he made contacts with these men. They did not follow any formal pattern in their approach. It was largely a matter of stopping the bookmobile (in a camp, the town square, or on the edge of the fields), attracting an audience, and then having a service, followed by literature distribution. This also is a fertile field for sowing the Gospel.

Pray for the work of this whole area, that the seed that is sown so faithfully may bring forth much fruit to everlasting life.

The Future in South Texas

Robstown—Already, some plans have been made for a VS unit at Robstown, some 26 miles from Mathis. This community has a population of about 18,000 with 60 per cent of them Latins. Many of these live in an underprivileged area within the city limits, but not officially a part of the city.

Here VS-ers would have opportunities to demonstrate Christian concern with a community uplift program as needs dictate—perhaps a kindergarten to teach preschoolers English, clubs to keep children and teen-agers from the streets, mothers' classes—all activities that fill needs and also give an entrance into the homes, so that they can be reached for the church.

Bible Institute—Plans are also underway for a Bible institute to train congregational leadership (pastors, Sunday-school teachers, youth leaders, etc.). This might begin at Mathis with a six- to twelve-week period of evening classes, and develop from there as the Lord leads.

Extension into Mexico—In looking into the future, it seems that some kind of follow-up work will need to be done among braceros who have been reached by the bookmobile team. This outreach should extend to their home communities. If concentrations of migrants exist, it might be possible to develop work there. Already, these possibilities are being explored in the border town of Reynoso.

Pray for the Lord's leading in all future developments, that the work in South Texas may continue to prosper under His guidance.



Paul Conrad, pastor at Mathis, Texas, hands out the printed message of salvation to Mexican braceros as they return to their barracks from the cotton fields at Pettit, Texas.

Impressions of South Texas

By URIE BENDER

The outstanding impression of my brief visit with the churches in South Texas is their "aliveness." One cannot spend time with their pastors, or see the attentive faces during a message, or watch the joyful participation in Bible study, memorization, and praise, without being aware that the Spirit of God is at work. Nor can one experience the kind welcome and the spiritual warmth without being convinced that here indeed is a fellowship of the saints—the body of Christ.

To me, this is a miracle—a miracle of God's grace.

I will never cease to marvel at this grace and power of God. From every culture, family background, and social status He takes men and women who respond to His love, forgives them, cleanses their hearts, literally makes them new creatures and calls them His own because now His Spirit

dwells within and controls their committed wills.

The church at Mathis illustrates this miracle in a remarkable way, not because it is "better" than other congregations, but because the contrast is perhaps more clear. A decade ago, our Christian witness had barely begun in this dusty Texas town. Then came missionaries and VSers. A program was begun. Souls were saved. A fellowship of believers was born.

Today, after ten years of hard work with its problems and heartaches, there stands a church—not just a building, but a living organism, a group of committed individuals, fellow citizens in the household of God.

This is a miracle—a miracle that can be reenacted again and again when men, even imperfect men, allow God to do His work in His own way.

Elkhart, Ind.

Observations on Our Mission

By NELSON E. KAUFFMAN, *Secretary for Home Missions and Evangelism*

The author traveled through the western part of the United States late in 1960. Here are some of the things he observed as he dipped in and out of four locations in which the church is at work on congregational, conference, and general church levels.

The Pacific Northwest

The Pacific Coast Mission Board—David Mann, chairman—held its annual meeting at Zion Mennonite Church, Hubbard, Oreg. The Pacific board reflects the deep, expressive interest of Pacific Coast churches in outreach. New churches have been

started in the Pacific Coast Conference by many congregations.

The board's chief responsibility is administering two homes for the aged—at Albany and McMinnville; a rescue mission in Portland; a Jewish community witness in Portland; and a mission program in Mexico with two couples. The Latin-American Fellowship—Frank Horst, chairman—works in Baja (Lower) California, Mexico, and is interested in working relations with the Mennonite brotherhood.

In its business, the district board re-

quested that the conference provide leadership for congregations doing self-analyses. Workers of the board are being asked to study their objectives and bring them to the board for approval. The program in Mexico gives no little concern to the leadership. There is not unanimous support for the administration of a foreign mission.

General Board VS resources have been invited into the conference area to serve in Portland. This vigorous two-year-old program is encouraging and shares the Portland congregation's witness at Savier Street. District board leadership is committed to co-operation with the conference, to expansion on the coast, and to church-wide brotherhood co-operation.

The "City of the Angels"

In Los Angeles a new congregation, emerging from the Calvary congregation on 73rd Street, meets in Downey. A scattered membership and a growing consciousness of community need and church responsibility were the factors which led to the formation of this new congregation.

For more than a year the Calvary congregation had been without a pastor. They asked Bro. James Lark, retired pastor from Chicago, now living at Fresno, Calif., to serve them temporarily. Since then LeRoy Bechler has moved from Saginaw, Mich., to serve the Calvary congregation. The congregation also asked district and general boards to assume responsibility and to assist them. The transfer of the property has recently also been completed.

During the time the Larks served the Calvary congregation, they lived at the Calvary parsonage. A class of applicants for membership were baptized from the community. Attendance grew. Bible clubs were active. A well-attended children's church followed Sunday school under Sister Lark's leadership.

The Downey congregation has not yet secured a pastor, but Bro. Richard Showalter of Upland, Calif., is serving temporarily. The group is meeting in the Downey YMCA as it looks for a place to build.

The Winter Play (and Work) Land

After ten years of work, the Buckeye congregation west of Phoenix, Ariz., has 22 members. All but five of these are from the Negro farm labor community. Through all the hardships of mobile population, health problems, and growing understanding between the parent church and the emerging congregation, souls have been saved, potential leadership has emerged, and confidence has been established.

Few people realize how such a community is exploited by commercial and religious interests. In such situations everyone suspects everyone else regardless of race.

The number of adults, the youth poten-



The Calvary Mennonite Church, Mathis, Texas, after a Sunday morning service.

tial, and total attendance in this congregation are encouraging. Workers and sponsors can move ahead in confidence in working at problems arising from scattered membership, from the continuing need for leadership, and from the exercise of indigenous principles. Buckeye leadership met with the parent Sunnyslope congregation's mission committee to clarify objectives, program, and relationships.

Navaholand

At Black Mountain, Ariz., one is immersed in a culture of low-toned, quiet, family-centered people. The short, guttural sounds of Navaho are an impossible barrier to the visitor, yet the light of the Gospel and the efforts of workers have furnished the Holy Spirit the means for creating a true Koinonia church. The fellowship meets Sunday and Wednesday noons to testify and hear the Gospel through the voice of Naswood Burbank, their own ordained minister.

The Burbanks (his wife is the former Bertha Alderfer) live in their hogan next to the church. Bro. Burbank takes charge of all church activities and preaches on the

daily 15-minute Navaho Mennonite broadcast. The Burbanks just recently lost their first-born child at birth. They were lovingly prayed for by a member who then testified to the nine Navaho adults who came to the Wednesday noon prayer service.

Here Stanley Weavers stand by while the church grows, falls, disciplines, rises, testifies, and moves on in the Navaho Indian culture. Bro. Weaver does maintenance, technical repairs, and other services and works at learning the Navaho language with his wife, Arlie. Wycliffe Translations, Inc., has asked Bro. Weaver to take charge of the missionary language school on the reservation.

Schoolteachers are needed. Christian teachers can help to bring light into Navaholand and help young Navahos released from the controls of tribal culture to find self-control in Christ. Academically qualified and spiritually motivated teachers are invited to write to Mennonite Board of Missions and Charities, Elkhart, Ind., or to Stanley Weaver, Chinle, Ariz. A number of teachers and a nurse presently work on the reservation.

Church Co-operation in Indonesia

BY MELVIN D. SCHMIDT

An interpretive article by a Pax man from Newton, Kans., who serves in the offices of the National Council of Churches in Djakarta, Indonesia. He was loaned to the Indonesian Council of Churches by MCC for three years.

Unity is of fundamental importance in the life of any Christian fellowship. In a relatively homogeneous culture, internal co-operation might be taken for granted. But in Indonesia, with its dozens of widely divergent cultures scattered across an archipelago of 3,000 islands, co-operation becomes a day-to-day struggle with the problem of creating a spirit of unity within a situation of diversity.

Certainly not least among the barriers to co-operation in Indonesia is the geography of the country. A map of Indonesia if imposed upon a map of the United States with the same scale of miles places the western tip of Sumatra at Los Angeles and eastern boundary of New Guinea about 1,000 miles beyond New York in the Atlantic Ocean. The northern edge of Borneo falls near Duluth, Minn., and the southern tip of the island of Sumba touches New Orleans, but instead of the continuous land mass which runs between Los Angeles and New York, Duluth and New Orleans, the area in Indonesia contains more water than land. Although a map of Indonesia nearly covers a map of the United States, all of Indonesia's land (if massed together) could be put into the eastern third of the United States, with none extending beyond the Mississippi River. It is little wonder that the Indonesian

word for homeland is tanah air kita (our land and water).

In terms of communication and transportation, the problems that such a geography presents are understandably great. No transcontinental railways or truck lines are possible. Freight to be shipped between islands must be jostled from one means of transportation to another, up to six or seven times—each transfer creating the possibility of damage or pilferage. Shipments sent from New York can be expected to arrive in Djakarta within two months by sea; the same goods, if they are to be transshipped from Djakarta to any point within the country, can easily take six or nine months.

Commensurate with the geographical fragmentation of the country is its social and cultural diversity. The 3,000 islands in the Indonesian archipelago have people who speak in 2,000 languages. Nearly every island has its own vernacular. Each area within the islands and many times each town within an area lays claim to its own distinctive dialect or language. The languages may be highly developed with their own script (such as the Javanese with its complicated grammar or the Batak which is known for its expressiveness in love poetry), or the language may be nothing more than a *pasar* (market) lingo. Often Indonesians themselves need a series of two or three interpreters to get their thoughts to people of an isolated island or village where no one has learned the national language.

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Missions Today A Desegregated Church

By J. D. GRABER

Simeon that was called Niger was one of the prophets and teachers of the church at Antioch. Why does the record make a point of the fact that this man was black? For that is what "niger" means. We believe that every word of Scripture is written for a purpose. Luke did not just happen here to record an unimportant detail. Let us see who the rest of these Antioch church leaders were.

Barnabas was a Levite from Cyprus. Lucius was from Cyrene, modern Cyrenaica, in North Africa. Manaen, a foster brother of Herod the Governor, likely represented something of social and political, if not economic affluence, and Paul was of course the ex-Pharisee. What a motley crowd! Surely there is purpose in thus taking time out to name these leaders and to indicate, wherever it is not completely obvious, their peculiar background. What is Luke here trying to tell us?

Antioch was a desegregated church. It would be hard to find a church today with such a wide diversity of people as this group of leaders represented. Antioch was the third city of the Roman Empire (Rome, first; Alexandria, second), a military garrison, and all together a cosmopolitan metropolis. We are safe in assuming that the leaders listed here are but representatives of groups and kinds of people who made up the large membership of this missionary church.

They were called Christians first at Antioch. It is not stated categorically that this name was given to them because of their ability to welcome warmly and effectively into the church fellowship all kinds of people, but the name is given to them in the context of their rapid growth and liberal receiving of many people. After all, what is more Christian than a father's welcome to all—all kinds of prodigals? If the spirit of Jesus, as well as the Spirit of Jesus, inspires and motivates a church, the lost, the sad, the needy, the oppressed, and the rejected will find a warm and a healing welcome.

How does my congregation measure up? Are we worthy of being called Christian? Do the people of our town think of us primarily as a people reflecting and practicing the redeeming love of Jesus? Would Jesus feel entirely comfortable and at home among us? Would the unchurched people of our town feel comfortable and at home among us? Not would they, but do they? Such are always the characteristics of a missionary church.

Elkhart, Ind.



MISSION NEWS

Foreign Missions

Salunga, Pa.—The following persons were selected to serve on the executive committee of the Eastern Mission Board at the 47th annual meeting held at the Weaverland Mennonite Church, East Earl, Pa., March 7-9: H. Raymond Charles, president; Paul N. Kraybill, secretary; Ira J. Buckwalter, treasurer; Orie O. Miller, fifth member. H. Howard Witmer, R. 2, Manheim, Pa., was elected vice-president to succeed Willis Kling, who resigned.

The Eastern Mission Board accepted the recommendations of the examining committee and the bishop board for the reassignment of two missionaries, the appointment of nine new missionaries, and the reappointment of ten furloughed missionaries.

James and Rhoda Sauder, New Holland, Pa., have been reassigned as missionary evangelist couple for service in Honduras. Their term begins May 1, 1961. The Sauders had been previously assigned to Vietnam, but visas were not granted.

Calvin and Marie Shenk, Lancaster, Pa., were assigned to teacher-evangelist service in Ethiopia, outgoing fall 1961.

New missionaries were appointed as follows: James and Marian Payne, Quakertown, Pa., missionary service in Ethiopia, leaving late summer 1961; Ray and Wilma Gingerich, Upper Deer Creek (Iowa) congregation, missionary service in Europe, leaving July, 1961; Harold and Barbara Reed, Chester congregation, missionary evangelist service in Somalia, outgoing late summer 1961; Helen Ranck, Ronks, Pa., missionary teacher in Somalia, leaving late summer 1961; Janice Sensenig, New Holland, Pa., missionary teacher service at Good Shepherd Academy in Ethiopia, leaving late summer 1961; Miriam Leaman, Lancaster, Pa., overseas missionary nurse service, leaving late summer 1961.

The following furloughed missionaries were reappointed: Catharine I. Miller, Grantsville, Md., second term of missionary service in Europe, left March, 1961; Joseph, M.D., and Helen Burkholder, Markham, Ont., second term of missionary medical service in Ethiopia, outgoing May, 1961; Rhoda E. Wenger, Mt. Pleasant, Va., fourth term of missionary teacher service in Tanganyika, leaving July, 1961; George and Dorothy Smoker, Pasadena, Calif., fourth term of missionary evangelist service in Tanganyika, leaving July, 1961; Victor and Viola Dorsch, New Hamburg, Ont., second term of missionary evangelist service in Somalia, outgoing late summer 1961; James and Beatrice Hess, Lancaster, Pa., third term missionary evangelist service in Honduras, leaving late summer 1961.

Mexico City, Mexico—In San Juan the

Thursday and Sunday services continue. The children are learning Bible stories in which animals have a part.

The Bible school held in San Juan in December had an enrollment of 81 children. Members of a Saturday evening youth organization, begun here recently, are doing embroidery work and making other articles to sell in the United States to raise money for building a church.

In Santa Anita missionaries are holding a special youth night regularly to play outdoor and indoor games, do craft work, and present the Gospel. Youth and children, on their way home from school, often stop in to spend an hour or so with the missionaries.

Chaco, Argentina—Albert and Lois Buckwalter report oppressive heat and heavy rains. After they returned from Trenque Lauquen, Argentina, where they attended

the South American Mennonite Congress, and Montevideo, Uruguay, where they visited Nelson Litwiler, it rained over 12 inches in a few days' time. Roads were washed out at several places.

They also report the cotton harvest is on and the Indians have money. Indians, who love to travel, visited the Buckwalters, and shared with them concerns about the chiefs and their working relationships with the churches.

Elkhart, Ind.—S. J. and Ida Hostetler set sail from New York for Ghana today, April 4.

Prague, Czechoslovakia—The All-Christian Peace Assembly is scheduled to be held here June 13-18. John Howard Yoder, of the foreign missions office of the General Board, will represent the Mennonite Church at this conference. One of the major aims of the conference will be the achievement of "genuine" Christian unity.

Kushiro, Japan—Effective immediately the address of Ralph Buckwalters is 120 Yayoi cho, Kushiro, Hokkaido, Japan. The address of Howard Charles is No. 13 Tsurugadai, Kushiro, Hokkaido, Japan.

Puerto Rican Medical Missions Evaluated

By JOHN GRASSE, JR., M.D.

Just how different is the day of a medical missionary from that of any physician? Does he have unusual opportunities for witness? What is the most important contribution he can make to his church?

To answer these and other questions, may I share with you a study of patients I saw in February, 1959? In 28 days I treated 615 people, not including hospitalized patients seen on daily rounds. Of these 165 were surgical. I actually performed 36 operations that month. Of the 208 medical patients, the largest group had gastrointestinal complaints. Although 42 patients were obstetrical cases, by chance I delivered only four that month. On the average about 25 babies a month are delivered at Albonito General Hospital.

Purely psychosomatic illnesses included 13 visits, though many had nervous complaints with varying degrees of organic illness at the same time. Upper respiratory infections occasioned 67 visits, the largest of any single group. Intestinal parasites was the ailment which brought 27 people, though many others had them in addition to other complaints.

Another interesting survey shows comparison studies of surgery done during my first and second terms in Puerto Rico. The procedures in sample years, 1955 as compared to 1959, show 158 as compared to 142 general surgical procedures. Specialty procedures were 370 as later compared to 309. Of these, the largest number were tonsillectomies, gynecological surgeries, hernioplasties, and the removal of small skin tumors.

These statistics show that we medical missionaries find plenty to do. Yet I per-



John, M.D., and Betty Grasse and family, who formerly served in Puerto Rico, left last fall to work at Abiriba Joint Hospital, East Nigeria, Africa.

sonally believe the biggest opportunity a missionary has in hospitals and clinics is not the care of the sick, but the position it affords to show God's love to one who is in need. It is a paradox that one who is sent to demonstrate God's love should be so busy with minutiae that he can give so little time to each person individually.

Truly the missionary's work is like that of any Christian. The missionary physician is like any physician. Christians may make more of their daily opportunities by showing men to Christ's love and the kingdom. Won't you accept His call and serve Him too, on whatever field you happen to be—in the home, in the schoolroom, in the office, at the shop, in the church?—Condensed from Mennonite Medical Messenger.

WMSA

Elkhart, Ind. — Dorothy McCammon, executive secretary of WMSA, reports the following meetings on her agenda: Iowa Spring WMSA Meeting, April 18; Nebraska Spring WMSA Meeting, April 20; VS Unit Leaders' Conference, Hesston, Kans., April 21; Church Extension Conference, Garden City, Mo., April 22; Virginia Spring WMSA Meeting, May 5; Allegheny Spring WMSA Meeting, May 6.

District Mission Boards

South Central—The South Central Conference Extension Convention will be held at the Sycamore Grove congregation, Garden City, Mo., April 21-23. The theme of the conference will be "Presenting Christ in My Own World." John Howard Yoder, of the foreign missions office of the General Board, will speak on "Missions in God's Purpose," "Presenting Christ Through Personal Concern," and "Pull Up Stakes for the Gospel." The missionary sermon will be given by John Koppenhaver, missionary to Argentina.

Virginia—The midyear meeting of the Virginia Conference Mission Board was held at Richmond, Va., March 18. Truman Brunk, who had recently returned from an administrative trip to Jamaica, reported spiritual and numerical growth in the Jamaican church. Four applicants are ready for baptism and 25 are under instruction. The instruction class is the visible result of the recent revival held by B. Charles Hostetter.

Action was taken to work toward relocating the church and mission home in Knoxville, Tenn.

Action was also taken to purchase a new location for the Ridgeway Church in Harrisonburg, Va. This is necessary due to increased attendance, a new housing development, and the limitations of the present church lot for growth.

The Board accepted responsibility for encouraging and giving guidance and leadership for colonization within the Virginia Conference area.

Ontario—The Ontario mission board has appointed a liaison committee to work with Quebec missionaries, the General Board at Elkhart, and the Ontario mission board. The committee, composed of Newton Gingrich, Emerson McDowell, and Osiah Horst, will spend some time in Quebec near the end of April.

Broadcasting

Harrisonburg, Va.—An all-time high was recorded this year during February's Listener Survey, when 6,577 people wrote to the Harrisonburg and Kitchener offices. The information tabulated for each station is providing definite help in making future plans. A number of changes are being made which will be announced later. About 4,200 copies of Paul Miller's booklet, "How God Heals," and about 1,000 Japanese wall mottoes were given to individuals who responded.

Highest response was from the following 20 stations—WLAN, Lancaster, Pa.; WRVA, Richmond, Va.; WNAR, Norristown, Pa.; WDAC-FM, Lancaster, Pa.; CFAM, Altona, Manitoba, Can.; CHML, Hamilton, Ont.; WCMR, Elkhart, Ind.; WVSC, Somerset, Pa.; WIRL, Peoria, Ill.; WHVR, Hanover, Pa.; WWST, Wooster, Ohio; WKVA, Lewistown, Pa.; CHAB, Moose Jaw, Sask.; WHLO, Akron, Ohio; WWNY, Watertown, N.Y.; KJRG, Newton, Kans.; WHBG, Harrisonburg, Va.; KGNO, Dodge City, Kans.; WBVO-FM, Boyertown, Pa.; KISK, Columbus, Nebr.

In another development, Kenneth Weaver, director of Heart to Heart, announces the release of three new programs for which free station time has been provided—WDLN, East Moline, Ill., at 9:15 a.m., Thursday; WFID-FM, San Juan, P.R., at 7:30 a.m., Saturday; and KFGO, Boone, Iowa, at 9:15 a.m., Thursday.

Accent on Singing

Singing always comprises a large part on *The Mennonite Hour* program, but during April its importance will be accented. Norman Derstine, associate pastor, will speak on "Singing Our Faith" on the April 9 and 16 broadcasts. On the April 16 program Bro. Derstine will interview the music directors on *The Mennonite Hour*—Earl Maust and J. Mark Stauffer.

"A Favorite Hymn" survey is being made by *The Mennonite Hour* during April. An album of favorite hymns is being scheduled for release in 1962. This survey will help determine which songs should be used. Readers of the *GOSPEL HERALD* are invited to participate. Please write to us informing us of three of your favorite hymns and as a "thank you" *The Mennonite Hour* will send you a song sheet of two songs which have been most frequently requested by listeners. These songs are not found in most church hymnals. Send your three favorite song titles to *The Mennonite Hour*, Harrisonburg, Va., and request your song sheet. Thank you for your good help.

Harrisonburg, Va.—How to enhance the position of the homemaker was one of the



Heart to Heart Committee (L. to R.): Mrs. Guy Herschberger, Mrs. Lloyd Trissel, Mrs. Winston Weaver, Mrs. Roman Stutzman, Lester Shank (chairman), Kenneth Weaver, Daniel Suter, Mrs. Ella May Miller, and Mrs. Elwood Weaver.

important items discussed at a Heart to Heart meeting held here March 4. Also it was noted that women take specialized training for every vocation except home-making.

Present were Lester Shank (chairman), Mrs. Guy Herschberger, Daniel Suter, Mrs. Roman Stutzman, Mrs. Lloyd Trissel, Mrs. Elwood Weaver, Mrs. Winston Weaver, Mrs. Ella May Miller (speaker), and Kenneth Weaver (director).

Home Missions

St. Anne, Ill.—Samuel Cleore from British Guinea spoke in a missionary message at Rehoboth Mennonite Church March 12. On March 26 Joe Holloway was scheduled to bring the morning message.

Los Angeles, Calif.—During a recent windstorm the roof of the Calvary Mennonite Church was damaged. Brethren from Faith Mennonite Church, Downey, and Seventh Street Mennonite Church, Upland, joined the brethren from Calvary in putting on a new roof March 18.

West Liberty, Ohio—Nelson Kauffman, Secretary for Home Missions and Evangelism, held services at Bethel Mennonite Church, ending March 19. While in the community, Ed Stoltzfus, pastor of Bethel Church, and Bro. Kauffman visited the suburbs of Springfield, Ohio, in the interest of developing a colonization evangelism program in that area. A number of schoolteachers from the West Liberty area are now teaching in Springfield.

Culp, Ark.—During a recent storm four squares of roofing were blown off the Bethel Springs School. The brethren helped repair the roof and some windows. M. J. Ebersol, pastor of Bethel Springs Mennonite Church, reports several tornadoes in the valley there.

Denver, Colo. — The First Mennonite Church is considering the possibility of beginning a second congregation in a newly developing area of the city. This would provide extension opportunities. Recommendations and resolutions are now under study by the congregation for a long-range plan for the church there.

My Church

BY MAXINE GRAY

My church means very much to me. It is a place to worship God, a place to bring my children to learn the many good things which I alone cannot teach them. It is a place to sing, a place to rejoice, and if need be, a place to take one's troubles in the time of sorrow and need. My church is a place to meet and greet old friends and a place to make new ones. It is also an opportunity for service that I might serve others as they have served me.

—Mennonite Community Chapel, Chicago, Ill.

Alternative to Civil Defense

By ELMER NEUFELD, *Executive Secretary of MCC Peace Section*

Should we or shouldn't we build bomb shelters for possible nuclear war? Is this a moral responsibility to save life and alleviate suffering, or is it moral capitulation to the war effort? Should we lay up food and water supplies and station radiation and decontamination? Should we co-operate in such activities with the national Civil Defense organizations of the United States and Canada? Such questions repeatedly confront our people, especially in disaster work, in professional services like nursing and teaching, in ambulance work, radio operation, community leadership, etc. These and related questions have resulted in a series of recent inter-Mennonite discussions on Civil Defense and disaster service, brought to a focus in the Feb. 9 and 10 Mennonite Disaster Service meetings in Denver.

Cold War Background

The Civil Defense problems rise out of the fact that East and West are today engaged in a deadly struggle, a struggle in which the potential weapons are germs, missiles, and bombs, and the stakes are vast segments of the human population. In this struggle Civil Defense appears from one view as a benevolent program to save lives, and from another view as a deceptive plan to support the war effort. In 1956, representatives of the Mennonite Disaster Service and the MCC Peace Section approved "A Statement of Guiding Principles on Civil Defense." This statement found sympathy with the concern for human need reflected in the Civil Defense program but antipathy to its involvement in the war effort, and thus recommended refraining from membership in Civil Defense organizations. Growth of the Civil Defense program with multiplication of concrete encounters in local communities, as well as the increased emphasis on Civil Defense in current military strategy, has made this a recurring question demanding further attention.

Regional Consultations

A paper on Civil Defense presented by the Peace Section secretary at the 1960 annual MDS meeting treated Civil Defense in the perspective of the total war effort, and was strongly critical of Christian participation. Later the MDS Co-ordinating Committee asked that a series of consultations on Civil Defense be planned, to which should be invited pastors, scientists, institutional representatives and businessmen, as well as MDS and peace committee representatives. Such regional consultations were held in January and February in four areas of the United States—Eastern, East-Central, West-Central, and West Coast. Each of these included some 40 to 60 persons. Informal discussions have also taken place in Canada and may result in further meetings.

Each of the U.S. consultations spent some time considering the general nature of Civil Defense. In the East-Central area several preliminary contacts were made with state Civil Defense offices and with the national operational headquarters at Battle Creek, Mich. In the Eastern area the Religious Affairs Director of the Lancaster County Civil Defense unit addressed the group. In each of the consultations, however, a large part of the time was spent on questions like the following: Should we sign up church and school buildings to be used as emergency hospitals? Should we register our personal equipment and services with Civil Defense for emergency use? Should we accept Civil Defense equipment—Geiger counters, for example—for use in our schools, hospitals, and MDS units? Should our ministers participate in the religious affairs and chaplaincy services of Civil Defense units? How should teachers and nurses relate to Civil Defense planning in public schools and hospitals?

Each regional consultation prepared a brief report of its discussion and findings, especially for further consideration at the Denver MDS meeting.

Every time we get angry we are filled with selfishness.—Billy Graham.

Annual MDS Meeting

The reports of the four regional consultations on Civil Defense were received by the annual meeting of Mennonite Disaster Service in Denver, Colo., Feb. 9 and 10. After extended discussions, in which Peace Section and peace committee representatives participated, the meeting adopted a findings report.

The report reaffirmed the basic principles of the Peace Section and MDS statement of 1956, including the recommendation that our people "refrain from membership in Civil Defense organizations." It also reflected the general consensus of the meeting against entering program relationships to Civil Defense and favoring work through church agencies such as MDS. There was much uncertainty, however, about the extent of our moral responsibility to provide for programs designed to preserve life. The need was felt for further study of such issues as the type of survival training appropriate for our people irrespective of the national Civil Defense program. Included in the report of the Denver meeting were recommendations under the title, "A Plan of Action in This Time of Cold War." The major recommendations are as follows:

1. That Mennonite Disaster Service be recognized as the official Mennonite agency for disaster service in both natural and

man-made disasters in the United States and Canada.

2. That, as such, it be recognized by the church as the Mennonite alternative to the Civil Defense program of the government, in so far as alternative services can be provided that are consistent with our peace witness.

3. That the Mennonite Central Committee and its supporting constituency be asked to seek recognition by the American and Canadian governments of such alternative status for Mennonite Disaster Service.

4. That with all deliberate speed steps be taken to strengthen Mennonite Disaster Service at the national, state, and local level and to enlarge and develop its program in a manner enabling it to merit such status. Among other considerations this would include: (a) organizing to be ready and qualified to perform under its administration such cold-war-time services as are in themselves consistent with our peace witness; (b) enlisting and channeling the services of scientists and other specialists in our constituencies to give to our people as objectively as possible, and without contributing to a military spirit or war hysteria, necessary information concerning radiation, fallout, and possible means of protection against these dangers; (c) continuously studying needed preparatory measures which we as a church group are responsible to take in view of the possibility of atomic war; (d) registering with local Mennonite Disaster Service units the personnel, equipment, and services available within our constituency for the implementation of the above program, this to be an alternative to registration of such personnel, equipment, and services with Civil Defense.

5. That this program be conceived, developed, and administered as a positive ministry of healing, of love, and of reconciliation, without any military frame of reference or contribution to military modes of thought.

6. That the program be carried on in this spirit, even in the event of actual war and even though Mennonite Disaster Service finds itself working side by side with other agencies with a different orientation and motivation.

7. That literature giving information on the nature of national Civil Defense and of our own program be made available to our people.

8. That a brief informational and interpretive statement be prepared to set forth in a positive manner our concern for Christian witness and service, including its significance for this time of cold war, for the information of the non-Mennonite public, particularly government officials.

9. That the MCC Peace Section and Mennonite Disaster Service Co-ordinating Committee take immediate steps to implement and develop the long-range program here recommended.

These recommendations were submitted for approval to the MCC executive committee meeting March 25.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

A third printing of the pupils' book, *Beginning the Christian Life*, by Russell Krabill, has been ordered. This brings the total printing to 12,000.

Bro. Arthur Roth from Iowa has been located at Julesburg, Colo., to serve as pastor of the congregation there.

The Elmira, Ont., congregation is giving the basement of their church for use as a school for retarded children of their district. It is conducted by the Retarded Children's Association.

Bro. H. D. Weaver, Harrisonburg, Va., is conducting music classes at Morning View, Linville, Va., and at Cross Roads, Broadway, Va.

Faith Mennonite Church is the name of the newly organized congregation at Downey, Calif.

Bro. Menno Brunk, Harman, W. Va., spoke recently in a Prophecy Conference, at Providence, Denbigh, Va.

Bro. H. Howard Witmer spoke in Christian life meetings at Landisville, Pa., March 26 to April 2.

Bro. Eldon King preached the dedication sermon at Stoner Heights, Louisville, Ohio, on March 26. The membership at Stoner Heights is 41. Delvin Nussbaum serves as pastor.

Speakers for the Snow Camp held at Rocky Mountain Camp were Jess Kauffman and E. M. Yost.

Bro. Paul C. Martin, Shippensburg, Pa., spoke in spiritual emphasis meetings at Freemanville, Ala., March 26 to April 2.

Bro. Vincent Harding, Chicago, Ill., spoke at Goshen College on March 12 and 13.

Bro. Daniel Kauffman, Secretary-elect of Stewardship for Mennonite General Conference, explained planned giving at Manson, Iowa, on March 18, 19.

Two Herald Press books are included in the "basic book list at the local church level," by Christianity Today in its Feb. 27 issue. They are *The Nurture and Evangelism of Children*, by Gideon G. Yoder, and *The Christian Nurture of Youth*, by Ada Brunk and Ethel Metzler.

Bro. Maynard Shetler participated in a Bible school workshop at Winona Lake, Ind., on March 20. This was sponsored by the Free Methodists, who promote the use of our summer Bible school materials in their congregations.

Four to Follow

Plan now to read (1) *The Popularity of Christ*, by A. W. Tozer; (2) *Methods of Discipline in Congregation and Conference*, by John C. Wenger; (3) an editorial on church organization; and (4) *Summer Bible School Is a Major Work*, by Paul R. Clemens—four standouts in next week's GOSPEL HERALD.

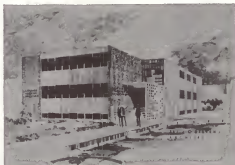
Bro. Eugene Herr, Youth Field Worker, spoke at Kokomo, Ind., the weekend of March 26.

The Souderton, Pa., congregation, while the church building is being remodeled, is holding regular services at Christopher Dock Mennonite School.

Bro. Daniel Reinford, of the Christopher Dock faculty, has been granted a scholarship for the study of mathematics next year at the University of Pennsylvania.

Bro. Harvey Bauman, principal at Christopher Dock Mennonite School, served as Winter Bible Study instructor at the Perkiomenville and Salem churches.

Bro. James Kuhns is teaching a course in child psychology offered at Christopher Dock School in extension from Eastern Mennonite College.



This new building is being planned by the London, Ont., Rescue Mission. It will supply badly needed space for this expanding project. This work is under the direction of the Ontario Amish Mennonite Board. Contributions by the wider Mennonite fellowship will be greatly appreciated. Address: London Rescue Mission, Building Fund Campaign, c/o Crown Trust Company, 200 Queens Ave., London, Ont.

Bro. Wilbur Nachtigall, pastor at Iowa City, Iowa, was guest speaker in the annual Easter service in the State University of Iowa YWCA held on March 19.

Bro. Cecil Byers and wife, missionaries to Mexico under the Latin American Fellowship, described their work at Calvary, Los Angeles, Calif., on March 19.

Bro. John M. Drescher has resigned as pastor at Crown Hill, Rittman, Ohio, effective in May, 1961. For one year he will devote himself to promoting the interests of the Ohio Mission Board, of which he is president. In May, 1962, he will assume the editorship of the GOSPEL HERALD.

Bro. Grant Stoltz, Harrisonburg, Va., has been engaged to write a history of the Ohio and Eastern Conference.

Bro. Louis Carlo described mission work in Italy at Rocky Ridge, Quakertown, Pa., on March 26.

Sister Alta Schrock, founder and executive director of Penn Alps, Grantsville, Md., spoke in the E.M.C. assembly period, Harrisonburg, Va., on March 22.

Planned Giving has been adopted by the Metamora, Ill., congregation.

Bro. James Bomberger, of Lancaster Mennonite School, has been appointed to the English faculty of Eastern Mennonite College.

Translation and publishing rights for *For One Moment*, by Christmas Carol Kauffman, have been given to Noni Farlag of Norway, the largest evangelical publishing house in continental Europe. This publisher sells through 500 stores.

The Lancaster Conference on March 16 recommended that the Lancaster Mennonite Historical Society should proceed with a Libraries-Archives Center—with a new building on Lancaster Mennonite School campus—to house the Christian E. Charles Theological Library, the Historical Library and Archives, the Mennonite Information Center, and a Mennonite Archives Center for the East. Building plans are progressing and a building fund has been established. Donations may be sent to Norman W. Nauman, Manheim, Route 4, Pa., who is the treasurer.

Sister Orpha Zimmerly, who served as Pax matron and at a children's home in Europe for three and one-half years, spoke to the Christian Homemakers at Scottsdale on March 24.

Bro. Fred R. Linhart, Toledo, Ohio, spoke at Crown Hill, Rittman, Ohio, on March 19.

Bro. Harry Brackbill, Paoli, Pa., spoke concerning the work of the Gideons at Tuttle Avenue, Sarasota, Fla., on March 22.

Calendar

Illinois Mennonite Mission Board, Science Ridge, Sterling, Ill., April 21, 22.
Church Extension Convention, South Central Conference, Garden City, Mo., April 21-23.
Ohio Mission Board meeting, South Union, West Liberty, Ohio, April 21-23.
Church School Day, April 30.
Ohio and Eastern Conference, Orrville Mennonite Church, Orrville, Ohio, May 9-11.
Lancaster Mennonite Historical Society at Hammer Creek, Little, Pa., May 27, 28.
Mennonite Board of Missions and Charities, Morton, Ill., June 20-25.
Ohio MYF Convention, Beech Church, Louisville, Ohio, June 23-25.
Allegheny Conference, Springs, Pa., July 28, 29.
South Central Conference, Hesston, Kans., Aug. 8-10.
Laurelville Mennonite Camp:
Christian Endeavor Retreat, June 8-10.
Johnstown Youth Retreat, June 13-18.
American Sunday School Union, June 19-23.
Boys' Camp, June 24 to July 1.
Girls' Camp, July 1-8.
Junior High I, July 8-15.
Junior High II, July 15-22.
Youth Camp, July 22-29.
Family Week, July 29 to Aug. 5.
Music Conference, Aug. 3-12.
Missionary-Bible Conference, Aug. 12-19.
Weekend Bible Conference, Aug. 18-21.
Businessmen's Family Week, Aug. 26-30.
Camp Luz:
Brethren Camps, June 17 to July 1.
Boys' Camp, July 1-8.
Girls' Camp, July 8-15.
Junior High Camp, July 15-22.
MYF Camp, July 22-29.
Boys' Ebenezer Camp, July 29 to Aug. 5.
Girls' Ebenezer Camp, Aug. 5-12.
Mission Workers' Retreat, Aug. 14-19.
Youth for Christ Sponsored Camp for Juvenile Delinquents, Aug. 21-25.
Iowa-Illinois Conference, Beemer, Nebr., Aug. 8-11.
Illinois Conference, Flanagan, Ill., Aug. 9-11.
Ohio Christian Youth Workers' Conference, Walnut Creek Church, Aug. 13-15.
MYF Convention, Lebanon, Ohio, Aug. 17-20.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.

An annual Victorious Life Conference was held at Harper, Kans., March 31 to April 2, with M. D. Landis, Hesston, Kans., as guest speaker.

Thirty-two alumni of Lancaster Mennonite School are among the 153 overseas missionaries serving under the Eastern Board of Missions and Charities.

Bro. Nelson E. Kaufman, Secretary of Home Missions, spoke about stewardship and missions at Pleasant View, North Lawrence, Ohio, April 1, 2.

Bro. Royce Yoder, Nappanee, Ind., who served under Pax in the LeTourneau road-building project in Peru, showed pictures in Indianapolis, Ind., on March 26.

Bro. Roy D. Roth, Logsdon, Oreg., gave devotional talks on radio station KTDO, Toledo, Oreg., March 20-25.

Sister Edna Byler, Akron, Pa., spoke concerning MCC relief work to the Octoraro Presbyterian women's group on March 22.

Bro. Paul Showalter, Ohio Music Secretary, has been meeting music committees and song leaders in several area meetings.

Franconia Conference churches heard these Publication Board visitors on Sunday morning, March 26: Doylestown—E. C. Bender, Martinsburg, Pa., and Harold Hochstetler, Nampa, Idaho. Norristown—

Clarence E. Lutz, Elizabethtown, Pa. Line Lexington—Harold Zehr, Roanoke, Ill. Lambertville—John C. Wenger, Goshen, Ind. Deep Run—Irvin Brunk, Upland, Calif., and Stanley Shantz, Guernsey, Sask.

Rocky Ridge—Ross Goldfus, Litzitz, Pa. Treviso—Raymond Byler, Alhambra, Fla. Finland—Russell Krabill, Goshen, Ind. Perkasie—Wayne North, Vineland, Ont., and John M. Drescher, Marshallville, Ohio.

Souderton—Ernest G. Gehman, Harrisonburg, Va. Skippack—Paul Erb, Scottsdale, Pa. Plains—Linden Wenger, Harrisonburg, Va. Rockhill—John M. Drescher, Marshallville, Ohio. Groveland—J. J. Hostetler, Peoria, Ill. Towamencin—Paul M. Lederach, Scottsdale, Pa. Blooming Glen—Wilbur Hostetler, Elkhart, Ind. Lansdale—

Ivan D. Leaman, Columbia, Pa. Vincent—George R. Smoker, Pasadena, Calif. Bristol—John David Zehr, Goshen, Ind.

Sister Margaret Derstine, one of the missionaries to Cuba who is now at home, spoke at Skippack, Pa., on March 26.

The Skippack, Pa., congregation has voted to have preaching services every Sunday morning instead of every two weeks. However, Sunday evening services have been discontinued.

Bro. Clarence Horst, pastor of Highland Chapel of Twin Falls, Idaho, preached at Roselawn, Elkhart, Ind., while he was attending the School for Ministers at Goshen, Ind.

Called to Maturity, by Myron Auesburger, is being used as a text for midweek services at Roselawn, Elkhart, Ind.

Bro. Harold S. Bender, Goshen, Ind., spoke at Salem, Elida, Ohio, on March 26.

Bro. Marion Lehman of the Gospel Book Store, Goshen, Ind., presented the Mennonite Encyclopedia to the Goshen Public Library.

Missionary Day speakers: Mark Lehman and wife, St. Ann, Ill., at Weavers, Harri-

sonburg, Va. Ivan Hess, Davenport, Iowa, at Kalona, Iowa. Simon Gingerich, president of the Indiana-Michigan Mission Board, at First Mennonite, Fort Wayne, Ind. John Beachy and family, Bihar, India, at Kidron, Ohio. John and Miriam Beachy, Urie A. Bender, Alta Housour, and Ross and Ruth Goldfus, at Elvin, Elkhart, Ind. J. H. Koppenhaver, Hesston, Kans., at East Union, Kalona, Iowa.

New members: three by baptism and one by confession at Centereach, Long Island, N.Y., on March 19; fifteen by baptism at Poole, Ont., on Jan. 1; two on confession, one by reinstatement, and one by baptism at Staunton, Va., on March 12; thirteen by baptism at Hopdale, Ill., on March 12; three by baptism at Belmont, Elkhart, Ind., on March 12; eight by baptism at Central, Elida, Ohio, on March 19, two by baptism at St. Jacobs, Ont., on March 19; one by baptism at Alma, Ont., on March 31; five by baptism at Fairview, Albany, Oreg., on March 19.

Bro. Earl Swartzentruber, Greenwood, Del., was ordained on March 19 to serve in the Kentucky mission field of the Conservative Conference. Bro. Luke Yoder, Bay Port, Mich., representing the Conservative Mission Board, preached, and Bro. Alvin Mast gave the charge, assisted by Bro. Ernest Swartzentruber.

The Philadelphia Student Fellowship met on March 26 as the guests of the Germantown Mennonite Church. Bro. Paul Erb spoke to the group on literature evangelism.

Passion Week speakers: Jesse Yoder, Bay Port, Mich., at Rexton, Mich. Myron Auesburger, Richmond, Va., at Moundridge, Kans., high-school auditorium.

Announcements

Home workshop with North Goshen, East Goshen, College, Pleasant View, and Waterford congregations in Indiana participating, May 10.

The Thirteenth Cultural Conference Session will be held at Tabor College, Hillsboro, Kans., June 8, 9. Speakers are P. E. Schellenberg, Albert Meyer, Calvin Redekop, Erwin Hiebert, Carl Kreider, Paul M. Miller, Jacob Loewen, and Paul Peachey.

Orlando Wiebe, Donnellson, Iowa, guest minister for spring services at Iowa City, Iowa.

Mennon Travel Service is planning two tours for the summer of 1961. The Mexico-Central American Tour, scheduled for July 21 to Aug. 18, will be led by Willard H. Smith, Goshen College, who has lived and traveled widely in Mexico and other parts of Latin America. The tour is designed to attract individuals interested in Latin America, including teachers and students. College credit can be arranged for those qualifying for it. The number of participants will be limited. There are still several open openings for the Summer Grand Tour of Europe. The leader is H. H. Dueck, Executive Secretary of the Youth Committee of the Mennonite Brethren Church. He has studied in Germany and served as exchange teacher in England. Wide travels

in Europe qualify him as a leader. For further information contact your nearest MTS office.

The Catlin congregation, Peabody, Kans., plans to observe its seventy-fifth anniversary on Aug. 6, in an all-day meeting. An interesting program is planned. All interested persons are invited to keep this date in mind and to attend if possible.

R. G. LeTourneau, Christian industrialist, at Blooming Glen, Pa., afternoon of May 28.

Ascension Day meeting at Martindale, Ephrata, Pa., all day May 11, with Isaac K. Senger, Ephrata, and Paul G. Hartz, Elverson, Pa., as speakers.

Pastors' workshop on family counseling, with A. Don Auesburger as guest speaker, at Plains, Lansdale, Pa., morning and afternoon of April 17.

B. Charles Hostetter will show pictures of Jamaica at Trissels, Broadway, Va., on April 9.

Clayton Kratz Fellowship entertaining Philadelphia Students' Fellowship at Harleysville, Pa., High School, with Henry Hitt Crane as speaker, April 8.

Change of address: Henry P. Yoder from Souderton, Pa., to 9925 Pan American Drive, Miami 57, Fla. Paul H. Hege from Dayton, Va., to Route 2, Hagerstown, Md. Marie Moyer from Academy Bungalow, Dharmari, India, to Christian Hospital, Dharmari, M.P., India.

Ray Bair, Louisville, Ohio, in county-wide youth rally at Smithville, Ohio, on April 9.

Richard Yordy, Arthur, Ill., in Spiritual Life meetings at First Mennonite, Fort Wayne, Ind., April 9-16.

J. Otis Yoder, of the Eastern Mennonite College faculty, will be on sabbatical leave next year serving in the Israel-American Institute of Biblical Studies in Jerusalem.

J. D. Graber and Urie Bender of the Elkhart Mission Board office will be visiting speakers at the annual meeting of the Ohio Mission Board at South Union, West Liberty, Ohio, April 21-24.

Ruth Stoltzfus, Harrisonburg, Va., visiting speaker of the Ohio Women's and Girls' Missionary and Service Auxiliary, West Liberty, Ohio, April 22.

Program by Akron, Pa., chorus at Oxford, N.J., evening of April 9.

Eugene Herr, Youth Field Worker, in morning chapel period at Christopher Dock Mennonite School, April 10-14. He will devote evenings to meeting with conference groups to share MYF help.

Nelson E. Kauffman, Elkhart, Ind., in Missionary Conference at Harper, Kans., May 6-8, and at annual Illinois Mission Board meeting, Sterling, April 21, 22.

Helen Good Brenneman, Goshen, Ind., at Mother-Daughter Fellowship, Smithville, Ohio, May 26.

H. S. Bender, in lectures on "This Is My Body" at Waterford, Goshen, Ind., May 17, 21, and 24.

The Herrick Church, pictured on another page of this issue, need help from the rest of the brotherhood for the remodeling of the building. Other congregations are urged to send a contribution for this

worthy cause to Floyd F. Bontrager, Route 4, Clare, Mich.

Fiftieth anniversary service at Danforth, Toronto, Ont., on May 7.

Annual historical meeting sponsored by Historical Society of Lancaster Conference, at Hammer Creek, Lititz, Pa., May 27, 28.

Evangelistic Meetings

John M. Landis, Hesston, Kans., at Dillon, Delavan, Ill., March 15-26. William R. Miller, North Liberty, Ind., at Shickley, Neb., March 9-16. Paul R. Clemens, Lansdale, Pa., at Pond Bank, Chambersburg, Pa., March 19-26. Paul Hummel, Millersburg, Ohio, at Western Mennonite School, Salem, Oreg., April 24-30. A. T. Rollins, Broadway, Va., at Hebron, Fulks Run, Va., beginning May 14.

CHURCH MUSIC

(Continued from page 313)

Singing together as a family provides an effective means of witnessing. Some members of the family may find it difficult to give an oral testimony may witness very effectively through song.

These musical, social, and spiritual rewards are not just temporary, but have real lasting effects on the family. This influence may continue to be felt as members establish their own families. Perhaps most important of all is the lasting impression made on each individual affecting his relationship to God.—*The Missionary Guide.*

SUNDAY SCHOOL LESSON

(Continued from page 315)

- head" (RSV). (We must keep in mind that Job knew nothing of God's plan.)
6. Job's three friends—Eliphaz, Bildad, and Zophar—came to comfort him. For seven days they watched Job's great grief in silence. Then they engaged Job in a round of arguments, 4-31. (This argument is in the text of next Sunday's lesson.)
7. In the depth of his suffering (6:14) Job cried to his friends for pity. Rejection by his three friends, his brethren, his acquaintances, his kinsfolk, his familiar friends, his servants, and his wife gave Job a feeling of loneliness that he could scarcely endure. (See also 30:10, 20, 30.) This is the heart of today's lesson—real suffering. Consider this carefully: Would it be easier for you to suffer great physical pain than to suffer isolation from all your loved ones and friends? In the midst of all this suffering see the great cry of faith, 19:22-26; 23:3, 4, 8-10.
8. Elihu spoke to Job in wrath.
9. God convinced Job of ignorance.
10. Job humbled himself.

11. Job's faith was rewarded. (These last three points in the outline are the basis of the third lesson.)

For a discussion on suffering (not the cause of suffering): Do all people have to suffer? What do sinners suffer? What do Christians or righteous people suffer? God is no respecter of persons in suffering. Consider the suffering of your pupils—is it physical pain, mental suffering, wounded hearts, or soul troubles? Job's suffering was about all a human being could endure and still live. Yet in all this he felt sure that God had not turned against him or forsaken him, and He would be able to sustain him. When in trouble think of Job's God. Different people react differently to suffering. Some get bitter and lose faith. Why should we accept suffering? Does God always restore losses as He did to Job? How may we bring suffering upon ourselves?

Next Sunday we will study the great need for wisdom when in suffering situations.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

CHURCH IN INDONESIA

(Continued from page 318)

Besides geographic and cultural differences in Indonesia, religion also poses problems of diversity. The kaleidoscopic pattern of religions found there has its roots in the history of the country. In the fifth century Chinese Buddhism made its first appearance when the first Buddhist priest from China entered Indonesia. Buddhism has left its physical marks in the form of the beautiful monuments and shrines found in Java and Bali, dating from the eighth century. Its spiritual bequest is visible mainly in Bali where its overtones are present in the predominant religion which is a combination of Buddhism and Hinduism.

Mohammedanism and Christianity both made their entrance into Indonesia in the 14th century, being brought by spice traders from Europe and Arabia. Christianity did not make a very great impression on the native culture but was actually stifled by the vigorous and militant Moslem advance which quite literally made a clean sweep of the country, driving all other religions before it and forcing them off to the outer islands where they eventually developed their own pockets of influence.

Eventually, after the Dutch East India Company had gained control of the country through its policy of "divide and conquer" (by which various ethnic groups were played off against each other), Indonesia again was opened to Christian missionary activity. As the various societies moved into the country, they tended to concentrate their efforts on a certain area or ethnic group. Eventually each sending society built up its

own carefully controlled sphere of influence as the number of converts increased.

It is therefore a striking characteristic of the church in Indonesia that it has grown up through the work of separate missionary societies with separate worship and national heritages. In any one part of Indonesia the distinct mark left by the mission church is as visible as a brand on the forehead. The congregations in one area of Indonesia sing only reformation hymns and use Dutch Reformed liturgy, while in another area the tunes left over from the Sankey revivals in America are sung. One Indonesian calls himself a "Baptist Christian," another calls himself a "Southern Baptist Christian Protestant." There are those who call themselves "Chinese Indonesian Protestant Christian Mennonites."

This denominationalism has also given rise to a new concept of partnership. The term "partner" is used in Indonesia to denote a somewhat exclusive relationship between a certain synod in Indonesia and the "mother church" abroad. Relationships with other churches are looked upon rather distrustfully as a sort of disloyalty.

The move toward political unification which occurred in Indonesia during and immediately after Japanese occupation in the 1940's stimulated unitary movements among the churches of the various areas. These movements coalesced in 1950 to form the National Council of Churches in Indonesia. The Indonesian Mennonite Church co-operates with this organization but is independently organized.

Indonesian Christians are aware of the dangers of becoming a "receiving church" and are taking stock of their own peculiar resources to determine what Indonesia has to offer others. Calls for Indonesian missionaries have come from other countries of southeast Asia. Work is progressing on giving help to the Malayan Christian church in the field of Christian literature, as the Indonesians are already veterans in translating foreign languages into bahasa Indonesia, which is in the Malayan family of languages. A youth worker from Indonesia recently spent a year in Australia visiting various college-age groups.

The warm response of the Indonesian churches to the Japan Relief Appeal, in the face of the serious economic crises they were facing themselves in the wake of a devaluation of the currency, makes it abundantly clear that they are willing to participate responsibly in international co-operation. They also support Inter-Church Aid, the organization of the Indonesian Council of Churches that distributes material aid.

"That they may be one" is the sincere prayer of the church in Indonesia, both for itself and for Christians around the world. To this end the Christians in Indonesia have set their efforts and as their spirit of co-operation and unity radiates to the rest of the world, Christians in other lands will be able to see and hear manifestations of Jesus' last prayer made real. Jakarta, Indonesia

PUBLIC WORSHIP

(Continued from page 306)

factor, even though it is so subtly done that the worshippers are scarcely aware of any design.

We might remark here that wherein we do follow a form (and we sometimes have been charged with formality) the form itself must be clothed with purposefulness and originality. A case in point is the reading of Scripture and prayer with which we frequently begin our services. When we use this method, the choice of a Scripture, the manner of its reading, and the spirit of the prayer should be such that the utmost is contributed to the service of worship. Have you ever heard it announced that Bro. So and So will "make the opening" or "have the opening"? Would it not be much better to keep away from such hackneyed expressions, using something meaningful and appropriate to the immediate occasion, and something centered upon the attitude of worship?

4. Keep the main purpose of every public service centered in God. All too often man becomes the center of interest with the personalities before the audience holding either our fascination or contempt. They should recede into the background of our interest, with truth and worship coming to the fore. For this, both listener and leader are responsible.

Every attempt at cleverness is a detraction from the glory of God. The big "I" is often so prominent that one wonders whom the occasion is supposed to honor. More than a mere "lip service" must be paid to the presence of God. In public or in private, God looks for those who come to Him "in sincerity and in truth."

Our Goal in Worship

Perhaps the goal toward which we should strive in our public worship should be a median somewhere between a staid formality and a loose informality. This could be described as an atmosphere of order and reverence.

An atmosphere of dignity should also mark our assemblies. God is a God of order. This will rule out rude and jocular behavior in the house of God. That is not to say that humor is always out of taste; but it does mean that crude jokes and boisterousness are contrary to the spirit of worship.

Quietness in the house of God can be cultivated. In this respect the example of the minister is doubtless a prime factor. He can modulate his voice, refrain from unnecessary consultation in the sanctuary, never use a hymn to cover up some form of activity; and he can have the service so planned that everyone knows his part and can serve without commotion and uncertainty. Pointers can occasionally be given,

such as for orderly movement, participation in the worship, refraining from whispering, handling of hymnbooks, and other forms of deportment.

Each service may have a different aim in view. Some may be for pastoral nurture, some instructional, some inspirational, and others evangelistic. But regardless of the purpose the atmosphere of worship should pervade the service. Too much matter-of-factness will inevitably kill a spirit of worship, and we wonder if any church service can accomplish its immediate purpose without a spirit of reverence and worship.

In our churches the service in charge of the minister generally follows the Sunday-school hour. By nature the Sunday school is different, and has associated with it a lot of movement and activity. By the time of the eleven o'clock service, some children are restless and some adults have become drowsy, especially since most of them are accustomed to considerable physical activity on the corresponding hour of the week-days. Besides, the customary devotional period preceding the sermon is in a sense a repetition of that which has opened the Sunday school. After the Sunday school, what can the minister do toward a meaningful service, one of worship and interest for an already tired audience?

One of the finest ways to praise
God is with the human voice.—
Merril Swartley.

This is the moment of challenge. First, let the audience become completely settled, even to having a few minutes of silence. Then the minister should take charge and from that point conduct the service with such purposefulness, interest, order, and unction that all are drawn together in true worship. Yet all of this must be done unobtrusively and so without officiousness that the audience is scarcely aware of the mechanics.

Somewhere in the past we came by a notion that our young people in particular had to have a racy service, with a lot of lively movement, marked by Gospel songs and with a supercharged speaker to bring it to a crashing climax. This is still somewhat the Youth for Christ and the Sing-spriation-movement method. But there is ample evidence that our young people respond far more readily to the quiet, the reverent, the orderly, and the sincere atmosphere of true devout worship of a holy God.

This atmosphere of worship cannot be achieved overnight. Some of our meeting places are not conducive to it and some of our people are not temperamentally inclined toward it. But perhaps all our congregations can stand some improvement;

and much will depend on the interest and inclination of the pastor in establishing true patterns of worship.—The Sword and Trumpet.

Births

"Lo, children are on heritage of the Lord"
(Psalm 127:3)

Byler, Lowell and Miriam (Kauffman), Jackson, Miss., second daughter, Lori Jan, by adoption, March 7, 1961.

Destine, Henry and Eileen (Gahman), Dublin, Pa., first child, Dennis Dale, March 9, 1961.

Dise, Maris and Sara (Smoker), Atglen, Pa., fourth child, third son, Allen Duane, March 18, 1961.

Foraker, Jack and Wanda J., Peoria, Ill., fifth child, second son, Jonathan Jay, March 15, 1961.

Gehman, Lester and Mildred (Ebersole), Carlisle, Pa., fourth and fifth children Diane and Dawn, March 7, 1961.

Geiser, Carl L. and Elaine (Neuenschwander), Eureka, Ill., first child, Lisa Ann, March 15, 1961.

Good, Lawrence and Grace (Bower), Fleetwood, Pa., second living child, second son, Philip Ray, Jan. 12, 1961.

Harnish, John M. and Evelyn (Hershey), Elizabethtown, Pa., second son, Gregory John, March 7, 1961.

Hess, Christian M. and Edna M. (Harnish), Pequea, Pa., twelfth child, seventh son, Park Eugene, Feb. 21, 1961.

Hinton, Merold Leon and Betty Lou (Sommer), Fisher, Ill., first child, a daughter, Sandi Lynn, March 19, 1961.

Hooley, David and Lois (Yoder), Kalamazoo, Mich., first child, Janice Yvonne, March 13, 1961.

Horst, Arthur and Mary (Horst), Seville, Ohio, second daughter, Jeanette Ann, March 3, 1961.

Jantz, Melvin and Patricia, Petersburg, Ont., second son, Terry John.

King, David and Esther (Allebach), Montrose, Pa., third child, second daughter, Rhoda Mae, Feb. 8, 1961.

Kohn, Bill and Allison (Price), Aurora, Colo., first child, Allison Ruth, Jan. 28, 1961.

Lederach, John M. and Naomi (Kauffman), Hubbard, Oreg., third child, first daughter, Elizabeth Marie, March 13, 1961.

Leis, Lester and Clara, Miverton, Ont., third son, Warren Roger, March 11, 1961.

Martin, Isaac and Fern (Bach), Hagerstown, Md., first child, Janice Faye, March 3, 1961.

Martin, Roger and Dorothy (Martin), Hagerstown Md., first child, Arnold Roger, March 11, 1961.

Mast, Fremont and Eleanor (Erb), Kansas City, Mo., first child, Cheryl Joy, Dec. 29, 1960.

Mast, Robert and Esther, Baden, Ont., first child, Gwen Elaine, Feb. 25, 1961.

Mast, Clayton and Bernice (Albrecht), Bay Port, Mich., fifth child, fourth daughter, Lorene Beth, March 12, 1961.

Mayfield, Francis and Joy (Peterson), Newport, Oreg., sixth child, first son, Douglas Walter, March 16, 1961.

Metzler, Carl and Doris (Gunden), Goshen, Ind., third child, second daughter, Linda Ruth, March 18, 1961.

Oswald, Rolland and Marilyn (Eichelberger), Beemer, Neb., second daughter, Sandra Leigh, March 13, 1961.

Peachey, John and Mildred (Brenneman), Rittman, Ohio, second child, first son, Robert

Lee, born June 3, 1960; received for adoption, Dec. 30, 1960.

Shantz, Wayne and Susie, Petersburg, Ont., sixth child, third son, Keith Neil, Oct. 17, 1960.

Shirk, Carl L. and Audrey (Wine), Jonestown, Pa., fourth child, second son, Roy Dean, Feb. 25, 1961.

Shirk, Enoch H. and Erma Jeanne (Melling), Conterach, Long Island, N.Y., first child, John Jacob, March 2, 1961.

Snyder, Kenneth Elwood and Celesta (Gasho), Goshen, Ind., fifth child, fourth son, Dale Edwain, March 16, 1961.

Stauffer, Wilbur and Arlene (Lehman), Acadia Valley, Alta., fourth child, first son, Alvin David, Feb. 14, 1961.

Stoltzfus, Bryan and Margaret (Gerber), Wadsworth, Ohio, second child, first son, Anthony Jon, March 14, 1961.

Stoltzfus, John S. and Marian (Shonk), Lancaster, Pa., first child, Randy Lee, March 6, 1961.

Stoltzfus, R. Reuben and Rachel S. (Esh), Gordonville, Pa., third child, first daughter, March 6, 1961.

Stoltzfus, Wayne and Martha (Kurtz), Honey Brook, Pa., third child, second daughter, Evelyn Marcia, Feb. 20, 1961.

Summers, Allen C. and Sara (Smoker), Rising Sun, Md., fourth child, second daughter, Betty Lou, Dec. 18, 1960.

Swartz, Robert and Elaine (Klassen), Lapeer, Mich., first child, Donna Jean, Feb. 21, 1961.

Thomas, Dorsey and Joyce (Kaufman), Johnston, Pa., third child, first son, Orville Earl, March 11, 1961.

Tickle, Curtis and Ruth (Cunningham), —, Va., second son, Kenneth Dale, Feb. 1, 1961.

Neer, Eugene E. and Rhoda (Weber), West Liberty, Ohio, fourth child, third son, Paul Edwin, Feb. 24, 1961.

Weaver, Allen and Miriam (Mast), Elverson, Pa., third child, second son, Parke Lynn, March 6, 1961.

White, Clair M. and Ruth (Brenneman), Lancaster, Pa., third daughter, Martha Jane, March 6, 1961.

Yoder, Abner A. and Esther (Hostetter), Sugar Creek, Ohio, first child, Wendy Jo, Jan. 10, 1961.

Yoder, Melvin and Catherine (Graber), Hartsville, Ohio, fourth child, second daughter, Freda Mae, Feb. 10, 1961.

Yoder, Nelson and Phyllis (Klopfenstein), Wauseon, Ohio, first and second daughters, Peggy Sue and Patty Lou, Feb. 21, 1961.

Young, Sidney and Margaret Ann (Evans), Wauseon, Ohio, fourth child, first daughter, Cathy Marie, Feb. 2, 1961.

Zehr, Marvin D. and Florence (Eigsti), Mansion, Iowa, fifth child, third son, Stanley Jay, Feb. 28, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Baker—Kramer—Clifford E. Baker, Springs (Pa.) cong., and Anna Mae Kramer, Portsmouth, Va., Deep Creek cong., both recently residing in Canton, Ohio, by Willis L. Breckbill at First Mennonite, Canton, Feb. 18, 1961.

Eby—Martin—Nathan M. Eby, Hagerstown, Md., Reiff cong., and Doris L. Martin, Smithsburg, Md., Stouffer cong., by Stanley H. Martin at the home of the bride, March 4, 1961.

Halteman—Strike—Stanley H. Halteman, Williamsport, Md., Reiff cong., and Martha

M. Strike, Hagerstown, Md., Stouffer cong., by Stanley H. Martin at his home, March 18, 1961.

Kaufman—Bucher—John I. Kaufman and Mary Ellen Bucher, both of Exeland (Wis.) cong., by W. Wallace Kaufman at the church, Feb. 18, 1961.

Miller—Beachey—Andy J. Miller, Arthur, Ill., Bon Air cong., Kokomo, Ind., and Anna Viola Beachey, Arthur (Ill.) cong., by Richard Yordy at the Arthur Church, Feb. 28, 1961.

Miller—Swartzentruber—Roy Miller and Donna Swartzentruber, both of Fredericksburg, Ohio, Wooster cong., by Paul D. Brunner at the church, Feb. 18, 1961.

Reed—Burkey—Jack Reed and Lucile Burkey, both of Elkhart, Ind., Prairie Street cong., by Howard J. Zehr at the church, March 19, 1961.

Reesor—Smith—Carl W. Reesor and Alma Smith, both of Markham (Ont.) cong., by Abraham Smith at the home of the bride, Jan. 25, 1961.

Starr—Keller—Philip Starr, Romeo, Mich., and Mary Jo Keller, Eureka, Ill., both of Cazenovia cong., by J. D. Hartzler at the church, March 12, 1961.

Wireman—Huber—Dennis A. Wireman, Rouderson (Pa.) cong., and Ruth Ann Huber, Doylestown (Pa.) cong., by Russell B. Musselman at Doylestown, March 18, 1961.

Anniversaries

Delp. Henry K. Delp and Margaret K. Ruth were married on March 14, 1911, by Aaron Freed at his home in Hilltop, Pa. On their fiftieth wedding anniversary, open house was held at their home in Line Lexington, Pa., with their children, grandchildren, and many relatives and friends attending. They have 2 children living, (Earl, Harrisonburg, Va.; and Herbert, Line Lexington, Pa.) and 10 grandchildren. Bro. Delp has served as a deacon at the Line Lexington (Pa.) Church since 1922.

Mack. Elmer M. and Sallie (Kratz) Mack of 104 W. Broad St., Souderton, Pa., celebrated their golden wedding anniversary on March 11, 1961, exactly fifty years after their marriage. They were married by the late Bishop Warren Bean at his home in 1911. The couple has always lived in the Franconia Conference area. Bro. Mack is a deacon at the Providence Church near Collegeville and a member of the Franconia Mission Board, of which he served as president for a number of years. Following a family dinner, open house was held in their home. About 150 relatives and friends came to rejoice with them and to wish them God's blessing. They have 2 children (Dr. Noah Mack, Morgantown, Pa.; and Mary, at home) and 3 granddaughters. All of these were present to celebrate the day with them.

Smith. Leidy D. Smith and Laura H. Kratz were married Jan. 7, 1911, by Frank Swartz, pastor of the Blooming Glen Mennonite Church, at the home of the bride, Blooming Glen, Pa. They are members of the Blooming Glen Mennonite Church. Shortly after their marriage they moved to the Smith homestead, the place where the groom was born; they still live there. On their golden wedding anniversary many friends and neighbors called at their home to fellowship and extend their congratulations. They have 2 children (Miriam, who died in 1943 at the age of 25; and Harley who, with his family, also lives on the Smith homestead) and 2 grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Albrecht, Phoebe, daughter of Christian G. and Magdalena (Brenneman) Erb, was born March 30, 1868, near Wellsville, Ont.; died after a brief illness at the Stratford General Hospital, Jan. 11, 1961; aged 62 y. 9 m. 11 d. On March 19, 1925, she was married to Amos Albrecht, who survives. Also surviving are 2 daughters (Mary—Mrs. Elmer Gerber, Millbank; and Catherine—Mrs. Menno Ropp, Brunner) and 3 grandchildren. She was a member of the Poole Church, where funeral services were held Jan. 14, in charge of Herbert Schultz and M. H. Roth.

Beisel, Brent C., infant son of Leroy and Mary Jane (Fronzoli) Beisel, was born March 5, 1961, at Johnston, Pa.; died March 7; aged 2 days. The parents and one brother (Brian) survive. Graveside services were held March 8 in the Thomas Cemetery, with J. E. Gingrich officiating.

Bender, Barbara, daughter of Joseph and Amelia (Gingerich) Miller, was born in Johnson Co., Iowa, March 10, 1892; died at her home, Kalona, Iowa, March 3, 1961, following a heart attack; aged 68 y. 11 m. 21 d. On Sept. 5, 1916, she was married to Lewis Bender, who died in June, 1960. Surviving are their 4 daughters and 3 sons (Nina—Mrs. Vernon Bontrager, Gladys—Mrs. Robert Fisher, and Vera, all of Kalona; Mary—Mrs. Lloyd Miller, Glendale, Ariz.; Clarence, Kalona; Paul, Springs, Pa.; and Daniel, Iowa City), 20 grandchildren, one sister (Mrs. Julia Kaufman, Venice, Calif.), and one brother (Milo, Kalona). One brother and 3 grandchildren preceded her death. She was a member of the East Union Church, where funeral services were held March 6, in charge of A. Lloyd Swartzentruber, Eugene Garber, and J. John J. Miller.

Birky, Joseph J. son of Joseph and Catherine (Bender) Birky, was born May 3, 1886, at Wellman, Iowa; died of a heart attack, Jan. 30, 1961, at Pleasantville, Home, Kalona, Iowa; aged 74 y. 8 m. 27 d. On Aug. 25, 1912, he was married to Maggie Yoder, who died Dec. 20, 1952. Surviving are one daughter (Eloise, Iowa City, Iowa) and one sister (Mrs. Lena Erb, Kalona). Three brothers preceded him in death. Another sister, Mrs. Annie Eash, died after his passing away. He was a member of the West Union Church, where funeral services were held Feb. 2, in charge of Herman E. Ropp and Paul T. Guengerich.

Brunk, John R., son of Christian and Magdalena (Risser) Brunk, was born at Poole, Ont., July 25, 1886; died of a heart condition Oct. 5, 1960, at Poole; aged 74 y. 2 m. 10 d. His wife, the former Annie Ropp, preceded him in death on Oct. 24, 1959. Surviving are 2 daughters (Mildred—Mrs. Wm. Brenneman and Norma—Mrs. Walter Leis, both of Milverton), 6 grandchildren, and 3 brothers (Menno, Gadshill; Christian, Brunner; and Amos, Poole). He was a member of the Poole Church, where funeral services were held Oct. 8, in charge of Herbert Schultz and Henry Yant.

Davidhizar, Joseph S., son of John H. and Rosa (Sarver) Davidhizar, was born Jan. 31, 1913, at Wakarusa, Ind.; died of a heart attack at his home, Thomas Mills, Pa., Feb. 24, 1961; aged 48 y. 24 d. On Oct. 8, 1933, he was married to Kathryn Blough, who survives. Also surviving are 7 children (Eunice, Parma, Ohio; Joseph—Mrs. Mary Ann Apple, Dallas, Texas; Warren J., Wheaton, Md.; Elvin H.,

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Herma—Mrs. Ray Gnagey, Doris—Mrs. Franklin Stamm, and Helen—Mrs. Paul Holsopple). Besides his wife and 11 children, he is survived by 40 grandchildren, 2 great-grandchildren, 4 brothers (Elmer, Emanuel, Joseph, and Ira), and 4 sisters (Mrs. Leah Werder, Mrs. Mary Beck, Mrs. Barbara Armstrong, and Anna Mae Short). He was a member of the Central Church, where funeral services were held March 12, in charge of Charles H. Gautsche, Dale Wyse, and Walter Stuckey; interment in Lockport Cemetery.

Slagel, Sarah, daughter of Jonathan and Catherine (Widner) Conrad, was born Dec. 9, 1891, at Wayland, Iowa; died March 6, 1961, at St. Johns, Mich.; aged 69 y. 2 m. 25 d. In 1912, she was married to Elmer Slagel, who died Jan. 29, 1960. Surviving are 11 children (RUBY, Midland; Allen, Ithaca; Lucille—Mrs. Linol Jolls, Maple Rapids; Ferne—Mrs. Carl Yoder, Dayton, Ohio; Warren, Wayland, Iowa; Roger, St. Louis, Mich.; Anna—Mrs. Roy Walker, Midland; Betty—Mrs. Stanley Snyder and Evelyn—Mrs. Clayton Sharick, St. Johns; Max, at home; and Carol, Denver, Colo.), 30 grandchildren, one brother (Daniel, Wayland, Iowa), one sister (Anna—Mrs. Otis Bontrager, Eureka, Mich.), and 2 stepsisters (Edna and Esther, Lansing). She was a member of the Bethel Church, where funeral services were held March 8, in charge of Herman R. Weaver and J. Kore Zook.

Summers, Rachel Lavern, daughter of Leon M. and Ida (Petersheim) Summers, was born Feb. 6, 1947, at Lancaster, Pa.; died of encephalitis Feb. 5, 1961, at Gap, Pa.; aged 13 y. 11 m. 29 d. Besides her parents, she is survived by 2 brothers (Nevin and Leon, Jr.) and her grandparents (Mrs. Barbara Peterson, Elverson, Pa.; and Mr. and Mrs. Samuel Summers, Gap, Pa.). Funeral services were held Feb. 8 at the home, in charge of Aaron F. Stoltzfus, Abner Stoltzfus, and Isaac Kenel; interment in Millwood Cemetery.

Taylor, Joseph, was born June 9, 1875, near Cockermouth, Cumberland, England; died at the home of his daughter, Mrs. Alvin Steckly, Carstairs, Alta., Feb. 25, 1961; aged 85 y. 8 m. 16 d. In 1900 he was married to Mary Alice Tyson, who died in 1946. They had 7 children. One son and 2 daughters preceded him in death. Surviving are 2 daughters and 2 sons (Mrs. Elsie Bardgett, Cranbrook, B.C.; Mrs. Lily Steckly, Carstairs; James, Cereel, Alta.; and Joseph, Red Deer, Alta.), 16 grandchildren, 36 great-grandchildren, and one great-great-grandchild. In 1910 the family left England for Canada, making their home in Cranbrook, B.C. Later they moved to Alberta, and in 1946 to Carstairs. Funeral services were held at the West Zion Church, Feb. 28, in charge of Linford Hackman and Gordon Buschert.

Weaver, Mearl H., son of John E. and Mary (Hertzler) Weaver, was born July 27, 1905, in Cumberland Co., Pa.; died at his home, Lititz, Pa., Feb. 22, 1961, after a long illness; aged 55 y. 6 m. 26 d. He was married to Minerva Garber, who survives. Also surviving are 4 sons (Paul E. and John L. of Lititz; Roy A., Lancaster; and Harry E., Lititz), 9 grandchildren, and 2 brothers (Harvey R., Lancaster; and Carl E., Manheim). He was a member of the Lititz Church, where funeral services were held Feb. 25, in charge of Noah Boll, Melvin Lauver, and Mahlon Zimmerman; interment in East Petersburg Mennonite Cemetery.

Yoder, Keith Conrad, stillborn son of Ezra and Esther (Miller) Yoder, Grantsville, Md., was born Feb. 13, 1961. Graveyard services were held Feb. 15, in charge of Walter C. Otto.

Yutzi, Daniel R., son of Samuel B. and Bar-

bara (Roth) Yutzi, was born in Perth Co., Ont., Jan. 14, 1880; died at the Kitchener-Waterloo Hospital Jan. 16, 1961, after a 3-day illness; aged 81 y. 2 d. On March 1, 1910, he was married to Fanny Speller, who survives. Also surviving are 3 daughters (Olivia—Mrs. Valentine Jantzi, St. Clements; Lavina—Mrs. Chris Herrfort, Newton, Ont.; and Mabel—Mrs. John L. Erb, Wellesley), 7 grandchildren,

and one sister (Mrs. Enos Schultz, Milverton). He was preceded in death by one son, 3 brothers, and one sister. He was a member of the Wellesley Maple View A.M. congregation since his marriage. For the last three years he and his companion resided alternately with their three daughters. Services were held Jan. 19 at the Maple View Church, in charge of Samuel Leis and Chris Streicher.

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ITEMS AND COMMENTS

BY THE EDITOR

Ground will soon be broken in Brasilia, Brazil, for an institute to train Protestant laymen from throughout Latin America—the result of a \$350,000 joint “birthday gift” from women of the Presbyterian Church in U.S. (Southern) and the United Presbyterian Church of the U.S.A. Since few Brazilian churches can afford full salaries for religious education directors, the institute will train students in skill by which they may earn a living as well as provide church education courses.

Herman Leis, a Milwaukee chef who spent a month as a substitute cook for Albert natives under the care of Dr. Francis Schweitzer, wants to raise \$10,000 for a diesel unit to light the missionary's hospital near Lambarene. According to Mr. Leis, Dr. Schweitzer's compound now is lighted by kerosene lamps except for one dim electric bulb over the hospital's operating table. Current is supplied by a weak generator which has to be watched constantly by assistants. Mr. Leis asked Dr. Schweitzer how a layman could best serve God in his own community. “His answer was to get out and work with people, demonstrate visibly to those around us that we are living our lives as Christ would have us; Christ should be our Guide. Then, with curt humor, he added, ‘Most people talk too much and don't roll up their sleeves often enough.’”

A visual aid with which to teach the Biblical principle of nonresistance and its application through alternate service is being planned by the Peace and Voluntary Service Committee of the Christian Fellowship Association of Tabor College. A grant of

\$250 has been given them by the Schowalter Foundation through the Intercollegiate Peace Fellowship, and with the promise of more if satisfactory progress is made.—The Christian Leader.

President Kennedy commented in a recent press conference that he would be “very reluctant” to see church and other private organizations discontinue their distribution of U.S. surplus foods abroad in favor of government agencies “because they have done a first-class job in assisting us to get this food out.”

President Kennedy told 62 Baptist missionaries who called on him that they were making a significant contribution to the cause of the free world. He said he was with them in their struggle for “religious liberty everywhere.” He stressed the close association between religious liberty and political freedom, and added, “The people of this country are strongly behind you and any help we can give should be made known.”

Two tracts of land in Tennessee totaling 196 acres have been purchased by the National Baptist Convention under a farm and marketing program designed to give Negro farmers economic security and independence. Dr. Joseph H. Jackson, Chicago, head of the largest Negro church in this country, said that negotiations are under way to buy another 400 acres in the same state. After the farm assistance is expanded in other areas, and “we have dramatized our own power and initiative,” says Dr. Jackson, “the Kennedy administration will be asked to continue a similar program for Negroes.”

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*The world can cherish its image of Christ
and ignore His commandments
without a qualm of conscience.
And the church?*

The Popularity of Christ

By A. W. Tozer

One of the most incredible phenomena in the world today is the immense and universal popularity of Jesus Christ.

Almost all the major religions are friendly to Him, and even those who do not own His deity are respectful toward Him. Practically every cult finds a place for Him somewhere in its system. Philosophy, psychology, science—all quote Him with approval. Big business, which operates according to principles exactly opposite to everything He taught, continually bends the knee before Him. The entertainment world purrs over Him, and the image of Him it projects is always warm and attractive. His name carries a charm for politicians and prize fighters, as well as for Scout leaders and P.T.A. presidents. He is the One figure that consistently overshadows such historical heroes as Abraham Lincoln and such current celebrities as Dag Hammarskjöld and Albert Schweitzer. His prestige remains consistently at the top, no matter who may for the moment be getting the headlines.

Yet the teachings of Christ are wholly contrary to the beliefs of the modern world. The spiritual philosophy underlying the kingdom of God is radically opposed to that of civilized society. In short, the Christ of the New Testament and the world of mankind are so sharply opposed to each other as to amount to downright hostility. To achieve a compromise is impossible.

We can only conclude that Jesus is universally popular today because He is universally misunderstood.

Everyone admires Jesus, but almost no one takes Him seriously. He is considered a kindly Idealist who loved babies and underprivileged persons. He is pictured as a gentle Dreamer who was naive enough to believe in human goodness and brave enough to die for His belief. The world thinks of Him as meek, selfless, and loving, and values Him because He was what we all are at heart, or would be if things were not so tough and we had more time to cultivate our virtues. Or He is a sweet, holy symbol of something too fine, too beautiful, to be real, but something which we would not lose nevertheless from our treasure house of precious things.

Because the human mind has two compartments, the practical and the ideal, people are able to live comfortably with their dreamy, romantic conception of Jesus while paying no attention whatsoever to His words. It is this neat division between the fanciful and the real that enables countless thousands of persons to say "Lord, Lord" in all sincerity while living every moment in flat defiance of His authority.

Were someone to rise in the General Assembly of the United Nations and pay a tribute to Jesus Christ, probably no one present, not even a communist, would object. But let a delegate suggest that a disputed point be settled by appeal to the teachings of Christ and he would be voted down with derision. Christ is all right as a moral ornament, but no one in that august body is willing that He should be anything more.

This is not to be wondered at. The United Nations is Adam organized. It is a last-day effort to build a tower of security that will reach unto heaven. The first man Adam is trying to establish something on the flesh that will endure through the centuries, and the last Adam declares it cannot be done. The last Adam, Christ, is popular with the first Adam only because His teachings are almost wholly unknown to the men of this world and He Himself is completely misunderstood.

In the working out of God's eternal purpose the society of the first man Adam and the society of the last Adam, though utterly opposed, may for a while coexist, but not for long. Heb. 12:26, 27. The flesh may admire the spirit while refusing to go along with it, or it may misunderstand the spirit and believe that it is itself spiritual while actually sunk in corruption.

The latter, I believe, explains the present popularity of Christ in the world. The contradiction between Christ and unregenerate society is sharp and irreconcilable, but the contrast between society and its own mistaken conception of Him is scarcely noticeable. So the world can cherish its image of Christ and ignore His commandments without a qualm of conscience.

What should seriously concern us, however, is not that the world praises Christ without obeying Him, but that the church does. The men of this world go their way careless of the teachings of Christ, but in doing so they are consistent with their position. They have made no vows to the Lord nor taken His name upon them. But when a Christian ignores the commandment of Christ, he is guilty of sin doubly compounded. He violates holy vows, is guilty of rebellion against God, and commits the grotesque sin of calling Jesus Lord with

his words and denying His lordship with his deeds.

Should anyone doubt that Christians, even Bible Christians, habitually ignore the teachings of Christ, let him rise in a business meeting of his church or denomination and quote a passage from the sayings of our Lord as the final authority on a question before the house. He will soon learn how little the words of Christ influence the thinking of the average delegate.

Christians today have developed the perilous habit of accepting the authority of the New Testament on matters that do not concern them and rejecting it on matters that do. And so with too many churches also Jesus is popular but impotent. Surely another reformation is indicated.—from *The Alliance Witness*. Reprinted by permission.

On Remodeling Churches

By MIRIAM G. LEAMAN

Today I visited the morning service of a nearby congregation and was startled with one of the announcements: "Next Sunday the offering will go for the building fund." I turned to my neighbor inquiringly, "What are they building?"

"Oh, for a long while now they have been wanting to add to the building and make it bigger. It gets so full sometimes."

Immediately and without considering what she might think of me for such a statement, I suggested, "Seems to me, if the church is too full, some should move out into unchurched areas and begin a witness." And to myself I thought, "And the money in the building fund should be used to send some of the members out as missionaries."

Later, as I washed the dinner dishes, my thoughts kept dwelling on the subject, and I thought of this verse, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods" (Luke 12:18).

I have always applied this to material blessings, but I wonder if it could not be applied spiritually. Just before leaving this earth, Jesus commissioned, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). I question if He is interested in the building of larger structures where we may gather together all our families and friends and forget that He said, "Go ye!"

Our Readers Say—

The editorial on "Church Elders" was timely. I would like to ask, Why is it that the Mennonite Church considers the Scriptural pattern for the ministry antiquated? My observation is that the trend toward singular ministry is about as Scriptural as the Roman Catholic interpretation of Titus 1:5. The Roman Church gave its bishops and archbishops authority over the congregation or congregations in a city and also political jurisdiction over the entire city in which a bishop was located. The Roman Church regarded Titus 1:5 to imply elders "over" every city, whereas the Apostle Paul simply says elders "in" every city.

It seems to me that we find a common denominator for the present trend in I Sam. 8:4-21; perhaps, as Bro. Wenger says, the harvest may be all but desirable. We may experience the whirlwind as recompense for the abandonment of the plural ministry.

There always has been, and always will be, a place for ordained bishops and deacons in Mennonite churches. The problem is not with God or the Scriptural system of the plural ministry, but with the minds and wills of men. The Mennonite conferences of eastern and southern Pennsylvania are to be highly commended for their steadfastness and faithfulness to the Scriptural pattern for the ministry.—Wilmer D. Swope, Lectoria, Ohio.

Virgil Vogt in his article, "Renewal in Missions" (Jan. 31), has a paragraph mentioning "Oberholzer and others left our group in eastern Pennsylvania and formed what is now called the General Conference Mennonite Church. Oberholzer wanted missions."

This thought might cause misunderstanding among our readers. Please notice a quotation from an authentic and unbiased historian, John C. Wenger, in his *History of the Mennonites of the Franconia Conference*.

"In 1844, a new meetinghouse was erected at Skippack. . . . Three years later came the division led by John H. Oberholzer. Those that remained in the Franconia Conference were denied the use of this new meetinghouse. Rather than resort to litigation, the group which remained in the Franconia Conference built a new meetinghouse in 1848 about a mile and a quarter northwest of the old one."

Evidently missions were not one of the issues causing Oberholzer to leave. One can hardly believe that a man and his group would truly believe in missions, and then violate the principles and teachings of Jesus Christ in denying a church the rightful use of their property.

"Facts do not cease to exist because they are ignored."—John W. Kolb, Spring City, Pa.

Look what else Jesus said, "Thou fool. . . . So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:20, 21).

Presumptuous statements? Yes. But God impressed me to give them to you.

Lancaster, Pa.

Substitution

By RACHEL HORST

Come, Christ, I beg Thee take my life
And make it all Thine own.
Walk in these stumbling steps of mine
And point them to Thy throne.

Pierce my weak hands with the deep scars
Which only Thou hast worn.
Teach me the strength required to wear
The royal crown of thorn.

Then gladly I shall take the work
That Thou didst set apart,
And bear Thy cross upon my back
And printed on my heart.

Charlottesville, Va.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

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We Are Preyed Upon

"See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition . . . and not according to Christ" (Col. 2:8, RSV).

Paul is concerned for the church at Colosse. It is a brotherhood which has faith in Christ, love for all the saints, and a hope laid up in heaven. But it is in danger of serious error. There are those, whether legalistic Judaizers or mystic gnostics, or both, who would divert them from the true faith into a wrong concept of Christ, and as a consequence into a wrong set of spiritual values. These false teachers are spoken of as preying upon the Colossian Christians. They would like to capture them, to use them somehow for their own selfish purposes. They would seem to take a savage delight in taking simple believers and turning them into a hopeless pursuit of salvation through human traditions and means. They are beasts of prey, trying to seize those who belong to Christ.

Not only the Colossians were preyed upon. All believers of all ages have been in danger of wrong doctrine and ethical practice. The enemy of Christ's church has had a great variety of agents who laid wait upon the faithful, seizing those whom they could and dragging them away into their respective types of error. There have been heresies of all kinds and of all degrees of departure from the true doctrine of Christ. There are such heresies of faith and practice today.

Paul tells us to see to it that no one makes prey of us. We need to be conscious of the danger, and a good inoculation against it. Paul used the positive method of giving the Colossians a true concept of who Christ is, developing in this short hook one of the clear Christological statements in the New Testament. Paul thought that if these Christians had the right idea of Christ, they would be guarded against false ideas of the gnostics. If they fully understood what Christ does for us, they could not be dragged back into a powerless ceremonialism and asceticism.

We are preyed upon today by religious cults which pervert the faith in one way or another. We are preyed upon by traditional forms of Christianity, such as Catholicism, which substitutes human righteousness for a simple faith in Christ. We are preyed upon by a nominal Protestantism which has removed cross-bearing from the Christian walk and has removed the distinctions from the Christian way. We are

preyed upon by emotionalism, which elevates feeling above intelligent faith. We are preyed upon by secularism, that religion of modern man which has no need for Christ. We are preyed upon by a liberal rationalism which rejects revelation and denies the Christ of the Scriptures. We are preyed upon by social concepts which reduce Christianity to social behavior, and lead ultimately to communism. We are preyed upon by libertinism which refuses to deny the flesh and turns freedom into license.

Against all these beasts of prey we must be on our guard. The chief safeguard must always be a full understanding of who Christ is, a loyal faith in Him, and a faithful obedience to Him. Only Christ, accepted and enthroned, can keep us from our enemies.

We have a responsibility, not only to guard ourselves, but also to guard others. It must be a matter of pain to us when we see others led away from the truth. We must give ourselves to teaching and indoctrination, to warning and protest, to loving understanding and persuasive conversation, to effective reading and writing and Christian education that those who are being led away may be recovered.

This is a part of the Christian warfare, the constant watchfulness against every attempt to prey upon those who belong to Christ. It will never cease until Christ comes to bring this warfare to an end.—E.

The Body of Christ

One of the figures most often used to describe the church is the body of Christ. Only ecclesia, which refers to the church as the assembly of God's people, is used more often.

That the church is Christ's body means that Christ lives in His church. We are in Him, and He is in us. The life of the Head of the church lives in all the members. And the Head controls these members.

Since Christ can have only one body, this figure emphasizes the unity of the church. The body is composed of many individual members, but these have a corporate entity. They are related to each other because they are related to the unifying and controlling Head.

Thus the church makes room for individuals without being individualistic. It

is an organism, not a collection. Every member of the church is dependent on every other member; but more important, every member is dependent on Christ the Head.

But the church is a living organism; it is not a mummy. It breathes and feeds; it reproduces and grows; it hears and sees and speaks and acts. Because the church is living, it has all the problems of an organism. It must find sustenance and atmosphere. It must be able to adapt to conditions in its environment. It must overcome its enemies.

Different from and yet related to the body figure is the concept of the church as the bride of Christ. The church is joined to Christ in an eternal union which is beautifully symbolized in the marriage relationship of man and woman. The church faithfully loves the heavenly Bridegroom. She takes His name; she recognizes His headship. Between Christ and the church there is mutual love and sacrifice, mutual care, and mutual dependence.

"From heav'n He came and sought her
To be His holy Bride;
With His own blood He bought her,
And for her life He died."

The bride can think of nothing more glorious than to be forever with the Bridegroom in the perfect fulfillment of love, and so she prays, "Even so, come, Lord Jesus."—E.

Apostasy in Desire

When Israel was in the wilderness, said Stephen in his great apology before the Jews, they returned to Egypt "in their hearts" (Acts 7:39, RSV). The land of their desire was Egypt, not Palestine. They hungered, not for milk and honey, but for leeks and onions and melons. They heard the siren call of the flat lands of Goshen, and had no ear for the call of the heights and the vales of the Land of Promise. They looked back, not forward.

They could not go back. Their leaders would not tolerate such a suggestion. Miles of sand and sea now separated them from the land of the Pharaohs. The manner of their flight had been a commitment not to return.

But how they wished they could! How tired they were of breaking camp and setting up again! How they loathed the manna with which God fed them! How their mouths watered at the thought of the pots of meat! How tired were their eyes from the glare of the desert sands! How sore were their feet from the miles of rough walking! The wind beat the burning sand against them. The hot sun was almost more than they could bear. Why had they ever

left that rich land in which they were born? Their slavery they could have endured. For their stomachs were full; there was plenty of water to quench their thirst. If only they could go back! In all spiritual effectiveness they were back in Egypt. They were expressing their unconcern for the land of their inheritance, their repudiation of God's good plans to restore them to it. They were showing themselves to be men of flesh, not of spirit. Spiritual conquest meant nothing to them, only the satisfaction of appetite. They lolled in their yesterdays instead of seeking a glorious tomorrow.

The desires of the heart show what we really are. There may be barriers—geographical, financial, legal—to the accomplishment of our desires. If the desires are evil, they are probably antisocial, and it is good, at least for others, that we cannot fulfill them. But so far as we are concerned, in our own hearts, to desire is to do. If we would rather be in Egypt, we are actually there. God, who knows the heart and reads the thoughts, appraises the man at what he wants to be.

This works both ways. When we want to be something better than we are, God takes the wish for the accomplishment. The sermon I tried to preach, but, in spite of my best efforts, failed, that is the sermon God heard. The love I felt in my heart but somehow lacked the means of expression, that is the love with which God credits me. This is what Browning's Rabbi Ben Ezra means when he says,

"Thoughts hardly to be packed
Into a narrow act.

Fancies that broke through language
and escaped;

All I could never be,

All, men ignored in me,

This, I was worth to God, whose wheel
the pitcher shaped."

To what land, of yesterday or tomorrow,
does your heart take you?—E.

I Didn't Believe the Promise

BY MARY L. SCHMOYER

As I was reading my Bible one day a few months after I came to Jesus, God gave me a beautiful promise. It was Psalm 32:8: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." The marginal reading renders it: "I will counsel thee with mine eye upon thee."

Not being able to believe He meant it for me, I tried to read on; but my eyes kept wandering back to that particular verse. Although I felt wonderful in my heart each time I read it, I just couldn't seem to accept it for myself. God was

actually promising to be my Guide and Teacher.

It was as if He were saying, "If you will only trust in me for everything, consult me in all things that trouble you or that you don't understand, and wait for me, I will help you." It was too deep and beautiful and precious to believe.

Because of unbelief I could not take His promise to heart. When I needed help or was disturbed about something, instead of going to God in prayer, I would turn to a fellow Christian. If the person proved helpful to me, I would unconsciously begin to lean on him. More and more I would turn to him until eventually God would allow him to fail me in some way in an effort to turn me to Himself. However, instead of seeing His hand in it, I felt only the disappointment in my fellow believer.

After a little while I would find another child of God who I believed possessed a perfect knowledge of God, and I would begin to lean on that person. And so it went. Each time, however, I eventually met with failure.

Each person is different. Even Christians are individuals with their own personal outlook on things. Running from one to another, instead of bringing peace, brought me only confusion and unhappiness. I have a very impressionable nature, and trying to follow everyone's advice finally brought me to the verge of a nervous breakdown.

One day I went to God in prayer and asked Him why I was in such a terrible state. This revelation came to me. "I promised you in my Word I would be your Guide and Teacher. But you would not believe my promise was for you. You turned to man instead. That is why you are in this place."

I then asked Him if it was too late to accept His promise. To my joy He said, "No."

I have since found that God has many ways of guiding and teaching us. Oftentimes it is through His precious Word, or as we wait upon Him in prayer, and sometimes it is through our brothers and sisters in Him. However, our obligation to Him is to take our problem or care to Him *first* and then wait for Him to help us. We may trust that whatever way He chooses to do it, we will know it is He by the joy and peace that will fill our hearts. That is where I made my mistake, not taking my problems and questions to Him and allowing Him to choose His instrument of help for me.

My fellow Christians, in so desiring to help, drew from the well of their personal experience. But I have learned that if that which we share with another is not meant for him, it will not have the anointing of God's blessed Spirit upon it and will either come to naught

or cause confusion in the seeking heart.

My experience has also taught me that as God's children we must be much in prayer about the matter of advising others. I believe we should, out of love for fellow believers, be very cautious in the giving of verbal aid. If there is the slightest doubt as to whether God is in what we say, we should by all means hold our peace.

My prayer is that my sad experience will be of help to other children of God. When He makes a promise real to you, believe it, thank Him for it, and stand firmly on it. Memorize it and if temptation to doubt comes, repeat it to yourself over and over until the faith returns. It will. It's God's Word.

Allentown, Pa.

It Is Time

BY LLOY A. KNIS

Given as a testimony at the fall, 1960, session of Lancaster Mennonite Conference.

To a certain degree the church is presently in a crisis, because many people no longer want to walk in the way of Christ, according to His teachings. It should be only the heathen who would say, "Don't talk to us." "Don't tell us what to do," but now, behold, our own brethren and sisters are saying this very thing. It is therefore time for us ministers to scrap some of these trite, threadbare sayings with their modern connotations, such as:

"Preach essentials," "Take care of the inside and the outside will take care of itself," "Don't be so legalistic," "Get rid of the hierarchy," "Don't be a dictator," "You can't legislate people into the kingdom."

I am speaking to preachers and we recognize that some of these sayings, properly used, have their rightful place, but they carry a connotation today which is not good.

And so it is time for us preachers

To get on our knees before the Bible;

To repent of the shallowness of our own Christianity;

To love our charges instead of loving ourselves;

To take our people into our confidence and thus

To erase the gap between ministry and laity;

To do more personal work and heart-to-heart counseling;

To use all means at hand to save some;

To humble ourselves and pray sincerely; and

To be exercised in quietness and calmness and in great confidence in our Lord.

It is NOT time to succumb to excitement and our destruction with consequent loss of our work. Ellicott City, Md.

Methods of Discipline in Congregation and Conference

By John C. Wenger

By discipline we mean the total program of the church to help the immature or sinning member to higher ground spiritually, and in the case of total failure the final step of excommunication. Viewed thus, it is evident that we have a large subject before us. May we keep before us as we go through this discussion this relevant question at each point: Is this position in harmony with the letter and the spirit of the Word of God, especially of the New Testament?

Preventive Church Discipline

The most important method of preventing spiritual illness and immaturity is to feed the flock a rich spiritual diet. Members who are feeding regularly on the good Word of God, and having that Word opened up to them Sunday after Sunday by a devoted lover and student of the Word, are much more liable to live a life of holiness and obedience than those who are being fed a dry mixture of unprepared exhortations which do not provide incentive to a personal study of the Word and which do not stimulate to Christian progress. What does it mean to feed the flock well?

It means that we will devote much time to prayer and the study of the Word ourselves. It is a solemn responsibility to watch for the souls of the flock as those who must give account. If we give only the warnings of Scripture, our people may give up in discouragement. If we only comfort with the promises, our people may become careless about sin. If we do not preach a balanced diet, some folks may be lost forever who otherwise would have persevered in faith and holiness. How sad it would therefore be to give no thought to planning a well-balanced diet, to just preach in a hit-or-miss fashion Sunday after Sunday, drifting into well-worn ruts because of our lack of preparation and planning.

A good diet means preaching sermons on the plan of salvation, the material of Rom. 1-8, for example: sin in all its awfulness, the adequacy of the atonement of our Lord, the reality of union with Christ, the meaning of spiritual-mindedness; our relation to God's wrath, to sin, to law, to death; the meaning of faith, of holiness, of sin, of justification, of gift-righteousness. Here is a rich mine. This kind of preaching will give our hearers a hunger to attain higher ground spiritually. They will want to live the victorious life if they once believe that it is possible. They will attain to Christian assurance if they see how one is saved and how to know it. They will see the type of attitude and life (faith and

obedience) where the blessing of the Lord rests.

But we would not stop with Rom. 8. We would go on to 9-11 and see the glorious hope that Paul has because of God's sovereignty in grace, a hope that anticipates a great conversion of Jews before the final consummation. We will see here the active role of God in history, a role in which He is actively building His kingdom here and now. But we will also encounter many verses which look forward to the eternal phase of the kingdom to be brought to us at the return of our blessed Lord.

Thought for the Week

Men will be won for Christ not only by what we say, but by the vibrant testimony of an obviously victorious experience.—E.

We will also go on to Corinthians and see an inspired apostle dealing with down-to-earth church problems. In Galatians we will learn the meaning of Christian freedom, that Christianity is not a new form of law, and that we must not mix law with grace. In Ephesians we will see the glorious character and destiny of the church. In Philippians we will learn about the joy of the Lord as we see an apostle in prison rejoicing with all his soul. In Colossians we will learn about our ascended Lord and how great He is. And so on through the Word of God. Expository preaching takes much time and preparation and real effort to keep it alive and interesting, but it is the very best way to feed the flock. Preaching is no marginal time occupation!

A faithful shepherd dare not have spiritual nearsightedness (myopia). He needs to be able to look around and see the dangers which are still only on the way. He must take measures to overcome these dangers before they begin to make havoc of the flock. It seems to me that there are three major concerns which we need to take firm hold of now, in addition to the ever-present problems of immaturity and worldiness:

(1) We are beginning to have divorces due to infatuations with other persons; this reflects a sub-Christian view of the permanence of marriage. It is an awful sin against God, the family (or families) involved, the church, and society.

(2) We are beginning to have trouble with profanity. Some of our young people use language on the athletic floor which is

a sin and a shame. This reflects a low view of the holiness of God.

(3) We have far too much immorality. This is part of the influence of the press, the radio, and TV upon us—not to mention the sensual pictures which emanate from Hollywood.

It takes courage to be a true "prophet" of the Lord, but He can make us all that we need to be if we will wait upon Him in prayer.

Another step in preventive church discipline is to get a we-feeling instead of a they-mindedness. We should never think of the congregation or conference as they. It is we who decided thus and so (regardless of what our personal position may have been before the decision of the group was taken). And so we, the entire congregation, take disciplinary action. The entire group is to feel responsible for the welfare and witness of the body. We who are spiritual are to seek to restore the wayward brother who is overtaken by a sin. The church needs to take action where persons are dealt with.

It may even be wise to open disciplinary cases up for the free discussion of the body, so that they share fully in whatever action is taken. It may be "efficient" to act single-handedly for the church, but it is too costly a method. Then it is not even "they" who did the disciplining; it is "he," the pastor. The better we have fed the flock, the more spiritual they will be. The more spiritual they are, the better are they able to take appropriate steps in discipline. By all means we must enlist the congregation in the matter of church discipline.

Perhaps we ought to revive the old Mennonite custom (practiced until after 1910 in Indiana) of each congregation ratifying the actions of the district conference. Perhaps each congregation ought to work through the disciplinary standards of the church in a series of midweek meetings, trying to understand why the conference has set up those standards. If the congregation cannot be convinced of those standards, how can we ever maintain them? To do so would call for a type of dictatorship which is specifically condemned by Jesus in Matt. 20:25-28, and by Peter in his first epistle—5:2, 3.

If at such a review a congregation would feel that a given standard had become obsolete (no fancy harness on driving horses), they could be encouraged to communicate their concern to conference. (Parenthetically, should not the rules and discipline be basically solid Biblical principles rather than a minute codification of rules which

(Continued on page 349)

Our Mennonite Churches: Stoner Heights



Stoner Heights, Louisville, Ohio, was begun as a mission Sunday school of the Beech Mennonite Church in 1938. It is now an independent congregation in the Ohio and Eastern Conference. Dedication of the new building was held on March 26. Delvin Nussbaum serves as pastor of the 42 members who worship here.

What Reviewers Say About —

The Miller Five

By ESTHER EBY GLASS

"If you have ever experienced life on the farm in the midst of a family of seven, you will have an inkling as to the setting and the upsetting features of this action-packed story. Helen is a dress enthusiast who spends a lot of time at the telephone, doing most of the talking, of course. George has a nose for science and math but keeps it out of the kitchen, especially when there is work to be done there. Ronald is the athlete of the family. Larry is the artist and the soloist. And Kathy—well, she majors in kittens and problem-making. And, remember, this is a Christian family. Not only will the youngsters of the family enjoy this book, but so will Mom and Dad. In fact, it might help Mom and Dad to read this story and find that other kids really do act like theirs."

—Christian Life.

"This is a story of five children in the Miller family, written to appeal to boys and girls of junior-high age. The family is supposed to be an average farm family, though the situations described seem to be more idealistic than some families will find them. The family is Mennonite in faith and shows solutions to school problems from that viewpoint. For example, when the children visit a relative and see a military

parade, they wonder why their relatives do not march with the soldiers. This gives opportunity for pointing out how one can be a hero for peace as well as for war. This is a good book for Sunday-school libraries. Young people would profit from reading it."

—The United Evangelical.

• • •

"Five children on a Pennsylvania farm are a happy lot with the interests common to all children in school and community. They belong to a religious group which holds conscientious objection to war and believes in peaceful ways in all realms of living. These convictions are beautifully enunciated and come out through the children's behavior at home and with their friends, the family's relationships, and the fellowship of their cobelievers. This is a good book for children which adults will enjoy."

—The Watchman Examiner, Baptist.

• • •

"This is an interesting and appealing account of the doings of the Miller family—five young brothers and sisters. The book is composed of 15 separate sketches, each a complete story in itself. In a simple homely way the children learn practical lessons in the Christian life. Excellently written and highly commendable, except that little reference is made to the Gospel itself. Also, two of the chapters strongly advocate a position of pacifism in national as well as in individual affairs."

—Moody Monthly.

"Although this is a book of fiction, it is not a book of fancy. The events that happen and challenge this family are common to any household with a family of this age group. This author has shown the saner side of family living to this loveless space age in which we live. Here is a family that enjoys living together. Homey, well-illustrated, and believable."

—Evangelical Mennonite.

This \$1.75 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

The Lord's Prayer

Part 8: Trial and Temptation

By J. PAUL SAUDER

And lead us, not into (the place of) trial, but deliver us from all that is evil.

We Christians could heartily wish to "get by" without a single "thorn in the flesh," but maybe we cannot do so. Paul, that seasoned veteran in Christ-imitation, could not be rid of his "thorn in the flesh." It was the lesser of two evils, he indicated, for the temptation to pride loomed large. No man knows what Paul's "thorn in the flesh" was, but whatever it was, Paul prayed three times to have that "messenger of Satan" removed. After the third petition Paul listened (a very vital prayer component, incidentally) and he heard the Lord say, "My grace is sufficient for thee: for my strength is made perfect in [thy] weakness." Note that the Lord's strength is enhanced by the endured trial of Paul's weakness. And yet the Master permits us to pray that we be not led into such a place of trial.

Christians standing on top of their unremoved difficulties strengthen the reputation of Christ. Such Christians are on display; the thorn keeps them humble and serviceable, and their grace-conquered difficulties elevate them so that, like a city built on a hill, they cannot be hid. Thus are they kept from all evil and from the evil one. Thus is our Christ honored, for we are not the very members of His body?

We are on display before the angels also. Therefore we want to be led into ways of righteousness by our Father. Accordingly we ask to be detoured around the place of trial or temptation. Nor do we want to stray, unguided, into the place of temptation with its possible resultant sin. Therefore we pray our Father to guide us so that we never arrive in the locality of temptation of evil. But if a Christian does so arrive (and Christ did in His day), we pray, and the Father-heart will hear the honest petition, "Deliver us (me and my brother) from all evil and from the master of it, Satan." And note, if you please, that the prayer is for us. I must be careful also that I do not contribute to my brother's temptation. My acts must help "our Fa-

ther" to deliver "us," both of us, from all evil.

And now our Father, having been our Supreme Being, King, Provider, and Disposer of Transgressions, becomes our Guide and Deliverer. Wonderful, wonderful Father (OURS).

Elkridge 27, Md.

Tri-Lakes Chapel

By MRS. GEORGE AUST

The Pleasant View Church of Goshen, Ind., was started by the Prairie Street Church of Elkhart, Ind., as a mission station in the spring of 1936. The first service was held on the first Sunday of April. D. A. Yoder served as the first bishop and Lester Mann was the first pastor.

In the years that followed several members left the Pleasant View Church to go into other fields of service. Some had helped in summer Bible schools in International Falls, Minn. In the fall of 1950 two families felt it was the Lord's will to start a work at International Falls. They moved into the area and conducted the first regular Sunday service in December of 1950.

Other families moved into the area to help with the work and there was quite a good response in the community.

Summer Bible school was conducted in Atokan, Canada, for several years also.

In 1960 it seemed the Lord's will that we branch out again. As a result of a survey, the place decided upon was the Tri-Lakes area north of Bristol, Ind. A schoolhouse was for rent. It was leased and a group gathered there on July 4, 1960, to clean the building and mow the grass.

The first prayer meeting was held in the schoolhouse on July 14, 1960; the first Sunday service was conducted on Sept. 4, 1960, with 74 present. We have Sunday morning and evening services and midweek services. One of the first things we did was to select a name. The name decided upon was Tri-Lakes Chapel. It is located on U.S. highway 112 and M 119 about four miles east of Union, Mich.

A constitution has been written. We are now in the process of selecting a pastor under the Spirit's leading.

John Steiner, the bishop of Pleasant View, has the general oversight of the work. Different speakers have come to us on Sunday mornings and sometimes in the evening. When there is no ordained speaker in the evenings, one of the group conducts Bible study. We follow the themes in the Builder.

Different ones have taken turns at conducting studies in Romans for the midweek service and we are planning to take up studies in I, II, and III John in the weeks to come.

We covet the prayers of God's people as we labor in this area. Pray too that a location may be found where a larger building can be erected. The enrollment now is 92 and the one-room school is very crowded. Fortunately there is a basement which we use for classes. We have seven children's and youth's classes and two adult ones.

Temporary officers served at first. After the adoption of the constitution, the first annual election was held. Bro. Mervin Yoder was elected visiting brother, and Bro. Sam Haarer, Sunday-school superintendent. We also have a church council to help in the planning.

Israel's Revenge

By JOHN H. YODER

As this is written, the state of Israel is preparing with great fanfare for the trial in mid-April of Adolf Eichmann, former Nazi official who as head of the Gestapo's department of Jewish affairs was largely responsible for the extermination of millions of Jews in Germany and German-occupied countries during World War II. Eichmann was discovered in hiding in South America, abducted, and taken to Israel without due process of law, to be tried under laws and courts which did not exist when his crimes were committed.

There must be no effort to depreciate the inhuman awfulness of the Nazis' treatment of the Jews, the most enormous offense against one particular people that our age has known. Yet one wrong, even an immeasurably great wrong, does not justify another. The friends of Israel can only regret that in its retaliation against one representative Nazi the Israeli government felt it needed thus irregularly to take justice into its own hands.

Spokesmen for Israel make it clear that the purpose of the proceedings is not the maintenance of the normal functions of law and order, or even of just retribution, but rather a propaganda effort to strengthen Israel's patriotism by a detailed review of Nazi atrocities. An indictment under fifteen counts, with trial proceedings held in a specially constructed hall, broadcast and televised, is not needed to obtain justice. Eichmann is to serve as a representative Nazi, to expiate at the hands of his victims' survivors the sins of his nation. This is not a legal or moral transaction, but ceremonial vengeance in a showcase, for the sake of present national goals. As an Israeli writer declares, "Jewish existence is still precarious in the world, and it is essential to appeal to humanity's conscience against anti-Jewish persecution and discrimination in certain countries, as well as against Nasser's scheming. . . . Humanity's conscience, however, is receptive and re-

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A Prayer

FOR THIS WEEK

Our gracious Father in heaven, with a deep sense of unworthiness and yet of gladness we come before you. How great is our joy in Jesus Christ! Grant, O Lord, that our fellowship with you may bring joy to your heart, too.

You have allowed us to experience another Easter time. Never before did Christ's love grip our hearts so. And never did His sufferings seem so cruel! It was good for us to sense again the agony He endured on the cross in our behalf. Forgive us for our sinful share in nailing Him there.

And now, Father, Easter is over for another year. And we remember that in past years too often the Christ and the cross have faded into the dimness after the holiday was ended. O God, so impress upon our minds the Truth we have again seen that throughout the whole year we may glory only in the cross of our Lord Jesus Christ. Empower us to live for Him only and to be effective witnesses for His glory. We pray in Jesus' name. Amen.

—Ray Bair.

Prayer Requests

(Requests for this column must be signed)

Pray for Belud, one of the sisters at Mexico City, Mexico. She is working again in the church and holding Sunday evening classes with the children. Pray that she may continue to desire to obey the Lord.

Pray for Sergio and Eddie, 18-year-old boys at Mexico City, Mexico, who are members at present but who are not in fellowship with the Lord. Pray that the Lord may continue to convict them and bring them back to Himself.

Pray for Guillermo Zuniga and his family. The Lord has been calling this man for more than a year and a half to dedicate his life completely to Christ. He wants to be a Christian without being a baptized member of the church. His wife wants so much to be truly in Christ and His body.

Pray that the necessary materials for the new hospital at Bihar, India, may be obtained. Pray that even as the building is being built God's love for all may be evident. Pray that consecrated personnel for the hospital may be found. Pray that as work is started in the dispensary and surrounding villages are visited, people might learn in a practical way the love of God. Pray that the missionaries here may not become so involved with the physical and material needs that they neglect the spiritual needs of the people.



OUR SCHOOLS

Education for Church Service

By CARL KREIDER

In the fall of 1960 nearly 48 million American children and young people were enrolled in school from kindergarten through college and university. It is difficult to visualize the vast size of this truly enormous figure. This group of students is about as large as the entire population of the United Kingdom of Great Britain and Northern Ireland. It represents about one out of every four persons in the United States. The figure for the fall of 1960 is 1,700,000 more than the enrollment in the fall of 1959, just one year ago. It is 16,000,000 more than it was eleven years ago. It promises to increase still more during the ten years that lie ahead.

There can be no question that people in the United States are seeking education now as they never did before in the history of our country. Almost every popular magazine these days has some comment to make on education. In most cases the comments are critical. Children are said not to be learning the basic skills as well as they did a generation ago. Too much attention is said to be devoted to "frills" and not enough to basic subject matter. Faculty members are said by some to be underpaid and by others to be getting more than they are really worth when one considers the poor job they are doing. It is said that we are lagging behind Russia, especially in the preparation of qualified technicians.

It is not the purpose of this article to enter into the debate concerning the general adequacy of the American school system. It is rather to discuss the relationship between education and church service. In order to do this it is necessary to distinguish between three types of education: elementary, secondary, and higher. All three types are vital in the preparation for church service. In elementary schools (the first eight years of schooling) students should master the basic skills of reading, speaking, writing, and mathematics, and they should learn these things in the context of group situations in which they are also learning how to get along with other people. In secondary education (the four years of high school) the student should gain further competence in the basic skills and in addition should get the beginning of a broad general education in literature, history, and the sciences. Study of Latin will help the student gain new insights into his own language; study of a modern foreign language will give him a new appreciation of another culture.

Most American states now regard the completion of secondary education as a goal for all young people. As the twentieth century has advanced, however, an increasing proportion of high-school graduates seeks some form of higher education. In 1900 this proportion was only about 4 per cent. In each twenty years of the present century this percentage has doubled: 1920, 8 per cent; 1940, 17 per cent; 1960, 35 per cent. Some authorities feel that this percentage may ultimately go as high as 50 per cent. Whether this is true or not, the fact remains that college education today is more common than high-school education was only two generations ago.

Higher education in America may be divided into two parts. During the first two years students usually continue the general education they have begun in high school. They study more literature, history, and science, more English and modern foreign language. In both Christian high schools and colleges general education also includes a careful study of the Scriptures, of the history of the Christian Church, of philosophy and Christian doctrine.

But in college, in addition to general education with its emphasis on a breadth of understanding, the student also engages in specialized study with an emphasis on depth of penetration. Even in the so-called liberal arts colleges this specialized study is often frankly vocational in nature. For example, it may help to prepare students who wish to become teachers or nurses. In other cases the vocational training can be mastered better while on the job or in specialized graduate schools for the study of the Bible, medicine, engineering, or science and the arts.

How much education is needed by those who would enter Christian service? This depends to a great extent on the type of service planned for. In general, however, it is fair to say that Christian service today demands more education than ever before. There are several reasons for this. In the first place, Christian service means basically service to individuals, and these individuals today are better educated than ever before.

Mention was made in the first part of this article of the amazing increase in the number of people attending schools in the United States today. But the increase in education is not merely an American phenomenon; it is a rapidly expanding worldwide movement. If the rate of increase in human literacy achieved world-wide in the

first 60 years of the twentieth century is continued for the remaining 40 years of the century, the twentieth century may go down in history as the century in which mankind attained universal human literacy. Only well-educated people can minister most effectively to other educated people.

In the second place, life is more complex today than ever before. In this day of specialization we need persons who have had specialized training. But persons who have had only specialized training cannot minister most effectively to people in this complex age. Breadth of general education is needed as well. For the Christian servant this means breadth of Biblical study and a thorough understanding of the relationship between the Christian faith and all branches of knowledge.

The current situation in the Congo provides a concrete illustration of the need for extensive education for Christian service. When mission work was first started there, many of the missionaries were evangelists and teachers. Some of them had only a minimum of formal education above the secondary level. At that time the mission schools were chiefly elementary schools. Now that the Congo has become independent most foreign mission personnel have left. In all probability the ones who return will be those invited to return by the Congolese. Pastoral leadership for the churches will be in the hands of the natives, and they too will probably be able to staff the elementary schools. The foreign personnel who will be invited to return first, and those most welcome in the years ahead, will be those with specialized skills. This means that well-educated people must be sent to the Congo.

The quantitative aspect of education for service has been stressed by this article. It is important, but education of a high quality is also an absolute imperative. Education for Christian service must be Christian education. Christian education is qualitatively different. As Mary anointed the feet of Jesus with a pound of very precious spikenard, so His followers must feel constrained to serve Him with their very best.

Goshen, Ind.

Some 400,000 uprooted North Africans, mostly Muslims, are now living in French cities, where they are far more approachable than in their native countries. Living in squalor, yet most of them able to read, they welcome the tactful visitor with Gospel and other Christian literature. Sometimes the evangelist is able to leave a small gift of clothing or food. Visitors are rarely turned away and often are listened to with real interest. Pray that many of these questioning Muslims will come to find in Jesus Christ their hope of salvation.—Missionary Mandate.



TEACHING THE WORD

Summer Bible School Is a Major Work

By PAUL R. CLEMENS, *Secretary of Summer Bible Schools*

Mennonites, wake up! The summer Bible school is not just another activity of the church. It is not something added in order to engage in service members who would not otherwise be used. It is not a mere trimming to round out a church program. It is the church at work—at real outreach work. It is high time that we see this and do something about it.

The summer Bible school excels in reaching into nonchurched homes with the Word of God. Is not this the work of the church? Parents who never go close to a church at any other time encourage their children to attend summer Bible school and may come themselves to a closing night program. God has given us this open door. Let us enter it.

How shall we make the summer Bible school a major activity of the church? How shall we engage the entire body of believers in this opportune work? It seems that the burden of effort must come from two sources. Every church member must be interested enough to pray and to participate in some way. Every church leader must help to plan and promote summer Bible school.

When we think of it properly, the summer Bible school program is a year-round program. Do we not need a large block of time to train teachers well? When does the great follow-up work with pupils from Christless homes end? Christ's Great Commission is not seasonal. We cannot limit summer Bible school follow-up to a certain part of the year. Think of how our church would grow if all our leadership would decide that summer Bible school is a major work of the church, and that the whole year should be used to train teachers and to follow up summer Bible school contacts. Having decided this, they would then preach and teach with the goal of enlisting every member in the work.

We have not begun to realize the effectiveness of our summer Bible-teaching program when it is coupled up with diligent follow-up. Last summer a father and mother sent their children to a daily vacation Bible school. Later they permitted them also to attend a Mennonite summer Bible school and they were impressed with the effective teaching and the good materials used. After thinking it over for several months they attended the worship service of the church which had run the school, because they were interested in a Bible-

teaching church. They continued to attend and became members of the church. All of this happened without special follow-up. How many more people would become interested in our church if more interest were taken in them? We must take a new grip on our summer Bible school work. Let us constantly improve our teaching and launch a continual follow-up program.

The statistics of our 1960 summer Bible schools as reported by our sixteen conference districts do not look very good when compared with those of our 1959 schools. They are as follows:

	No. of Schools	Enrollment	Average Attendance
1959—	726	88,948	76,961
1960—	712	86,183	76,108
	No. of Teachers	Pupils from Mennonite Homes	Pupils from Other Homes
1959—	9,067	28,628	57,027
1960—	9,209	25,820	55,813

A yearly increase should be expected because of a steady population increase. But in view of our summer Bible school potential, and the open door as mentioned above, we should have a sizable increase each year. What shall be said then of a decrease? We are grateful to God for some schools which have done very well, and one redeeming statistic above is that there were more teachers used in 1960. Of course we must remember that these are not exact figures, but those which were reported. It could be possible that we did actually have more schools last summer and a larger total attendance than reported. Note the figure of pupils from Mennonite homes and add to it the figure of pupils from other homes. The total should equal the enrollment, but it is short 6,550 pupils. This is entirely due to incomplete reporting. Sometimes a change-over of personnel causes some records to be lost. The frequent changing of secretaries or superintendents is not good. We ought to take seriously the matter of keeping proper records. There are circumstances which cannot be helped; for example, one school was not able to report other than, "Not available. Superintendent killed."

We praise God for those superintendents and secretaries who keep careful records and do accurate reporting. Paul writes about this quality when he says, "He that ruleth, [let him do it] with diligence." They do diligent work to please the Lord and because they have a conviction for summer Bible school work. Here again

the whole congregation can help in preparing and sharing workers. When every member is interested, the record-keeping will improve. You may say, "Well, I am for summer Bible school, but I do not have to pay attention to keeping records. That is 'his' work or that is 'her' work." Ah, but you have an interest in the outreach of your summer Bible school, and its growth. Ask to see comparison figures between 1959 and 1960 for your congregation. Ask whether they may not be published in your church bulletin. Your interest will encourage your record keepers and may help to put life into the whole program.

Landsale, Pa.

Maturing Faith

By GRACE DOROTHY LEHMAN

In my despair to Him I cry;
He says, "My child, did I not die?
I'll gladly all your needs supply."
I fall asleep.

Next day, as though I'd never prayed,
I fret and fuss and feel afraid;
My trust on Him must not be stayed;
Ah, where's my faith?

How patient He! How gentle, kind!
While I to trust Him have declined,
And to His promise must be blind
Through unbelief.

Forgive! Forgive! Thou Lover, Friend!
I know Thy care shall never end,
And all in love that Thou dost send
Is for my good.

Lancaster, Pa.

About one million Europeans and nine million Africans call Algeria their home. Each of these groups claims the right to run the country. The Europeans want to stay in Algeria with French protection. The Africans want a better deal by way of land and jobs, although not all of them support the rebels who want the French to get out of Algeria entirely. Relief officials estimate that Morocco is now sheltering some 120,000 refugees from Algeria. Although most of them were poor in Algeria, they are in a desperate state in Morocco, living in makeshift shelters along the border area. While no refugees are actually starving in Morocco, few are able to live much above a subsistence level, as Morocco's own economy is very shaky and there are not enough jobs to go around. Pray that as medical and relief personnel minister to these refugees physically, there will be some who will take up the task of the even more vital spiritual ministry.—Missionary Mandate.



A Parents' Dedication Service

Dear Parents:

"When God made the child, He began early in the morning. He watched the golden hues of the rising day chasing away the darkness, and He chose the azure of the opening heavens for the color of childhood's eyes, and the crimson of the clouds to paint the cheeks, and the gold of the morning for its flowing tresses. He listened to the song of the birds as they sang and warbled and whispered, and strung childhood's harp with notes now soft and low, now sweet and strong.

"He saw the little lambs among the flock romp and play and skip, and He put play into the heart of childhood. He saw the silvery brook and listened to its music, and He made the laughter of the child like the ripple of the brook. He saw angels of light as upon the wings of love they hastened to holy duty, and He formed the child's heart in purity and love.

"And having made the child, He sent it out to bring joy into the home, laughter on the green, and gladness everywhere. He sent it into the home, and He said to the parents, 'Nourish and bring up this child for me.' He sent it to the church and said, 'Teach it my love and my laws.' He sent it to the state and said, 'Deal tenderly with it and it will bless and not curse you.' He sent it to the nation and said, 'Be good to the child. It is thy greatest asset and hope' (George Rideout).

Mark 10:13-16 says, "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

This life God has entrusted into your hands. It is part of your life, to be sure. This child bears the image of its mother; it bears the image of its father. More than that, this child bears the superscription of its parents. Throughout life it will bear the name that you have given to it. It is your child; very specifically it is yours, because it bears your name. God and society have given it to you. It belongs to you, and you can rear it as you want it to represent you. So, here is a life in your hands!

What plans do you have for this life?

Jesus did not speak often about babies, but He did say something very special about your child. His enemies brought to Him a problem which they hoped would entangle Him. They asked, "Shall we pay taxes or shall we not?" So Jesus called for a penny and asked them a question. "Whose is this image and superscription?" When they answered, "Caesar's," He told them, "Render therefore unto Caesar the things which are Caesar's." But He went a step further. He silenced His accusers and cut their consciences with these words, "and [render] unto God the things that are God's."

This child bears not only your image, but it also bears the image of God Himself! "God created man in his own image, in the image of God created he him." Sin has marred that image in each parent. Today, in its beautiful innocence, God does not hold this child in your arms accountable for the sin of our rebellious nature. Christ, our Saviour, stands ready to renew God's image in each human being. And when this child becomes old enough to choose for itself, and when it becomes old enough to realize the implications of its choice, Christ stands ready to redeem it from all sin. But, in the meantime, Jesus commands you, dear parents, to "render . . . unto God the things that are God's."

And so, you not only have a life in your

hands, but a life that God will require at your hands. God says to you: "This child bears my image; this child bears my superscription; I have placed my name on its forehead; it is my son; it is my daughter."

Therefore, what could you do that would be more meaningful at this time of life than to give this child to Him who is its Maker? Than to give this child to Him who is its Redeemer? Than to give this child to Him who is its Keeper? Than to give this child to Him who is its Guide?

But, as we think of giving our child to the Lord, let us make another observation. It is impossible for a child not to notice what its parents value most in life. If their one consuming passion is business or social success or the making of money, the child knows it. If God comes first with them and they would be willing to lose a business deal or miss out on a social engagement rather than compromise their principles, the child knows that as well. In short, the religion of the parent, whatever it is, is more powerful than any other influence in determining what is to be the religious direction of the child's life. We as parents simply cannot escape responsibility for the religious shaping of our child's life, much as we may wish to escape it.

Parents' dedication has meaning only where parents take seriously their own relation to Christ and to the church and their Christian function as ministers of God to their own children. We promise to "bring them up in the nurture and admonition

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Meditations on Our Son's Passing

BY RHODA CLYMER SAUDER

It was only yesterday that we laid your body in the cold damp earth. Sometimes I think I'll wake up and find it was all a dream. But no, it is true. Your bed is empty. Your voice rings only in memory. Do I weep for you? Sometimes. Only I praise God for relieving you from the cares and heartaches of this troubled world.

As I look back to those three days when you had high fever and your features were so marred by the chicken pox, I see the hand of God. Never once did it enter my mind nor that of your father that you might leave us. You were a healthy boy. No colds all winter. We thought only of the permanent scars that might mar your sweet face. If we had known when your lips looked so bluish that you were hemorrhaging, it would have torn us apart to watch you slowly die. We thank God for sparing us the pain of knowing.

Your last few days on earth were restless and uncomfortable. But your spirit quietly stole away to perfect rest. Many times you asked questions about God, about heaven and the angels. At times I could scarcely answer. Now you know the answers far

better than I. You used to love to sing "How Great Thou Art." Now it seems I can hear your sweet voice singing the same words to the Lord.

We didn't get to tell you that we'd probably be taking an airplane ride to another country [Honduras] soon. You always begged for an airplane ride. Your spirit has flown to a land of perfect bliss. That ride was far superior to the one we'd take.

Friends remind us that if you had died in a foreign country, folks would probably have blamed your death on insufficient medical care. Even medicine cannot stop the fulfillment of God's purposes.

I recall several times in your five years when you were exposed to chicken pox. Why did you not get it then? God's plan for your life was not yet fulfilled. Now it is. We are so happy God permitted us to love you for this short time. You challenged us many times. Never before did we imagine how near the presence of God could be, nor how sweet His Word could become during the hour of deep sorrow. May Christ alone be glorified by your early death.

New Holland, Pa.



TO BE NEAR TO GOD

The Temple of God in the Book of Ephesians

BY IVAN R. LIND

Sunday, April 16

Remember when you came, Eph. 2:11-18.
Further reading: Phil. 3:1-11; 1 John 3:1-3.

Man is prone to forget! Second- and third-generation Christians begin to be "pretty good." Paul would have us remember where we came from—he would have us remember the state of humanity in the raw. He shows us our "before" picture when we were "far off." Then note the "but now," the "after," picture when we have been "made nigh." So all mankind are reconciled as one in the temple of God. Let us thank God for memories that can deepen our appreciation of His grace and that can aid in keeping us in the "way." "Nothing in my hands I bring, simply to Thy cross I cling."

Monday, April 17

God's perfected structure, Eph. 2:19-22.
Further reading: Rom. 8:1-11.

God conceived a plan; God constructed His temple according to the plan. It is wonderful now to have God stand back, as it were, and view the perfected structure, wrought by grace through Jesus Christ. There is no room for fears, for loneliness in Christ. To be severed from the world is not denial, but a great promotion. Note the six things for us to cherish. He concludes also with purpose in verse 22. Isn't it wonderful to be a Christian, a living stone build into the temple of God!

Tuesday, April 18

Prayer for members of the temple, Eph. 3:1, 14-19.
Further reading: Luke 11:1-13.

No doubt you gave thanks for what God conceived and constructed. But Paul helps us further with a prayer for the people of the perfected structure. Let's bow the knee with him for the name "Christian." Now discover the six points of burden in his prayer. This is wonderful! Let us in humility submit ourselves to His Spirit that the glorious structure of His temple may be effected perfectly in our hearts.

Wednesday, April 19

God's mystery revealed, Eph. 3:2-6.
Further reading: Acts 10:34-44.

Temples are for use; they have purpose. "Dispensation" is literally "house management." One of the marks of God is unity. He would insist that we discover the oneness of His temple. He calls it mystery. You can discover the mystery for yourself by checking verse 6 for the threefold disclosure of "fellow": heirs, members, partakers. With this mystery revealed, we are ready to receive His commission.

Thursday, April 20

God's commission on earth, Eph. 3:7-9.
Further reading: Matt. 9:35-10:4.

Many travelers marveled at the structure and grandeur of the temple of Diana. The temple of God is on display, too! Are you a servant of the temple? Can you discover your work in verses 7-9? Jesus said, "Go ye

into all the world. . . ." As members of the temple with Holy Spirit power, we are to witness everywhere. We cannot but witness if we are "together," "filled with all the fulness of God," "fitly framed together." Oh, that we might give ourselves wholly to glorify our God!

Friday, April 21

Commission in heaven, Eph. 3:10-13.
Further reading: 1 Pet. 1:13-23.

The mystery of God was not known to the angels. Now God commissions the temple to be the demonstration of the mystery of grace to the heavenly beings. He permits
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Sunday School Lesson for April 23

When Human Wisdom Fails

Job 4:1-9; 8:1-13; 11:1-20; 12; 37:14-24

In this lesson we see human wisdom trying to give answer to the question, "Why do the righteous suffer?"

Eliphaz speaks (4:1-9). He begins with courtesy and commendation of Job for his helpfulness to others. He contends that Job should fear God, and his integrity will bring him to prosperity again. His conclusion is that prosperity proves righteousness and suffering proves iniquity. Job must be suffering because of sin. The solution for Job's suffering is repentance.

Bildad speaks (8:1-13). He is impatient with Job's answer to Eliphaz. "How long shall the words of thy mouth be like a strong wind?" He is severe in his implications. Job's sons were killed because of their sins. If Job would purify himself, then he would be prosperous again. In verse 13 Bildad insinuates that Job has forgotten God and is a hypocrite.

Zophar speaks (11:1-20). He is very discourteous to Job: "full of talk," "lies," "mockest." He argues that Job should clean up his life. He really proposes that salvation is by works. Zophar gives quite a discourse on wisdom. This irritates Job. The verses of our lesson in chapter 12 follow these three speeches.

Read together 12:1-6 and 13:1-6. Job defends himself. He contends that his friends do not have all the wisdom. He has some too. He knows some evil men suffer, but not all of them do. "The tents of robbers are at peace, and those who provoke God are secure." And not all who suffer are necessarily evil. What are some sins for which men do suffer?

These men had only human wisdom. Their vision was too restricted and their insight too limited to give comfort and help. Job did not know what God had done to him, and why. But although Job may have lost his patience and may have

had some wrong attitudes, he did not lose faith in God. God's ways are past finding out.

We certainly cannot know all the motives of other people, and so we cannot pass judgment on their conduct. Love will help us when we do not have wisdom. Who can understand why some Chileans had to suffer in an earthquake? No one but God. Human wisdom is insufficient, certainly too limited in knowledge, to enable us to pass judgment, either on God or men.

Some people seem to enjoy suffering in that it gives them an excuse to talk about themselves. They may revel in self-pity.

Men of the world often react to suffering with resentment. They turn against God because they feel He is treating them cruelly.

The adherents of Christian Science deny the existence of their suffering. Job did not. Satan gave him the worst, and Job's suffering was very real. We wonder how one could have denied his suffering when his flesh was clothed with worms and clods of dust and his skin broken, when his bones pushed out against the skin.

Some human wisdom would deny that there is any spiritual explanation for it at all. One hunts for some scientific, natural explanation for suffering. If there is none to be found, then it is only a matter of chance. Suffering is simply bad luck, nothing more or less. "It can't be helped," says the fatalist, and so there is nothing to do but to take it grimly like a man.

Let your pupils give, from their own observation or experience, what the different human explanations for suffering are. Try to evaluate these.—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Missionaries Review 1960

Compiled by Mervin D. Zook

From Mennonite missionaries all over the world reports are now beginning to come to General Board headquarters. These reports, prepared for use at annual Board meeting to be held at Morton, Ill., June 22-25, give insights into the work in various localities and countries.



Esther Detweiler, assigned to Cuba, is one of the many missionaries grounded temporarily in the United States due to unsettled conditions in Cuba. Here Sister Detweiler is ready to do visitation.

Cuba

Henry P. Yoder, missionary to Cuba who has returned home, asks, "How will the period of revolution in Cuba affect the church? Can the church survive the explosive changes brought about by the revolution?" He answers these by saying that the Holy Spirit can and will work in a church which is in an environment of dynamic, frustrating change.

At the beginning of 1960, Cubans welcomed missionaries to their homes. But as hate-America-love-Russia propaganda increased, visitation became less effective.

This situation, together with strained United States-Cuban relations, made it apparent that missionaries should direct their efforts to preparing believers for the time when the missionaries would have to leave. The missionaries worked toward grounding the new believers in the Word, so that they could defend their faith against any threat. Missionaries took special care to be purely Biblical.

In November when the United States economic embargo against Cuba cut off missionaries' support, six adult missionaries and seven children returned to the United States until conditions would improve. Pastoral oversight of congregations was handed to native leaders. The radio program.

Luz y Verdad, had to be discontinued since tapes were not allowed to be sent into Cuba.

Until doors open for the Yoders to return, they are assisting the many needy Cuban refugees in Florida who have fled to the United States.

Ecumenical Press Service reflects a rather hopeful feeling on Cuba. In a recent release it states that "a 'small, vigorous' Protestant movement with capable national leadership has launched a new series of new programs in Cuba. . . . Vigor of the movement is seen in reports of growing church memberships, rises in contributions, and other signs of strength in the life of the indigenous churches. . . ."

On the other hand, EFMA Missionary News Service takes a much dimmer view of developments in Cuba. It reports that the goal of Castro's Cuba is the establishment of two national churches, one Roman Catholic and the other Protestant.

Although some of these events may appear as backward steps, the church will continue and grow. Will you pray that the Spirit of God will continue to work among Cuban brethren?



Claude Goods, who left the United States this fall, are preparing to minister to the needy tribe of Trique Indians in Mexico.

Mexico

Kenneth Seitz, missionary to Mexico, reports that three souls were added to the fellowship of believers in 1960. This brings the native membership to nine. He regrets to report that two young men previously converted are not faithful at present.

A new aspect of the work is with the Trique Indians, who live high in the moun-

tains in the state of Oaxaca 300 miles south of Mexico City. The Claude Goods plan to minister to this needy tribe through an agricultural improvement program. Currently the Goods are studying the language, difficult dialect, into which a large part of the New Testament has been translated during the last 14 years by Wycliffe Translators.

Visitation in the villages of Mexico continues to be fruitful. Only as friendship and confidence are established will people leave the old culture patterns of Catholicism and receive what they call "a new religion." Much private teaching is required before people will go to a public evangelical service.

Many Mexican villages have no Gospel witness. More workers are needed. The native church needs a greater vision of its mission. Will you pray for these concerns and that the witness may increase, that seekers, who attend meetings out of curiosity, may accept the salvation of the Lord?



Here a Sunday afternoon Sunday school is held outdoors at Red Hills, Jamaica. Plans for a church building at Red Hills are developing.

Jamaica

Warren B. Metzler, missionary to Jamaica, reports both material and spiritual progress in that country. New factories, modern buildings, thousands of new houses, gas stations, and supermarkets are being erected. Tourism is expanding—over 200,000 tourists visited the island in 1960. The standard of living is rising.

On the spiritual side he reports 16 new members were added to the fellowship in 1960. Plans for a new church building at Red Hills are developing. The ground-breaking ceremony was held Dec. 5. In Retreat, St. Mary's parish, land has been purchased for a church site. A new church was built at Hall's Green last year. The total was less than \$1,000 because of much donated labor and material.

One thing that hurts the church, as well as other church groups on the island, is the great flow of Jamaicans to England. Five members of the Good Tidings Church trekked to England last year. Some of these have settled in London and are attending London Mennonite Centre. One member

wrote saying he travels 50 miles one way to go to London to worship.

In other developments 99 enrolled in the school operated in connection with the girls' home. Eight girls are presently at the Peggy Memorial Home for Girls. The home, operating on the cottage type plan rather than the institutional plan, is seeking an extension in order to accommodate the growing list of applicants.

Will you pray that God's Spirit may continue to bless the work and steady progress in Jamaica?



Eight workers took a covenant declaring themselves to be a church at the London Mennonite Centre in 1960. This is the Centre chapel, where these and others worship regularly.

England

Quintus Leatherman, missionary to London, England, reports that in October eight workers, who had been meeting together for prayer each week, drew up a statement of common convictions and concerns and took a covenant declaring themselves to be a church. These eight are presently calling others to a deeper dedication to the Lord. This, they believe, is the first step in the development of an indigenous church in England.

Two developments took place in 1960 which represent the outreach of the London church. Concentrated effort in the work at Free Gospel Hall has brought more people to services and has opened doors to more homes for visitation. A second development is the calling of Karel Kulik to serve at Laidon, where over 70 members engage in a full program of activities.

A new opportunity is the reaching of the Jamaican immigrants, who were former members of the Jamaica Mennonite churches. These Christians attend services, take Bible correspondence courses, and participate in communion observances.

Through the newsletter, which is largely the work of Herb and Maureen Klassen, and Mennonite Broadcasts literature, English contacts have widened. With the increasing number of contacts, both students and guests, the work in London has increased.

Will you pray for this small beginning of the work in England, that it may influence people of a spiritually indifferent attitude?



S. J. and Ida Hostetler returned to Ghana after their furlough to help the new church there. They sailed from New York the first week of April.

Ghana

Carson Moyer reports from Ghana that the church continued to grow during 1960. In January work was begun at Trom-Nyerede; later, in August, 22 people were baptized at this station. That same month missionaries were invited to work in two other villages and to take over schools and to begin churches as a result of the work in Trom-Nyerede. Work began in September in one of these villages, Babia Neha. At the other village, Oboantumpang, missionaries are waiting for the Holy Spirit to provide a leader before work is started.

Work was also begun in Abokobi and in Opa, villages not far from Okpeh-Trom and Sapeiman respectively. The people in Opa are animist. As recent as a couple years ago, they would beat drums so that missionaries could not speak when they went to this village. Now the chief, his wives, and a number of other people in the village are sincerely seeking God.

As 1960 came to a close, the Moyers had invitations to begin work in eight more villages. One of the great needs is spiritual leaders. Can local people in each village be trained to accept this call? Can Ghanaian pastors be trained who can understand and lead their people better than foreign missionaries can? Pray that God's will may be made manifest.



Roy Kreiders, since returning to Israel after their first furlough in 1958, still do not have proper visa documents to stay in Israel.

Israel

Roy Kreider reports that God's door to

Israel is still open and is opening more. Since the Kreiders were able to reduce their study schedule at the university, they have entered freely into several new, challenging areas.

Witness opportunities of personal contacts, visitation, and group activities continued throughout the year. These included the children's Bible story hour for neighborhood children.

A new project undertaken in 1960 was the managerial oversight of the Baptist bookstore in Tel Aviv. This included responsibility for the Witness Center, the weekly Bible class, and overseeing Christian publishing interests of Christian books translated into Hebrew. The Kreiders also helped to publish a new Christian magazine in Hebrew. In addition, they helped to set up a new Christian lending library, a reading room of Christian literature and magazines, and a Christian information center with a growing file of pertinent themes and clippings for students and inquirers.

Roy Kreider served on the American Embassy committee for the American School to recruit and interview prospective principals and teachers of the right character and spirit for the coming years. Another special responsibility was to help in the intensive planning for the Billy Graham visit.

Problems are not all solved for the missionaries to Israel. The Paul Swarr family needs to secure a visa. They hope to be able to do this through the opening of a branch office of Menno Travel Service. The Roy Kreider family hopes to secure their visa through the Baptist Convention, since the Baptists have a long-established position in Israel and since Mennonite missionaries are co-operating closely with the Baptists.

Will you pray that God's door to Israel may remain open?



J. W. Samida, principal and manager of Dhamtari Christian Academy, consults another teacher on a school problem. Creating Christian atmosphere in a schoolroom situation is one of his concerns.

India

J. W. Samida, principal and manager of Dhamtari Christian Academy, reports that the Indian government is making every effort to wipe out illiteracy in India, and

is trying to open schools all over India as far as possible. All Mennonite schools are co-operating with the government in this respect. But at the same time Mennonite institutions are exercising Christian influence and creating Christian atmosphere in the schools where more and more non-Christians are coming to learn.

In Bihar missionaries are disappointed by delays in getting the mission registered. Last year the draft was completed for presentation to government officials, but certain technical objections were raised by the clerk who dealt with it. These were corrected; then other objections were raised. Finally, a much more detailed document was requested by authorities. The work on this last document is about completed. Missionaries hope to register the mission un-

der the Societies Registration Act of 1860. The work of the hostel at Latchar continues to grow, according to M. C. Vogt. On Jan. 1, 1961, 56 children were enrolled. A year earlier only 47 were enrolled. Missionaries have opportunity to train children to be future church leaders.

The consistently poor crops in the Latchar area point up the need for a missionary couple with training in agriculture. New varieties of crops are needed which will grow in this area and survive great variations in rainfall.

Will you pray that the growing church in India may assume greater responsibilities and that financial means may continue for the construction of the Bihar Christian Hospital, a new project in this area?

Elkhart, Ind.

A Missionary's Rewards

By EVELYN S. BAUER

We all know that the world has great spiritual needs. We know that Christians are responsible to meet these needs. We know that Christ's command is to "go." We know that there are needy places at home, that missionaries are needed wherever men don't know and love and follow the Lord.

Yet somehow, the areas of the world that have least opportunity to learn of Christ, where such large numbers of people are without the true way of life—these places seem to call the most loudly.

I'm not going to point out these places to you—others can do that better—but from our experience I'd like to mention some of the rewards of giving one's life to foreign mission work.

Now someone who isn't a Christian, seeing me confined to a wheelchair as a young woman, might say, "So that's your reward for being a missionary. If you had it to do over, I bet you wouldn't go to India again."

But he would be wrong.

My husband and I went to India as missionaries in 1949, planning to spend most of our lives at work for God there. Three years later I became ill with polio. I came close to death, but God had a purpose in continuing my life (although I shall never walk again). He restored my breathing so that I could be independent of the iron lung, and we flew back to the United States for medical treatment. It seems that we will never be able to return to India, but there is nothing we would rather do than go back.

And to my questioning friend I would say that if we had to do it over again, knowing in advance that after three years it would end as it did, we would nevertheless go back to India.

Probably no life is more difficult than a



The author in India ten years ago before her polio attack. Her recent book, "Through Sunlight and Shadow," tells of her experiences during her short term of missionary service in India.

missionary's, but I believe none is more satisfying and rewarding. Let me tell you briefly about the rewards we found in India.

(1) We learned a new language. I list this first because it's one of a foreign missionary's first tasks. Some of you may wonder why I list this under the rewards of a missionary. Don't confuse it with taking two years of a foreign language in college just to pass a proficiency exam. That isn't always so rewarding, I know. But learning a language in its natural setting for the purpose of communicating with the people is rewarding. Although it was hard work, we very much enjoyed learning Hindi. And what a joy it is now to receive letters from Indian friends written in Hindi, and to be able to understand and answer them.

(2) Our faith grew. In a country where everything is new and strange, where the missionary soon meets difficulties and trials, he learns to trust God in a fuller way. God seems particularly near in times of crisis. He was very near to us when I became sick, and we saw Him work to bring us home safely. He is able to open closed doors and move stone walls in a wonderful way.

(3) Seed was sown. Memories of being out on tour are some of our happiest. Our last January in India we tented in one

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Missions Today

The Foreign Missionary Today

By J. D. GRABER

The pioneer, the manager, the specialist—these have been the three main patterns in the role of the foreign missionary during past years. So says Douglas Webster in a reprinted article from the January issue of *Theology Today*. I shall attempt a brief review.

Livingstone was a pioneer. He was also an individualist. The pioneer had the field to himself. He could virtually do what he liked. There were dangers and handicaps, but spiritually he was free. Dr. Webster says that such pioneering opportunities do not exist today and that therefore this type of pioneering is out. And then he warns against reading some of these missionary biographies. "If they inspire, they are good," he says, "but if they create a desire to imitate, they are fatal." Does he mean that we need "organization men" and not "individualists"? This could be a half-truth.

The missionary used to be a manager. He managed schools, hospitals, orphanages, farms, mission offices, etc. Often he did not like these jobs, but they had to be done; so he did them. But this created the illusion that some kind of manager's position like that held by the missionary was the ideal. Nationals aspired to similar positions as their rightful due after and beyond pastorates or evangelistic assignments. Someone must always manage where the work is institutionalized, but the missionary will need to look upon such tasks as a temporary phase. He will be much less the manager in the future than he was in the past.

The missionary has often been a specialist. He usually had skills and training beyond those of the national among whom he worked. But more and more, as education progresses, nationals are being trained and they are replacing the foreign missionary. This is good; it spells progress.

A new kind of pioneering is now needed—in race relations, in preventive medicine, in educational experiments and research. "The spiritual opportunities," says our author, "are enormous for the right kind of specialist with the right spirited qualities." The missionary of tomorrow will have much less status and position. He will need to depend more than in the past on his own spiritual and personal worth. Individualism will need to be submerged. He will continue to have great opportunities as guide, philosopher, and friend. He will be a member of the team, but not the captain; not even one of the "forwards."

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MISSION NEWS

Foreign Missions

Bihar, India—Dr. Mark Kniss reports that actual construction of the hospital here has not yet begun. Final plans are now being made. The hospital will have eight beds for men, eight for women, eight maternity rooms, and four private rooms. It is hoped that the hospital will be completed by the end of 1962.

In the meantime, two smaller buildings are being constructed, one as a temporary residence for the Knisses, and one as a dispensary.

While in language study at Chandwa, Bro. Kniss held a clinic under a tree once every two weeks. On almost every visit he had to refer three or four of the 30 or more patients to some distant hospital, since none was nearby. The nearest hospital was 80 miles away. Bro. Kniss assumes that several of these patients have likely died by this time because their lives could have been saved only through hospital care.

Mexico City, Mexico—Kenneth Seitz reports the beginning of a youth organization. Twenty-two were present at a recent meeting. Youth from Colony San Juan and Colony Santa Anita make up the organization. About three fourths of them are professing Christians.

Alfredo Texop was baptized on the first anniversary of accepting Christ as Saviour. He gave his heart to Christ following a meeting one night. Then he left the city and the Seitzes lost contact with him for six months. But one night he came to the service again and testified of true salvation and joy in Christ. He asked to be baptized. He has found work in the Mexican branch of the American Bible Society.

Montevideo, Uruguay—The official name of the seminary here is Seminario Biblico Menonita, or Mennonite Biblical Seminary. This was decided at a recent meeting of the seminary board.

Ohain, Belgium—David Shank and family will be sailing from Le Havre, France, July 1 for the United States for a short furlough. They will leave New York Sept. 1 to resume responsibilities at the Mennonite Center here.

Constant Spring, Jamaica—Mrs. Warren Metzler spent about ten days in the United States the first part of March. She accompanied Truman Brunk home from Jamaica because he became ill during his administrative trip there. Bro. Brunk has since recovered from his illness.

Salunga, Pa.—At the end of 1960 the Eastern Board had 149 overseas workers and 50 full-time home workers, plus at least an additional 50 partially supported home workers. About thirty new workers will need to be sent overseas in 1961.

Urgent needs for personnel in the Eastern Board program are a nurse for Africa,

a secretary-bookkeeper for Tanganyika, a business manager couple for Somalia, and teachers for Africa.

Salunga, Pa.—James and Rhoda Sauder, New Holland, Pa., are scheduled to begin language study in San Jose, Costa Rica, May 1 in preparation for missionary service in Honduras. The Sauders have been reassigned to Honduras since they were unable to obtain visas for Vietnam.

Because of the political situation in Vietnam, the government is not granting visas to Protestant missionaries. Missionaries under other boards have also faced this difficulty. This is not a rejection of visa application, but rather the government is not issuing visas at the present time because of the situation.

Margherita, Somalia—The new hospital at Margherita was scheduled to be dedicated and opened on March 23.

Dudelange, Luxembourg—Catharine Miller arrived in Dudelange on March 15 for her second term of missionary service.

The chapel and activities wing of the mission building in Dudelange were dedicated on March 19. A week of evangelistic meetings followed this special service.

Trujillo, Honduras—Bro. July, one of the faithful members at Trujillo, made a five-day trip to three villages on the other

side of the lagoon. Three men and two women accepted Christ as a result of this trip.

Brussels, Belgium—The semiannual conference of the French-speaking Evangelical Mennonite churches of the Brussels area convened at the traditional place, Valdo, in eastern France, on the Monday following Easter. The four-day occasion included the bus trip from the Brussels area and visits with several French Mennonite churches and families.

Ohain, Belgium—David Rhodes, overseas VS worker stationed here, has begun to assist in Wednesday evening youth meetings of Foyer Fraternel. David Shank is responsible for biweekly Bible studies in the Gospel of John at the same place.

The congregation organized a "spring retreat" on March 10-13 with the leadership of Dr. André Lamorie, former dean of the Protestant theological faculty of Aix-en-Provence.

Elkhart, Ind.—William Hallman, missionary to Argentina on furlough, is studying at the School of Pastoral Care, Baptist Hospitals, Winston-Salem, N.C. He will return to the Goshen-Elkhart area May 5.

Shantipur, M.P., India—The Shantipur Leper Home plans to give its next fall harvest offering to the Itu Leper Colony in Nigeria. The Itu colony is under the Presbyterian board, which co-operates closely with the General Board's work in secondary education and other outreach programs in Nigeria.

Thionville, France—The labor of five years here is beginning to yield encourag-

Howard Charles Busy Teaching in Japan

Bro. Howard Charles, short-term worker to Japan, will teach in several seminars for lay leaders and in Bible conferences this year.

Lay Seminars

The lay seminars, scheduled for six times throughout the year, will be open to lay leaders, ages 22-55, who teach and carry responsibility in the churches.

The objectives of the seminars are to help the lay men and women to be more able to teach and carry local responsibility. It is hoped that these men and women will grow in Christian experience and knowledge, learn more deeply the substance and tenets of the Christian faith, and take advantage of supervised study while they are active in their local settings of support and witness. It is interesting to note that all these lay people are self-supported.

The curriculum of the seminars includes Bible study, general introduction to the major events and themes of the New Testament, and how to teach the Bible and lead others to Christ. Additional areas will be music, literature taught by Yamade-san, and radio taught by Kaneko.

Generally, seminars will be held Saturday evening, and Sunday morning and afternoon.

Local Bible Conferences

According to plans for the local Bible conferences, Bro. Charles, Bro. Yaguchi, and the local leadership will attempt to take the "school" to the local church. These conferences will be held Friday night through Sunday night. It is hoped that each local church will have at least one Bible conference during the time Bro. Charles is in Japan.

Young Christians, sincere seekers, and interested community folks are expected to attend these conferences. The study during these conferences will be kept on a level that young Christians can understand.

The objectives of these conferences are to direct local Christians' attitudes toward the Bible, inspire local Christians to use their Bibles, and to teach them how to use their Bibles.

Missionaries in Japan are inviting other Christians and seekers to these conferences. The Howard Charles Committee is standing ready to assist Japanese churches in their programs, literature tasks, and leadership problems.

Missionaries to Japan have been anxiously awaiting this period when Bro. Charles would be available to counsel the young church.

ing results. Children have responded eagerly to Christmas and Easter projects directed by Elizabeth Good. Every Monday afternoon several ladies meet for an hour of fellowship and prayer. A third avenue of testimony developed through counseling teen-agers.

Overseas Relief and Service

Akron, Pa.—Plans are being made to expand the MCC Overseas Trainee Program for the year 1961-62. The European selection committee is recommending 60 trainees for that period, to begin in August, 1961. Thirty-eight trainees are in the U.S. and Canada at the present time.

Acceptance of 60 trainees depends on the availability of sponsors for them. Persons interested in sponsoring a trainee for six months should write Miss Emma Schlichting, MCC, Akron, Pa.

Halmahera, Indonesia—Warren Grasse, Pax man from Chalfont, Pa., is one of several MCC workers who have recently been issued Indonesian visas after many months of waiting. He is transferring from the LeTourneau Project in Liberia. Also assigned to Halmahera are LaMar Hager, Pax man, and Mary Miller, R.N., both now in Indonesia and en route to Halmahera.

Saigon, Vietnam—Recently, Pax man Don Voth, Inola, Okla., received a letter from a missionary couple in Vietnam concerning a group of mountaineers near Nha-trang who lost everything as refugees from communist terrorism. In their letter, they say, "Please convey our gratitude to the Mennonites of America who have contributed these substances to meet the need of our people. You have made it possible to manifest the love of God in action in a way that we could not have done without you."

These people are mostly Christians, who fled from their fertile valley homes because of bands of terrorists threatened them. Nearly 1,200 of them came down to a small settlement near Nha-trang with nothing but the clothes they were wearing.

The missionary couple, Mr. and Mrs. Fune, are working at a mountain station in Dalat. Seeing the need of the refugees, they decided to spend several weeks with them at their temporary settlement. Mr. Fune and Vietnamese Pastor Hien hauled grass for thatch roofs during the day while Mrs. Fune and Mrs. Hien sewed and altered clothes. In the evenings they had distributions and preaching services. The Funes report that "it was easy to preach to them those two Sundays because we were one with them in their effort to rebuild."

Voluntary Service

Calling Lake, Alta.—"The Second Coming of Christ" was the theme of special meetings conducted by Stanley Shantz at the Calling Lake Mennonite Church. During this four-night emphasis, the VS unit attempted to bring as many unchurched local people as possible. Five teen-age girls made a start in their Christian lives as a result of the meetings.

Kansas City, Mo.—Heston College students enrolled in the pre-nursing curricu-

lum visited the city on the weekend of March 19. The future nurses became acquainted with the Kansas City General Hospital School of Nursing, visited the five Mennonite churches of greater Kansas City, and enjoyed an evening of fellowship at the VS unit.



VS-ers who attended the March VS orientation at Elkhart, Ind.

Elkhart, Ind.—Thirteen new assignments under the Mennonite Relief and Service Committee Voluntary Service program were made in March. Orderlies include James Chapple, Newton, Kans. (Home for the Aged, Eureka, Ill.); Wayne Leis and Kenneth Sangster, both from Tavistock, Ont., and both assigned to Denver, Colo.; Mervin Slaubaugh, Wolford, N. Dak. (Kansas City, Mo.).

Assigned as nurse aides were Shirley Chupp, Nappanee, Ind. (Kansas City, Mo.), and Verna Hertzler, Mechanicburg, Pa. (Glenwood Springs). Construction workers are Vernon Birky, Conneautville, Pa.; Ray Gehman, Telford, Pa.; and Elmer Stutzman, Millersburg, Ind., all assigned to the Hesston, Kans., unit. Louise Gehman, Telford, Pa., will be assuming housekeeping responsibilities at this same unit. George Brenneman, Wellman, Iowa, will be serving in maintenance at La Junta, where Fred and Miriam Martin, Lancaster, Pa., will be assuming leadership responsibilities.

Elkhart, Ind.—Assistant VS Director Don McCammon is presently in northern Alberta surveying the potential areas where VS might enter within the next year. As the Calling Lake community and church become better established, volunteers will move into new communities.

The main item for discussion at the March 23 I-W Council Meeting in Chicago was pre-draft mailings, now being sent monthly to 800 fellows aged 17 to 19. After hearing the results of a study by Guy Hershberger, the Council decided to enlarge the contents of the mailings, increase circulation to include girls, and change the name to accommodate this broader approach.

One of the new releases will deal with practical phases of the peace witness in church, family, race, and economic relations. Another pamphlet will acquaint Christian youth with the involvements in mixed marriages in order to guide them into harmonious marriage.

More applications for Summer Service are being received this year than in previous years, according to Summer Service Director Dan Hess. This may be due to (1) the recession, which doesn't promise as much employment as usual; (2) the Peace Corps, which has emphasized the value of this type of work; (3) students who are beginning to use summers for internship experience in their area of specialization; and (4) better methods of communication which bring information of service projects directly to individuals. It is reported that a number of vacancies still exist, but interested persons should apply soon.

Six unit leader couples are needed in VS from now until September. VS Personnel Secretary Kermit Dersine urges young married couples with leadership abilities and administrative interests to write for information on this important responsibility. Address correspondence to Personnel Office, 1711 Prairie St., Elkhart, Ind.

I-W Services

Goshen, Ind.—"This is I-W character as it should be," remarked Assistant I-W Director Dick Martin at the close of a weekend that brought six I-W basketball teams and many friends to a tournament here recently. Referees also commented favorably on the sportsmanship as Denver carried off tournament laurels.

Climaxing the occasion was a banquet, attended by 83 young people. After-dinner speaker Bob Detweiler urged the group to set an example to other youth by representing Christ in speech and actions.

Rittman, Ohio—An investigation into the economic, educational, and spiritual needs of the university circle area of Cleveland was discussed by the Ohio Mission Board in consultation with Home Missions Secretary Nelson Kauffman and the I-W Offices during a recent meeting at the Crown Hill Mennonite Church. Concern was expressed for the many Mennonite students, nurses, and I-W men who find no church home, and for many others in this area who are unchurched. A person will be appointed to study this problem during the summer months, and report to the Ohio Mission

Pre-Draft Mailings

"The peace witness and service are just as vital to girls as fellows," says I-W Director John R. Martin. This attitude, expressed by many, precipitated the decision to include girls of comparable age (17 to 19) in the mailings. This innovation will be implemented this autumn following the annual youth census. Next year the mailing may reach 2,000 young people in our church.

To maintain quality and continually improve effectiveness, the Peace Problems Committee has asked Guy Hershberger, John R. Martin, and Willard Roth to review, make recommendations, and advise the mailings.

Board. Further action will depend upon the results of the research. Interested research workers may apply for this responsibility by writing to the Personnel Office, 1711 Prairie St., Elkhart, Ind.

Hanover, N.H.—Eleven I-W men, all married, have become the nucleus of an emerging church in nearby Taftsville, Vt. Pastored by former I-W Ardon Godshall, the fellowship has already received local persons into the group.

Weekly, the I-Ws meet for Bible study and prayer. Their next project will be a study of other beliefs and effective witness methods.

Sugarcreek, Ohio—On Monday, March 13, I-W Co-ordinator John E. Lapp and the Field Man Aden Gingerich met with eleven Amish leaders and service counselors in the home of Ammon B. Troyer. At this meeting the newly prepared Service Counselor's Manual was introduced. Those present showed a very good interest in receiving this manual for their use. A newly prepared leaflet, *Information for the Draftee*, an adaptation of *Steps into I-W Service*, especially prepared for the Amish youth, was also introduced.

It was agreed that other leaflets are also needed; one which will be prepared is, *What Is Expected of a I-W*. Another to be rewritten is *Proceed with Caution*. The Ohio Amish have a good organization set-up and are giving moral and financial support to the I-W programs.

Similar meetings were held with representatives of Amish churches in Indiana and Illinois. Interest in both these meetings was good.

Mennonite Mental Health

Reedley, Calif.—Mennonite Mental Health Services will hold its semiannual meeting April 14 and 15 at Kings View Hospital. Roy Just, a new member of MMHS, will begin service as a board member at that time. Mr. Just is a member of the Mennonite Brethren Church and is professor of psychology at Fresno City Junior College, Fresno, Calif. Hospital administrators and representatives of the four MMHS hospital boards will also attend the meeting.

Home Missions

Chicago, Ill.—A fellowship meal was held on the evening of Good Friday at Englewood Mennonite Church. Immediately following the meal communion services were held.

The Second Mennonite Church (Spanish) held Passion Week services every evening from Palm Sunday to Good Friday. On Good Friday evening communion services were held.

"Miracle at Dawn" was the name of the Easter pageant given by the youth group at Mennonite Community Chapel on Easter Sunday morning. A coffee hour followed the presentation.

Spring communion services, in charge of Pastor S. J. Miller and Laurence Horst, were held at the Chapel March 26. Four members were received into church mem-

bership in baptismal services. A fellowship dinner for church members and friends preceded the services.

St. Louis, Mo.—Stewart Weber and family, missionaries to Chad Republic under Sudan United Mission, spoke morning and evening at Bethesda Mennonite Church March 26. Bro. Weber also spoke to the young people on Friday evening, March 24.

Saginaw, Mich.—The Ninth Street congregation met with the East Side congregation the evening of March 26 for fellowship, singing, and a sermon by Marvin Sweigart, pastor of Ninth Street.

Brooklyn, N.Y.—The first ladies' meeting at Mennonite House of Friendship was held in January. Since then, monthly meetings have been held. In February a men's fellowship supper was held for the first time.

Pastor John I. Smucker relates that he helped a man to get out of jail. The judge actually paroled him only because a minister was interested in him. The Jewish lawyer was surprised. He said this never happened before. He said, "God must have been with you today."

Broadcasting

"Please send more information about your church. . ."

Chicago, Ill.—"Your letter is very encouraging to me—all I have is my Bible. Maybe I can find a Mennonite church near my home that I could go to. What are the requirements to be a Mennonite? Do you think that I could be one? I am a heavy cigarette smoker and I cannot find anything in the Bible about tobacco; could you please tell me if tobacco is wrong?"

Burbank, Calif.—"Because of the blessing received (from your broadcast), I am sending this letter of inquiry as to your group's doctrinal position on: eternal security, doctrine of baptism, and church order. If you have such as a doctrinal statement of faith, I would deeply appreciate receiving it. I would also like to know if there is a church of your denomination in the vicinity of Burbank, Calif."

Chester, Va.—"I have never known a member of your denomination, and had never heard your program before last September. I am a member of a Bible-believing church. I have never listened to a radio program from which I derive more help than I do from your program. Your music is very fine

but it is only the frame for something better, the sermon."



Q. Are people ever saved by reading the printed Mennonite Hour sermons?

A. Yes. Recently a person from Jamaica says, "This is to inform you that a friend of mine read your booklet and got saved." A prisoner writes that the printed sermons "were helpful in making my decision for Christ." Many other testimonies could be given.

Q. Can anyone get these printed talks?

A. Yes, for \$1.00 a year they will be sent to your home each month. Each mailing will contain four or five individual sermon leaflets, all of which are printed in an attractive tract format.

Q. Can these be sent to friends if we supply their names?

A. Yes, for the same price (\$1.00 a year) we will send a gift subscription to a friend of yours. Better yet, we will give your subscription free when you order five different gift subscriptions to go to others. This makes a total of six one-year subscriptions for only \$5.00.

Q. How do I go about getting the printed Mennonite Hour sermons?

A. Just write to The Mennonite Hour, Harrisonburg, Va., giving your own name and address, plus the names of any other persons to whom you wish to send the sermons. Send along \$1.00 for each one-year subscription (or six subscriptions for \$5.00 on the gift subscription plan). A gift card will accompany all gift subscriptions saying, "A friend who has been helped by these printed talks is sending a year's gift subscription to you with the prayer you might find inspiration in these pages."

Your Treasurer Reports

Missions Week contributions:

Last Year	This Year
\$152,503.32	\$209,128.88
Next Year	
\$???	

Fraternally yours,

H. Ernest Bennett, Treasurer.

Christopher Dawson, a distinguished British scholar who holds the professorship of Roman Catholic studies at Harvard Divinity School, a Protestant institution, has attacked the first amendment of the United States Constitution as "a bulwark of secularist dogma." The Catholic scholar said "the separation of church and state which was intended to protect religious freedom has become the constitutional basis for secularization of American culture."



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Daniel Yutzky, Route 2, Box 107, Plain City, Ohio, was ordained to the ministry at the United Bethel Church on March 19. Bishop Ivan J. Miller officiated, assisted by Willard Mayer, Mark Peachey, and Andrew Farmwald. Bro. Yutzky's telephone number is 873-2832.

A church vocations dinner which climaxed a series of special chapel talks at Goshen College on church vocations, in line with the current emphasis by the Commission for Christian Education, was attended by 115 people.

Bro. C. M. Helmick, Elkhart, Ind., who last year taught an MYF class at Salem, Foraker, Ind., on "Practical Christian Living for Young People in Today's World," is continuing the class in 1961.

Bro. G. D. Shenk, veteran church leader of the Pacific Coast Conference, died on March 21. The funeral was held March 25. An obituary will be printed later.

Bro. Joni Beachey was ordained to the office of minister at the Pleasant Grove C.M. Church, Goshen, Ind., on March 12. Bro. David Showalter was in charge of the service.

The Bethany congregation, East Earl, Pa., has begun the use of a new church building on Route 73, at the Terre Hill-Union Grove crossroads. Bro. Abner Miller is pastor of this congregation.

Bro. Marvin Miller directed the Goshen College Nurses' Chorus in a program at Sunnyside, Elkhart, Ind., on March 19. Sister Orpha Mosemann, director of the School of Nursing, spoke.

Bro. Howard Witmer is instructor in a midweek study of the Book of Revelation at Erisman's, Manheim, Pa.

Bro. Walter E. Yoder, chairman of the General Conference Music Committee, conducted a "Study in Mennonite Hymnody" at Bay Shore, Sarasota, Fla., on March 19. The I-W group located at Greystone Park, N.J., gave a program at Lambertville, N.J., on March 26.

Bro. I. W. Royer has celebrated the fifty-seventh anniversary of his ordination to the ministry. For forty of those years he was pastor of the Orrville, Ohio, mission church.

Bro. Paul H. Martin, La Junta, Colo., conducted morning devotions on station KDZZ, March 13-18.

Keep Informed

It is hard to be an alert, well-informed Mennonite without reading the GOSPEL HERALD. Mennonites everywhere will soon be discussing "History, Judgment, and Mennonites," by Calvin Redekop; a review of the New English Bible, by Gerald Studer; and "The Mennonite Church Evangelizes Through Literature," by Urie A. Bender. Watch for these in next week's issue.

Sister Ruth E. Bender is the author of a new book, *The Conquest of Deafness*, which has been published by the Western Reserve University Press at Cleveland, Ohio. It is a history of the long struggle to make possible normal living to those handicapped by the lack of normal hearing. The author has made a significant contribution to this history.

The South Central Conference WMSA has subscribed to Christian Living magazine for twenty-two hospitals or clinics in the area covered by their conference.

Bro. Albert Martin has accepted a call to serve as pastor at Breslau, Ont.

Sunday-school Meditations, the weekly radio program on which Ford Berg is speaker, announces two additional stations, WEMC-FM, Harrisonburg, Va., and WBVO-FM, Boyertown, Pa.

The Belleville Mennonite School choruses, directed by Ivan Yoder and Robert Hostetter, gave an Easter program at the Maple Grove Church near Belleville on March 29.

Bro. Arthur Meyer gave an illustrated history of the Lee Heights Church in Cleveland at South Union, West Liberty, Ohio, on March 26.

Dr. James Steiner, Sterling, Ohio, is serving as director of the Prae Christian Hospital in Thailand. The hospital is maintained by the Church of Christ in Thailand. Dr. Steiner is on loan from the Mennonite Central Committee.

Bro. Allen Horst, South English, Iowa, is working with the Congo Protestant Relief Agency, which distributes food to hospitals and dispensaries in that troubled land.

James Fisher, 15, oldest son of Lloyd and Evelyn Fisher, MCC workers in Paraguay, died on March 24 from heart complications following meningitis. Bro. and Sister Fisher are from Albany, Ore. Bro. Fisher is a former president of the Pacific Coast Mission Board.

Visiting Speakers

Bro. Eldon King, Millersburg, Ohio, spoke at First Mennonite, Colorado Springs, Colo., on March 12. Bro. King, on an assignment from the I-W Co-ordinating Board at Elkhart, visited many I-W and VS units in the Midwestern states.

Bro. Allen White, secretary of church camping of the South Central Conference, gave an illustrated talk at Iowa City, Iowa, on March 26.

Bro. Harold Zehr, Roanoke, Ill., served as chaplain of the week at Mennonite Hospital, Bloomington, Ill., the week following March 26.

Clifford Hanham, Cuba, at Iowa City, Iowa, April 9. Elizabeth Erb, India, at Trissels, Broadway, Va., April 5. Miller Staybrook, formerly of Algeria, at Clinton Frame, Goshen, Ind., March 26. Gerald Jantzi and wife, European Pax workers, at

Belwood, Milford, Nebr., March 26.

John Y. Hung, China and Formosa, now at the University of Iowa, at East Union, Kalona, Iowa, March 26. William C. Hallow, on Christian Commitment and Mental Health, in educational meeting sponsored by Philhaven Hospital, at East Petersburg, Pa., March 30. Cleon Nyce and members from Easton, Pa., at Oxford, N.J., on March 31.

Ralph Holderman, Alaska, at Sweet Home, Ore., March 26. C. F. Derstine, Kitchener, Ont., and A. E. Kreider, Goshen, Ind., at Bay Shore, Sarasota, Fla., March 12. Levi Hersherberger, Navarre, Ohio, at Dover, Del., weekend of March 26. Don Jacobs, Tanganyika, at Hershey, Kinzers, Pa., March 26. Milo Stutzman, Kingman, Alta., at Huber, New Carlisle, Ohio, March 26.

Ray Horst, Secretary of Relief and Service, Elkhart, Ind., at Fisher, Ill., March 19. Floyd Sieber, Argentina, at Lancaster Heights, Lancaster, Ill., March 26. Levi Hurst, Tanganyika, at Sandy Hill, Sadsburyville, Pa., March 26. Irene Bishop, European relief worker, at Wesley Chapel, Newark, Del., April 2. Samuel L. Longenecker, chaplain of Dauphin County jail, at Bethany, East Earl, Pa., March 26.

Passion Week speakers: William Miller, North Liberty, Ind., at Clinton Frame, Goshen, Ind. Millard Lind, Goshen, Ind., at North Scottsdale and Kingview, Scottsdale.

Calendar

Illinois Mennonite Mission Board, Science Ridge, Sterling, Ill., April 21, 22.

Church Extension Convention, South Central Conference, Garden City, Mo., April 21-23.

Ohio Mission Board meeting, South Union, West Liberty, Ohio, April 21-23.

Church School Day, April 30.

Ohio and Eastern Conference, Orrville Mennonite Church, Orrville, Ohio, May 3-11.

Lancaster Mennonite Historical Society at Hammer Creek, Lititz, Pa., May 27, 28.

North Central Conference and associated meetings, Wolford, N. Dak., June 13-16.

Mennonite Board of Missions and Charities, Morton, Ill., June 22-25.

Ohio MYF Convention, Beech Church, Louisville, Ohio, June 23-25.

Allegheny Conference, Springs, Pa., July 28, 29.

South Central Conference, Heaton, Kans., Aug. 8-10.

Louisville Mennonite Camp: Christian Endeavor Retreat, June 8-10.

Johnstown Youth Retreat, June 13-18.

American Sunday School Union, June 19-23.

Boys' Camp, June 24 to July 1.

Girls' Camp, July 1-8.

Junior High I, July 8-15.

Junior High II, July 15-22.

Youth Camp, July 22-29.

Family Week, July 29 to Aug. 5.

Missionary Bible Conference, Aug. 5-12.

Weekend Bible Conference, Aug. 12-19.

Businessmen's Family Week, Aug. 26-30.

Camp Luz:

Brethren Camps, June 17 to July 1.

Boys' Camp, July 1-8.

Girls' Camp, July 8-15.

Junior High Camp, July 15-22.

MYF Camp, July 22-29.

Boys' Ebenezer Camp, July 29 to Aug. 5.

Mission Workers' Retreat, Aug. 14-19.

Youth for Christ Sponsored Camp for Juveniles

Delaware, Aug. 21-23.

Rocky Mountain Camp:

Junior Camp (8-12), July 17-23.

Junior Hi (12-15), July 24-30.

Youth Retreat (15 and over), July 31 to Aug. 6.

Low Hi Trail Camp, July 24-30.

Youth Trail Camp, July 31 to Aug. 6.

Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11.

Illinois Conference, Plazangon, Ill., Aug. 9-11.

Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 13-15.

MYF Convention, Lebanon, Ore., Aug. 17-20.

Pa. Curtis Burrell, St. Louis, Mo., at Protection, Kans. William Zuercher, Goshen, Ind., at Providence, Newport News, Va. John Hochstetler, Creston, Mont., at Rainy River, International Falls, Minn.

Ray Yost, Stanley Beidler, and Ivan Leaman at Hernley's, Manheim, Pa. Bob Schmucker, South Bend, Ind., at Kansas City, Mo. John H. Shenk, Denbigh, Va., at Park View, Harrisonburg, Va. Daniel Hertzler, Scottsdale, Pa., at Midway, Columbiana, Ohio. Eril Leimbach, Three Rivers, Mich., at Fairview, Mich.

New members: three by baptism at Willow Street, Pa., March 25; four by baptism at Breslau, Ont., March 31; seven by baptism at West Clinton, Pettisville, Ohio, March 19; three by baptism at Salford, Harleysville, Pa., April 2; eight by baptism at Sonnenberg, Apple Creek, Ohio, April 1; eleven by baptism at Kidron, Ohio, March 31; two by baptism at Walnut Creek, Ohio, March 26; seven by baptism at Bethel, Wadsworth, Ohio, March 12; fifteen by baptism and one by confession of faith at North Main, Nappanee, Ind., March 26.

Announcements

Dedication of the new Fairview Church, Surrey, N. Dak., June 11.

To parents of Words of Cheer readers: There is some evidence that foreign penpal correspondence should be supervised by the parents. Please report any misuses of this correspondence to the editor, Helen Trumbo.

Bible instruction meeting, Paradise, Pa., with Paul Z. Martin, Mohnton, Pa., and Eric Renno, Belleville, Pa., as speakers, April 15, 16.

Elmer Stoltzfus, Elverson, Pa., at Oxford, N.J., April 16.

Iowa Missions Conference at Bethel, Wayland, Iowa, April 14-16.

H. Ralph Hernley, Field Director of Mennonite Mutual Aid Service, at Science Ridge, Sterling, Ill., April 16.

Gerald Studer, Smithville, Ohio, who has done extensive research in the life and work of Christopher Dock, will deliver the commencement address at Christopher Dock School, Lansdale, Pa., on June 6.

Milo Kauffman, Heston, Kans., in Stewardship Conference at Scottsdale, Pa., April 26-30.

It is still possible, within a limit of a total of 50, to secure from Menno Sauder, Elmira, Ont., free copies of *The Wandering Soul*, and three chapters from the works of Dietrich Philip.

Ordination of John Rudy to the ministry at Bethel, Gettysburg, Pa., 2:30 p.m., on April 16.

Correcting an earlier announcement: Homebuilders' workers' meeting, Hostetter's Banquet Hall, Mt. Joy, Pa., 7:30 p.m., April 21. Speaker: Mrs. Richard Hershey. Mothers are invited to help assemble 2,000 packets of literature. Anyone desiring additional information contact Mrs. Luke A. Brubaker, Route 3, Lancaster, Pa.

Joint summer session of Goshen College Biblical Seminary and Mennonite Biblical Seminary, June 5 to Aug. 11, in five terms of two weeks each. Instructors: Erland Waltner, Millard Lind, Paul M. Miller,

John C. Wenger, Jacob J. Enz, Leland Harder, Walter Klassen, Frank C. Peters. Term I—June 5-16: Jeremiah, Evangelism Seminar. Term II—June 19-30: Theology of Menno Simons, Christian Education of Youth. Term III—July 3-14: Biblical Theology, Rural and Urban Church. Term IV—July 17-28: Teachings of Jesus, Use of the Bible in Preaching. Term V—July 31 to Aug. 11: Pastoral Counseling. A student devotes his entire time for a term to one course. Classes each forenoon on the Elkhart campus. Courses for which there is insufficient enrollment may be canceled. All courses are graduate courses and available for two hours' credit for those who qualify for admission to the seminary. Non-credit students welcome as auditors. Tuition, \$10.00 per credit hour. Send applications before June 1 to Dean Harold S. Bender, Goshen College Biblical Seminary, Goshen, Ind.

Eastern Pennsylvania Alumni of Goshen College will hold the annual banquet at 6:30 p.m., April 29, at Hotel General Suter, Lititz, Pa. J. Lawrence Burkholder is the speaker. Anyone not on the mailing list may send reservations to Ethel Henry, 329 Union St., Doylestown, Pa., by April 21.

Andrew Hartzler, Newport News, Va., in Bible Conference at East Chestnut Street, Lancaster, Pa., May 6, 7.

B. Charles Hostetter's appointments: April 15, 16—Rockhill Church, Telford, Pa.; April 22, 23—Des Moines, Iowa; April 24-27—Kalona, Iowa; April 28-30—East Union, Kalona, Iowa.

Mennonite Broadcasts' Men's Church and Norman Destine: April 23—Grottoes School, Grottoes, Va.; April 29—Maple Grove, Atglen, Pa.; April 30 a.m.—Akron and Monterey churches; p.m.—Greencastle High School, Greencastle, Pa.

Evangelistic Meetings

Lloyd M. Eby, Ronks, Pa., at Lincoln University, Pa., April 5-9. H. Howard Witmer, Manheim, Pa., at Landisville, Pa., March 26 to April 2. Nevin Bender, Noxapater, Miss., at Madisonville, La., March 28 to April 2. John Ropp, Nashua, Minn., at Surrey, N. Dak., March 22-31. Marion Good, Logan, Ohio, at Pike, Harrisonburg, Va., April 30 to May 7. Sanford G. Shetler, Hollisville, Pa., at Thomas, Thomas Mills, Pa., April 2-9.

When Sanford G. Shetler, on account of illness, could not serve as announced in evangelistic meetings at North Clinton, Wauseon, Ohio, the pastor, Olen Nozfiger, began the meetings, and they were continued by Menno Troyer, Elida, Ohio.

MISSIONS TODAY

(Continued from page 342)

Anti-white and anti-West mood among many of the new nationalities of the world today pose problems for the missionary from the West. The self-consciousness of the "younger churches" creates added problems. These factors lead to disillusionment on the part of the young missionary and

give him a sense of insecurity. This calls for greater maturity and strong spiritual fiber. Physically the hardships are less than they were in Livingstone's time, but emotionally they are more severe.

The foreign missionary is now a symbol, a challenge, and a mediator. The church still has a world mission to accomplish. If the Gospel is to reach the ends of the earth, men led by the Spirit will have to take it, not send it. Their message will be one of reconciliation.

Elkhart, Ind.

NEAR TO GOD

(Continued from page 339)

us to be the instrument for unfolding the "manifold wisdom of God." Once worthless raw material and away from God, now through Christ we demonstrate new qualities. Gather them up in this passage. Cherish them! Why should we faint when tribulations confront the church? Rather, let us praise our God for His sufficiency toward us. We are trophies of His grace!

Saturday, April 22

God's benediction, Eph. 3:20, 21.
Further reading: Matt. 5:13-16.

When God pauses for a benediction, we can well pause with Him for the blessing. What does it sum up? He who conceived the plan, constructed the temple, and gave its commission is not exhausted. Discover in verse 20 His enablement. Note the fact that the power is working in us. Now, let's forsake the beggarly elements of the world and with pure hearts, clean hands, and Spirit empowering bring glory to our God through the great unified demonstration of His temple. Amen.

Milford, Nebr.

MISSIONARY'S REWARDS

(Continued from page 342)

place for three and a half weeks when our son, Stephen, was only four months old. We knew we were doing God's will as we shared the Gospel with those who had never heard it. Sometimes it was discouraging not to see results, but God has promised that the Gospel will not return void.

(4) We saw God working in lives. One afternoon the women of the nearest village came to our camp to hear more about Jesus. We all sat on the ground in front of the tents, and Kejai, a Bible woman, again told the whole story of Jesus. I have never seen faces like those of the women of Mokha. They glowed, and their eyes were shiny with tears as the Spirit showed them the truth about Jesus. On the day we broke camp, one woman came to our tent, her baby on her hip, and told us to be sure to come back. She said she'd always remember what we told them. We said we would come back, but four months later our time

in India ended. (Maybe some of you can go back for us; at least, go often in your prayers.)

Seeing people accept Christ, of course, is a missionary's goal. We did not see any accept Christ as a direct result of our work, but that is surely a time of supreme happiness for a missionary.

(5) We rejoiced in the friendship and fellowship of the people we served. Happiness was surely a by-product of their love. We were thrilled to work with fine men and women who a short time before hadn't known our Saviour.

(6) The Bible became more meaningful. Eastern scenes that recalled Bible times were often before our eyes: threshing floors, women at the well, potters at their wheels, etc. Paul's experience became our own. Christ's words seemed just for us, and His promises became increasingly precious.

(7) The kingdom of God assumed worldwide proportions in our thinking. We met missionaries of various denominations from many parts of the world, from England and Norway to Australia and New Zealand. We felt one purpose uniting God's people, the invisible church. This gave perspective to our lives and our place in God's great program.

(8) We became members of the mission family. When we left for India we had to break ties with our families, but God supplied a new family relationship for us. Our interests and aims were one. We shared each other's joys and sorrows. We helped one another. These ties were almost as strong as many of the ties back home, and some were even stronger. And we still feel close to the mission family members and their children, even though we are no longer on the field.

No one becomes a missionary for the rewards he receives, but because he has a passion to serve God in the best way he can. On the other hand, it's good to remind ourselves that the rewards are great, both on earth and in heaven.

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ISRAEL'S REVENGE

(Continued from page 335)

sponsive only to a certain degree. And this will depend in turn upon the level of awareness of the Nazi horror. . . .

Beyond this avowed political purpose, Israel claims further to be contributing to the moral education of the world. . . . Such an awareness may well represent for the present generation in Germany and elsewhere a necessary element of its moral sanity." Thus horror stories are to teach "values that persist, like truth, or peace, or tolerance, or justice."

No nation in world history has done more than Israel of old to reveal to mankind that all truth, peace, and justice reside

in the will of the God of the covenant; that today such values are to be shored up by the sanctions of the secular courts and the art of the publicist tells us more about modern Israel's spiritual state than about the moral order. The ancient dictum still holds: "It is expedient for us that one man should die for the people."

To express our regret at this abuse of the courts is not anti-Semitism, but a concern for the true calling of Israel. If to forgive, or only to forget, or even to carry the matter to a neutral court, is too much to ask, at least the proceedings could have been kept sober and limited to the most evident proofs of Eichmann's undeniable guilt.

Elkhart, Ind.

DEDICATION SERVICE

(Continued from page 338)

of the Lord" and to teach them the truths and duties of the Christian faith. Unfaithfulness in this ministry is a breaking of vows made solemnly before God and is of a gravity equal to the offense of a minister of the church when he deliberately disregards his ordination vows. This is not a mere formality; if we have no sincere intention of accepting our obligations in the areas of example and instruction, it would be better for us not to take the vows.

These vows are of such a nature that they are not to be lightly assumed nor carelessly regarded. The only way we can keep them is to rely upon the resources of divine power from God to enable us to fulfill them. Therefore, it is absolutely essential that we ourselves, as parents, know Jesus Christ as our personal Saviour, that we love to read God's Word and let it be our final guide in faith and practice, and that we let the Holy Spirit work through our reading of the Scriptures and through our consciences to guide us and teach us each step of life's way. It is also necessary that we recognize that we need power from God and wisdom from on high to rear our children in the nurture and admonition of the Lord.

Recognizing this, will you make the following vows?

First. Do you vow to try to the best of your ability to make your home a "colony of heaven," demonstrating by your example to your children what love and grace mean, revering God's holy name in word and act, reading God's Holy Word in family worship, and teaching by your own life in so far as you are able what the heavenly Father is like?

Second. Do you vow to let God's church hold first place in your life and teach your children the same by example? Will you, as parents, attend all of its services of worship and teaching, and bring your children with you, except in cases of extreme emergency? Will you give of your tithes and offerings to God's work in the church and

dedicate your talents and abilities to the work of the Lord and teach your children to do likewise?

Third. Will you allow God to take your child, and, like Hannah of old, lend him to the Lord as long as your child shall live?

Fourth. Do you vow to try, in so far as you are able, to lead your child into vital and significant religious experiences; and, at the proper time, to encourage him to accept Jesus Christ as his personal Saviour from sin?

If it is your desire to enter into these vows, would you declare your intention by standing with me in a prayer of dedication? —Parish News and Views (Cheraw, Colo.)

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Christian Attitudes Toward War and Peace, by Roland H. Bainton; Abingdon Press, 1960; 299 pp.; \$4.75.

This book surveys the whole of Christian history (limited chiefly to the "West," however, except for the early years) regarding Christian attitudes toward war. Basically and chronologically three views developed, but thereafter they persisted side by side: pacifism, the just war, and the crusade. The roots of the first are in the New Testament (though there are also other types of pacifism); of the second, in classical antiquity; of the third, in the Old Testament.

In contrast to the restraining influence of Christianity and humanitarianism in earlier times, modern war has become brutalized. Perhaps no one has the heart in the nuclear age for the crusade; a nuclear war hardly meets the requirements for a war to be just, and yet men are not ready to accept pacifism. Since the highest authorities in the Christian world (pope, World Council of Churches) speak ambiguously, the individual is driven to pick his own way, and this Bainton does, as a pacifist.

Disappointing is the fact that despite his clear pacifism, and because he feels Christians will not accept it ("there is more need for peace than there is for pacifism," p. 253), he is driven by our common danger to explore other possibilities of avoiding the catastrophe. Nevertheless he ends on an unanswerable pacifist note: "Shall the scrupulous then become unscrupulous in order to survive?" The book is written with Bainton's superb combination of the broad sweep and the vivid detail, the sure stroke of a master scholar. Particularly useful is the new, comprehensive documentation on the just war theory. My big question: there is historical perspective, but is there eschatology, hope? And may the fact that the eschatology seems wanting explain why the pacifist case seems hopeless?

This book is written for the serious student, but can be handled by any mature Christian serious about peace.

—Paul Peachey.

METHODS OF DISCIPLINE

(Continued from page 333)

would becloud the nature of the Christian life and stand in need of continuous revision?)

Some Disciplinary Steps

The very first step is ordinarily not thought of as discipline, and yet it is so in an indirect sense. The church tends to pass over the less mature members in its selection of Sunday-school teachers and officers and other servants of the congregation. This says effectively to the less spiritual: If you would be what you could be, you would also sometimes be chosen for the work of the Lord.

The second step is the deliberate and intentional, and in some cases, agreed-upon procedure not to use certain persons because of their unspiritual attitude and disobedience to the Word and the church. It is sometimes necessary to discontinue the use of certain members because of their attitude. Here the welfare of the body ordinarily takes precedence over the welfare of the individual—if there is an alternative. Continuing the service of the substandard member may be the very means of his growth. Yet his influence may be so unwholesome as to make this procedure undesirable.

At various points there will be both pastoral and general counseling, spontaneous and directed. The pastor will call on James and try to help him see how far below his possibilities in Christ he is currently living. The more loving and gentle and kind the minister is, the more effective the contact will be. Tears are much more effective than harsh words. When we scold, or put someone in his place, the person naturally reacts and becomes angry, hurt, and defensive. How happy it is if the Sunday-school teacher, or just a friend of James, volunteers to see if he can gently try to nudge James into a better course of action.

Let us hope that James is powerfully convicted by the Holy Spirit as a result of these contacts (or of a searching sermon delivered in the power of the Spirit) and makes a firm decision to step up to higher ground spiritually. Then the whole church rejoices. All of us have had experiences like this as preachers.

But let us suppose that James persists. He uses tobacco regularly, misses many church services, wastes a lot of time at unbecoming recreation activities, perhaps drinks a little. He is no credit to the good name of the church. Then the pastor may make a call on the Sunday-school superintendent, or he may speak up at the next meeting of the nominating committee: "I am indeed sorry to state that I feel that James is hardly worthy of being nominated or used in the work of the church." This will not be said with a haughty spirit.

The preacher will be glad to check his

judgment against other spiritual members of the church. But the step may need to be taken. James may have to be set aside until repentance and reformation of life occur. This step, if done in humility and with prayer, may also be used of the Lord to speak to the conscience of James. But if done in the wrong spirit, it may drive him still farther away.

But in spite of all the efforts that are made, James may have to be set back from the communion of the Lord's Supper. This is no pleasant task, and it should not be done lightly. But if it comes to the point where there is serious doubt as to his salvation, it is not right to permit him to commune. It is sometimes objected that the very desire to commune qualifies one to do so. This is not true. The desire to commune may be based on the superstitious notion that as long as one communes he is all right with God. It would be good if the minister's burden would be so great that he would almost break down and weep as he informs James of this drastic step.

In some denominations at about this point the minister formally requests prayer for James in a congregational meeting (not in the public service). Ought we introduce this practice into our church life?

Finally James is an ungodly, profane, slanderous, wicked man. He may hesitate to withdraw from the church for various reasons. But if it is evident to the ministry and to the body that James has slid back into the world, that he is simply lost, then it is not right to give him the false hopes that church membership sometimes provides. He needs to be formally excommunicated. So important did Menno Simons consider excommunication that he wrote three books on it. At times he speaks of it as a third ordinance (besides baptism and the supper).

Excommunication should probably be ratified by the vote of the church. Menno held that when a man was excommunicated, even his wife should not be excused from voting with the church. It is a serious thing to be excommunicated from the church. When a church acts on Biblical grounds, the action of the body stands in heaven. Jesus Himself said that it stands. Matt. 16:19; 18:18; John 20:23. (The notion that the word of Christ was limiting the power of the church rather than ratifying it is very doubtful in my judgment; John 20 cannot be so understood.)

The Role of Conference

The basic intention of the conference historically has been for the ministry of the congregations of a given area to meet together to confer, to counsel together. The meetings of what are now our district conferences in America (there were no district conferences in Europe when our fathers settled in Pennsylvania in the early eighteenth century) were at first meetings of

the ordained brethren. There were no elected officers, no agenda, no minutes, no program, no prepared messages. There were no continuing officers between sessions of these ministers' meetings. Nevertheless, the conclusions reached in the discussions held at these meetings had much weight. As the "rules" began to be made, the congregations would ratify them, as was noted earlier in this article.

Since 1900, conference officers have been elected and executive committees have begun to appear. In our branch of the Mennonite Church our form of church government gradually changed from almost pure congregationalism to a partially synodical form (district conference government). Today we tend to look to the district conference for the formal standards of the church, but we trust the local congregations to carry out this discipline. The Old Order Amish and the General Conference Mennonites have retained the older congregational government.

In view of our history, it would seem wise to retain as much as possible of the discipline of the church in the hands of the local congregation. There will still be plenty of good work for the district conference to do, work that will better equip the ministers to do a good job as pastors and teachers. But it is questionable how much of the discipline should be the concern of the conference. Our conference secretary said recently that the relation of the conference to the congregation should be like that of parents to married children. The children may come to the parents for counsel and help, but the parents are not constantly reaching into the affairs of their married children.

Conference needs to play a larger role today than was the case in the more simple days of our forefathers. But it is my considered judgment that the illustration just cited is good and wholesome. Congregations should look to conference for help in ordinations and in times of crisis. But in the day-by-day decisions of living and witnessing the congregation should assume full responsibility to be true to Christ and His Word and to exercise a Scriptural discipline over its members.

Anything the conference can do to enhance the quality of ministerial service to the churches is in order. Conference should greatly enlarge the minister's vision of his assignment. Conference should speak for the church in a way that the congregation cannot do, in the nature of the case. Conference should continue to elect representatives to the boards of the church and to General Conference. Conference should set up such committees as shall be needed in the life and witness of the congregations (Peace; Economic and Social Relations; Ministerial). It may wish to have committees on ministers' libraries, and on ministerial support. We need the conference.

But we also need to help congregations to see that there is no way for them to shirk their duty to maintain Biblical standards in their members.

If conference personnel will always be humble men of God, avoiding all forms of dictatorship or lordship, and if the congregations will be eager to follow God's Word as understood by the brotherhood at large (of which conference is a symbol), no conflict should arise between conference and congregation.

Goshen, Ind.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Barq, Werner and Demaris (Jantz), Brooks, Alta., third child, first daughter, Diane Rose, March 2, 1961.

Bixler, James and June (Gerber), Ann Arbor, Mich., first child, Ingrid Jane, March 19, 1961.

Burkholder, Charles A. and Ruth (Zook), Elkhart, Ind., second daughter, Anne Marie, Jan. 18, 1961.

Ebersole, Raymond and Leah (Ober), Manheim, Pa., fourth child, third daughter, Doris Jean, March 15, 1961.

Ebersole, Wilbur and Jeanette (Breneman), Mt. Joy, Pa., second son, Brian Keith, Jan. 22, 1961.

Eby, J. Herbert and Marian (Hertzel), Mt. Joy, Pa., third child, first daughter, Faye Marie, March 19, 1961.

Frey, A. Dale and Kathryn (Amstutz), Archbold, Ohio, fifth son, Randall Scott, Feb. 19, 1961.

Frey, Loren and Dorothy (Yoder), Ligonier, Ind., second daughter, Kay Sue, March 18, 1961.

Gunden, Olin and Joyce (Swartzendruber), Bay Port, Mich., fourth child, third daughter, Yvonne Carol, March 18, 1961.

Hartzler, Robert L. and Phyllis Jean (Freyenberger), Mt. Pleasant, Iowa, third daughter, Faith Eugene, March 21, 1961.

Herr, Glenn and Naomi (Noll), Gettysburg, Pa., second child, first daughter, Doris Faye, March 11, 1961.

Hollinger, Paul and Eunice (Mack), Denver, Pa., fourth child, third daughter, Anna Mary, Jan. 20, 1961.

Hooley, Mylin and Fern (Nitschke), Goshen, Ind., sixth child, third daughter, Linda Marlene, March 24, 1961.

Horst, Earl W. and Elizabeth (Kuhns), Waynesboro, Pa., second daughter, Maria Louise, Jan. 15, 1961.

Kindy, Orie Allen and Florence (Landes), Doylestown, Pa., seventh child, sixth daughter, Joanne Eileen, Feb. 15, 1961.

Landis, Ralph and Shirley (Veney), Seville, Ohio, second child, first son, Dale Eugene, March 20, 1961.

Leaman, Norman B. and E. Arlene (McMichael), Lancaster, Pa., second child, first son, Kenneth Ray, March 9, 1961.

Leis, Edmund and Lydiann (Zehr), Atwood, Ont., third child, second son, Robert Neil, March 20, 1961.

Mascarenes, Dennis and Carolyn (Kauffman), Goshen, Ind., second daughter, Lisa Faye, Feb. 19, 1961.

Mast, Glen Ezra and Edna (Yoder), Ligonier, Ind., third child, second son, Michael Jay, March 16, 1961.

Mast, Truman and Ada Marie (Glick),

Cleveland, Ohio, first daughter, Pamela Catherine, March 21, 1961.

Musselman, Glenn E. and Lois (Shank), Goshen, Ind. (on furlough from Brazil), fourth daughter, Cecelia Ruth, March 25, 1961.

Nafziger, Leon and Juanita (Breneman), Goshen, Ind., first child, Kathleen Sue, March 19, 1961.

Notziger, Ronald and Marlene (Short), Archbold, Ohio, second son, Philip Todd, March 10, 1961.

Otto, Robert W. and Wilda (Cender), Smithville, Ohio, first child, Michael Waldo, March 15, 1961.

Rempeck, Will and Alta (Beyler), Protection, Kans., second child, first son, Steven Dwight, Feb. 6, 1961.

Riehl, Aquilla and Ella Mae (Byler), seventh child, fourth son, Paul Edward, March 22, 1961.

Roth, M. Kenneth and Katherine (Lebold), Tavistock, Ont., second child, first son, Keith Melvin, March 11, 1961.

Shank, Rawley and Esther (Heatewole), Harrisonburg, Va., first child, Linda Sue, March 16, 1961.

Slabach, Leroy and Marietta (Hochstetler), Leesburg, Ind., third child, first daughter, Marcia Rene, Feb. 25, 1961.

Swartzendruber, Ellis and Ila (Miller), Kalona, Iowa, third son, Larry Lamar, March 4, 1961.

Tschetter, Nick and Eve (Kerner), Denver, Colo., second son, Jonathan Pearce, March 11, 1961.

Wenger, Joe and Dorothy (Koppes), Wooster, Ohio, first child, Robert Keith, Feb. 28, 1961.

Yoder, Otis and Violet (Yoder), Ogema, Minn., sixth child, third daughter, Janelle Joy, Feb. 19, 1961.

Zimmerman, Earl and JoAnn (Hess), Mt. Joy, Pa., second son, Gregory, Feb. 6, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. Six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bowman-Garber.—Kenneth Thomas Bowman, Lancaster, Pa., New Danville cong., and Mary Catherine Garber, Lititz, Pa., East Petersburg cong., by Christian W. Frank at East Petersburg, March 18, 1961.

Cassel-Bollman.—Doug Cassel and Glenwyn Bollman, both of the North Main Street cong., Nappaue, Ind., by Percy Cassel, father of the groom, assisted by Richard W. Yoder, at the church, Feb. 18, 1961.

Thompson-May.—Marion Bowman Thompson, Harrisonburg, Va., and Patricia Louise May, Hinton, Va., by Richard S. Weaver at the Rawley Springs Mennonite Church, Oct. 20, 1960.

Anniversaries

Hirschey. Joseph C. Hirschey and Lydia Wagler were married at the home of Bishop Sebastian Gerig, Wayland, Iowa, March 26, 1911. They observed their fiftieth wedding anniversary on Sunday, March 26, with open house at the Sugar Creek Church Fellowship Hall that afternoon. Their entire married life was spent on a farm south of Wayland. They have 8 children (Edith—Mrs. Virgil Blosser. Lula—Mrs. Willard Swanson. Frieda—Mrs. Earl Bachman; Joyce—Mrs. Edwin Conrad;

Jeanita—Mrs. Darrell Stauffer, Elwyn, and Duwane, all of the Wayland community; and Ila—Mrs. Henry Lengacher, Fort Wayne, Ind.), 28 grandchildren, and 2 great-grandchildren.

Wert. Joseph D. Wert and Minnie Sieber were married Jan. 17, 1901, at the Sieber home in Linton, Ia. Pa., by Bishop William Acker. They observed their sixtieth wedding anniversary at home on Jan. 15 with nearly all of their ten children present. They are living at Jonestown, Lebanon Co., Pa., on the place to which they moved forty-one years ago.

Their children are: Titus, Brownstown; Daniel, Maheim; William, Lebanon; Joseph, Rheims; Lydia—Mrs. Blanche Patterson, Lancaster; Mary—Mrs. Robert Miller, Jones-town; Phoebe—Mrs. Clarence Malin, Lebanon; John, Annville; Martha—Mrs. Amos King, Westover, Md.; and Naomi—Mrs. John Stover, Lebanon. There are 45 grandchildren and 29 great-grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beachy, Catharine (Kate), daughter of Joel and Anna (Yutzy) Beachy, was born Nov. 11, 1870, at Grantsville, Md.; died at Grantsville March 24, 1961; aged 90 y. 4 m. 13 d. She was the last surviving charter member of the Casselman Mennonite Church, having been baptized by Bro. J. S. Coffman on June 9, 1888. She was also the last surviving member of her family, 6 brothers and 3 sisters having preceded her in death. Funeral services were held March 26 at the Casselman Church, in charge of Paul Bender and Roy Kinsinger.

Breneman, Wm. D., son of Daniel and Miriam (Wertz) Breneman, was born near Wellman, Iowa, May 6, 1869; died at his home in Kalona, Iowa, March 18, 1961; aged 91 y. 10 m. 12 d. On Dec. 22, 1892, he was married to Mary Hershberger, who survives. Also surviving are 2 daughters and one son (Alma, who cared for her parents in the home; Alma—Mrs. Ora Keiser, Kalona; and Clark, Wellman, Iowa), 4 grandchildren, one great-grandchild, and 2 half sisters (Mrs. Ida Hershberger, Wellman; and Mrs. Naomi Swartzendruber, Kalona). Two sisters preceded him in death. He was the oldest member of the Lower Deer Creek congregation. Funeral services were held March 20 at the Lower Deer Creek church, in charge of Robert K. Yoder and J. Y. Swartzendruber.

Brubaker, Ammon E., son of David and Lavina (Echard) Brubaker, was born Aug. 11, 1882, in Snyder Co., Pa.; died in Lancaster Co., Pa., Feb. 2, 1961; aged 78 y. 5 m. 22 d. In 1907 he was married to Maggie H. Sauder, who died in 1942. Surviving are 2 sons and 4 daughters (Harry, David, Lizzie—Mrs. Menno Eberly, Lavina; Mary—Mrs. Aaron Martin, and Ella), 22 grandchildren, 4 great-grandchildren, and 2 brothers (Daniel and John). He was a member of the Bowmanville Church. Funeral services were held Feb. 6 at the Martindale Church, in charge of George Horst, Samuel Horning, and Aaron Sensing.

Clark, Timothy Martin, son of Robert and Lorraine (McFarland) Clark, was born at Annapolis General Hospital, Imperial, Pa., March 13, 1961; died three hours later. Surviving are his parents; and 2 brothers (Robert Donald and Kickey Dale). Graveside services were held March 15 at the Thomas Mennonite Cemetery, in charge of Aldus J. Wingard.

Egli, Amolia, daughter of Joseph and Mary (Birkey) Egli, was born Oct. 7, 1886, at Minier, Ill.; died at the University Hospital, Iowa

City, Iowa, March 16, 1961; aged 74 y. 5 m. 9 d. At the age of 10 she moved to Manson, Iowa, with her parents, where she lived until two and one-half years ago, when she moved to the Pleasant View Home, Kalona, Iowa. Surviving are one brother (Dan, Hopdale, Ill.), one sister (Mrs. Lovina Grieser, Hartstown, Pa.), and 3 half sisters (Mrs. Emma Fleener, Lowell, Ind.; Mrs. Lydia Miller, Middlebury, Ind.; and Mrs. Lena Miller, Conneautville, Pa.). She was a member of the Manson Church, where funeral services were held March 18, in charge of Nick Stoltzfus and Edward Birkey; interment in Rose Hill Cemetery.

Foreman, Clarence H., son of Abram C. and Lizzie (Haney) Foreman, was born in Lancaster Co., Pa., Dec. 22, 1894; died at St. Joseph's Hospital, Lancaster, Pa., after an illness of one month, Feb. 25, 1961; aged 76 y. 2 m. 3 d. He

was married to Sadie Eberly, who survives. Also surviving are 2 children (Ada—Mrs. Charles F. Fisher, Lititz, Pa., with whom he lived; and Daniel E., Bethel), 8 grandchildren, 11 great-grandchildren, and one brother (Vernon H., Lititz). He was a member of the Lititz Church, and a resident of the Lititz area for the past 60 years. Funeral services were held at Beck's Funeral Home, with John S. Hess and Melvin H. Lauer officiating; interment in Neffsville, Pa., United Brethren Cemetery.

Good, Clara G., daughter of Joseph and Elizabeth (Good) Horning, was born in Bowmanville, Pa., March 30, 1876; died at her home, Ephrata, Pa.; after a long illness, March 18, 1961; aged 84 y. 11 m. 16 d. Her first husband, William Shelly, died in 1907. Her second husband, Aaron Z. Good, survives. Also surviving are one daughter (Alice Shelly), 2

stepdaughters (Bertha—Mrs. Mahlon Stauffer and Susie—Mrs. Peter Rutt), one stepson (Moses), and one sister (Mrs. Henry G. Weber). She was a member of the Ephrata Church. Funeral and burial services were held at the Bowmanville Church, with Amos Horst, Mahlon Zimmerman, and Elvin Martin officiating.

Hirste, Merle Everett, son of Aaron B. and Martha (Shawler) Hirste, was born April 24, 1923, at Cullom, Ill.; died of a heart attack in Chicago, Feb. 15, 1961; aged 37 y. 9 m. 21 d. Surviving are his parents, 3 brothers (Eldon, Washington, Ill.; Marvin, Decatur, Ill.; and Dale, Cullom), and one sister (Velma, Morton, Ill.). One sister preceded him in death. In February, 1944, he moved to Chicago, where, at the time of his death, he was employed as a tool and die maker. In his youth he united with the Mennonite Church. For the past several years he attended the Moody Memorial Church. Funeral services were held in Cullom, in charge of Alan Redpath of the Moody Church.

Layman, Esther Arlene, twin daughter of Amos W. and Rebecca (Warfel) Layman, was born Jan. 4, 1901, near Portsmouth, Va.; died of intestinal disorders March 12, 1961, at the Norfolk General Hospital; aged 2 m. 8 d. Surviving are her parents, grandparents (Mr. and Mrs. John C. Layman, Denbigh, Va.; and Mr. and Mrs. Charles H. Warfel, Portsmouth, Va.), 3 sisters (Naomi, Ellen, and Dorcas), and 2 brothers (David and her twin, Chester Eugene). One sister preceded her in death. Graveside services were held March 13 at the deep Creek Church Cemetery, in charge of Amos D. Wenger.

Lugbill, John, son of John C. and Anna (Yoder) Lugbill, was born Jan. 4, 1889, in Allen Co., Ind.; died March 21, 1961, at Parkview Memorial Hospital, Fort Wayne, Ind.; aged 72 y. 2 m. 17 d. Surviving are one sister (Anna) and one brother (Harvey). His parents, 3 sisters, and one brother preceded him in death. He was a charter member of the Leo Mennonite Church, where funeral services were held March 24, in charge of S. J. Miller and Virgil Vogt, assisted by Ben Graber at the home.

Martin, Elias B., son of Mr. and Mrs. Isaiah Martin, was born in Woolwich Twp., Ont., Sept. 24, 1890; died at the home of his daughter, Mrs. David Bauman, Waterloo, Ont., Jan. 31, 1961; aged 70 y. 4 m. 7 d. On Dec. 21, 1915, he was married to Annie Brox, who survives. Also surviving are 5 sons (William, Harrison; Isaiah, Heidelberg; Osiah, Kitchener; Christian, Sault Ste. Marie; and Amos, Elmira), 4 daughters (Mary Ann, Preston; Elizabeth—Mrs. David Bauman, Waterloo; Sarah—Mrs. Andrew Bauman, Bloomingdale; and Lydia—Mrs. Alvin Frey, Red Lake, Ont.), 35 grandchildren, 2 great-grandchildren, and one foster sister (Mrs. Isaiah Eby, Elmira). Two brothers and one sister preceded him in death. He was a member of the Hawkesville Church, where funeral services were held, in charge of Paul Martin and Howard Bauman.

Miller, Oliver J., son of Jeff and Kathryn Miller, was born May 18, 1886, in Howard Co., Ind.; died, after a long illness, at his home in Fairview, Mich., Feb. 10, 1961; aged 74 y. 11 m. 23 d. On Nov. 28, 1909, he was married to Alta Mae Mast, who survives. Also surviving are their 6 daughters and 3 sons (Glada Kauffman and Iola Swartzendruber, Fairview; Cleve Mast, Elsie, Mich.; Olive Stetler, Ontario, Calif.; Kathryn Sharick, St. Johns, Mich.; Pauline Chaffee, Dexter, Mich.; Clayton, Fairview; Lloyd, Curtis, Mich.; and Thru-man, Engadine, Mich.), 39 grandchildren, 4 brothers and 2 sisters (Chancey and Roy, Fairview; William, Plevna, Ind.; Willis, Harrisonburg, Va.; and Fanny Miller and Nettie Det-

A NEGLECTED OPPORTUNITY

One of our biggest failures as Christians is in making use of opportunities that knock on our door. The evangelistic outreach of the summer Bible school is one of them.

The summer bible school presents one of the best opportunities you have for introducing your unchurched friends to your Sunday school and church. It is only natural to invite to your Sunday school those whom you have just invited to summer Bible school. You need not conjure up reasons for your invitations. There is not the fear of pressure on the part of the unchurched to this kind of invitation. You are merely doing what comes naturally. They enjoyed summer Bible school and so it is assumed they will enjoy Sunday school.

This year you invite the children of your neighborhood to attend summer Bible school. Make sure they have a way to get there. After summer Bible school is over, follow through by inviting the children and their parents to Sunday school and church. Again make sure they have a way to get to Sunday school. Permit your interest and friendliness to continue even though summer Bible school is over.

This year take advantage of the opportunity that is yours. Help your pastor, Sunday-school teachers and summer Bible school teachers to reap the harvest. Do the leg work in your community. Plan for and expect results. You will find that when you work with the opportunities God gives to you, evangelism can be a very satisfying and joyous experience. And through it new, and even greater, opportunities will knock on your door.

Quality Christian Literature

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weiler, Fairview). Two brothers and a sister preceded him in death. He was a charter member of the Fairview Church, where funeral services were held Feb. 13, in charge of Menno Esch and Harvey Handrich.

Miller, Susie F., daughter of Harvey and Catherine (Beery) Friesner, was born April 3, 1876, in Elkhart Co., Ind.; died of pneumonia March 17, 1961, at the home of a daughter, Mrs. Era Stutzman, Goshen, Ind.; aged 84 y. 11 m. 14 d. In 1913 she was married to G. Monroe Miller, who died in 1945. Surviving are 3 daughters (Ruth—Mrs. Fred Kauffman, Keetzletown, Va.; Esther—Mrs. William Miller, North Liberty, Ind.; and Cleone—Mrs. Era Stutzman), 2 sons (Vernon G., Elkhart; and John H., Richmond, Va.), 23 grandchildren, and 29 great-grandchildren. She was a member of the Clinton Frame Church, where funeral services were held March 20, in charge of Vernon E. Bontreger and Gordon Schrag; interment in Clinton Brick Cemetery.

Miller, Sylvanus, son of John J. and Susanna (Frey) Miller, was born April 23, 1887, at Millersburg, Ohio; died March 18, 1961, at Mercy Hospital, Iowa City, Iowa; aged 73 y. 10 m. 23 d. On Dec. 22, 1914, he was married to Martha Beachy, who survives. Also surviving are 7 children (Howard, Iowa City; Glen, Dixon, Ill.; Edna, at home; Ray, Knox, Ind.; Sylvanus, Jr., Kalona; Vida—Mrs. Fred Yutzy, Hutchinson, Kans.; and John, Davenport, Iowa), 15 grandchildren, 2 brothers (Samuel and Levi), 3 sisters (Emma, Laura, and Malinda), 2 half brothers (Melvin and Lester), one half sister (Mae), and one stepbrother (Joe N. Byler). He was a member of the Upper Deer Creek Church, where funeral services were held March 21, in charge of Walter L. Beachy and Morris Swartzendruber.

Mishler, Daniel P., son of Peter D. and Rachel (Miller) Mishler, was born March 8, 1874, in Lagrange Co., Ind.; died at the Salem (Oreg.) Memorial Hospital, March 14, 1961, aged 87 y. 6 m. On March 13, 1901, he was married to Dollie Crume Mishler, who survives. Also surviving are 10 children (Violet—Mrs. Tom Kenagy, Salem; Cecile—Mrs. Jeff Isom, Portland; Ruth—Mrs. Mike Trapman, Arlington, Va.; Roberta—Mrs. Lester Greenwood, Corvallis, Oreg.; Daisy—Mrs. Cyril Kenyon, Portland; Georgia—Mrs. Elmer Hevety, Albany; Isabelle—Mrs. Ronald Adams, Mercer Island, Wash.; Margaret—Mrs. Bill Dushman, Albany; Wilbur, Salt Lake City, Utah; and Willis, Ephrata, Wash.), one brother (Ben, Salem), one sister (Orpha Brenneman, Albany), 25 grandchildren, and 20 great-grandchildren. One son and one daughter preceded him in death. He was a member of the Albany Church, where funeral services were held March 17, in charge of Neil A. Birky; interment in Willamette Memorial Park.

Troyer, Kaylene Sue, infant daughter of Howard and Geneva (Cender) Troyer, was born Jan. 27, 1961, at the Goshen (Ind.) General Hospital; died Jan. 28. Surviving are her parents, the grandparents (Mr. and Mrs. Homer Cender, and Mr. and Mrs. Orin Troyer, Goshen), great-grandmothers (Mrs. Jesse Schrock, Kokomo; and Mrs. Lena Swartzentruber, Goshen), and a great-great-grandmother (Mrs. Eliza Birky, Fisher, Ill.). Grave-site services were held Jan. 30 at the Pleasant View Cemetery, in charge of John Steiner.

Unzicker, Julius, son of Peter and Katharina (Kenell) Unzicker, was born July 18, 1864, at Morton, Ill.; died March 21, 1961, at Fisher, Ill.; aged 96 y. 8 m. 3 d. On May 3, 1887, he was married to Mary Oesch, who died Dec. 21, 1928. Surviving are 5 sons (Otto, Arthur, Walter, Ezra, and Roy, all of Fisher), 12 grandchildren, and 31 great-grandchildren. He was a member of the East Bend Church, where funeral services were held March 23, in charge of J. A. Heiser and J. Alton Horst.



ITEMS AND COMMENTS

BY THE EDITOR

The Committee on Overseas Service by Youth, a group organized by the Department of International Affairs of the National Council of Churches, has suggested that President Kennedy's Youth Peace Corps be expanded into an international service agency under the United Nations. It was urged that the work of the corps would be most effective if undertaken in terms of sharing and mutual benefit. The report stressed the need to keep such aid programs guided by "the principle of non-imperialism." It found fault with the use of the word "corps" in the name of the program as "too militaristic and susceptible of misinterpretation abroad." The committee preferred such terminology as "International Youth Service." The committee foresaw disastrous effects abroad if the program were in any way related to Selective Service but did approve the proposition that overseas work in such a program be considered as an alternative to military service.

• • •

Evangelist Billy Graham has been invited to conduct a crusade in Tokyo in 1963. He has indicated that he will likely be able to accept the invitation.

• • •

Norman Vincent Peale, who became involved in the anti-Catholic propaganda as a part of the 1960 presidential campaign, says, "For the rest of my life I am going to preach the Gospel. I'm through with commenting on anything at all political."

• • •

A new religious cult whose followers must swear to help kill all Australians, Europeans, and Chinese in New Guinea has sprung up in the Australian island territory of New Britain. The cult members venerate Americans, but are fanatically bent on assassinating Queen Elizabeth of England in reprisal for the ill-treatment they claim to have received from Australian administrators.

• • •

Over 500 students of Pretoria University, a predominantly Afrikaans institution in South Africa, denounced the World Council of Churches for its opposition to racial

segregation policies of the South African government. The students argued that the policy advocated by the World Council would lead to the "extinction of white civilization in South Africa." They said that the Council's opposition to a separate development of the races in South Africa completely contradicted the teaching of the Dutch Reformed Church of the country over the past 100 years.

• • •

An increasing number of complaints against the practice of taking pictures in church have been voiced in the correspondence columns of both secular and religious periodicals in India. One of the most outspoken protests, by a prominent Catholic lay leader, said many Protestants and Catholics are becoming convinced that cameras should be banned from churches. He noted that the taking of pictures is prohibited inside many Hindu temples. He especially protested against the practice of picture-taking at weddings. "Cannot bridal couples," he asked, "be satisfied with photos at the studios? Can they not be satisfied with a couple of flashes outside the church?"

• • •

President John F. Kennedy was warmly praised by the Baptist Joint Committee on Public Affairs for his firm stand on church-state relations.

• • •

New church construction in the United States dropped slightly to \$77,000,000 during February due to inclement weather and perhaps some moderate effect of the business recession, but it was still the second highest level of construction on record for the month.

• • •

The state of Michigan has ruled as unconstitutional the religious classes conducted by the Rural Bible Mission, Inc., in public schools of 31 Michigan counties and has ordered their cessation. The Rural Bible Mission has employed 23 teachers in a program involving more than 60,000 public school pupils. Classes were held either at lunch hour or during regular school periods as chapel services.

Gospel Herald

TUESDAY, APRIL 18, 1961
VOLUME LIV, NUMBER 16

*God wants to speak through us.
Do we wait until He speaks to us
through the powerful lessons of history?*

History, Judgment, and Mennonites

By Calvin Redekop

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In recent years considerable attention has been directed toward documentation and evaluation of events significant to the history of the Mennonite Church. Competent research monographs, of which the Mennonite Encyclopedia is one monumental example, indicate the great strides accomplished in establishing what actually happened in Anabaptist-Mennonite history. This concern with the history of the Mennonite Church is good, in fact imperative, for it indicates awareness of the fact that all human experience takes place in history.

It appears, however, that the time has come to begin asking the question: What has God been saying through the history of the Mennonite Church? Much energy is being expended in indicating what the Mennonite Church ought to be like if she would be true to her tradition, but the important question as to what God has been saying through the history of the Mennonite Church also needs to be asked.

This article makes an implicit appeal for an evaluation of the role the Mennonite Church is playing in the drama of history God is unfolding. It further raises several questions: First, what is God saying to us as Mennonites in the light of our own history? Secondly, what is God saying to the world through the Mennonite Church? I will address myself mainly to the first question.

There are a number of difficulties that beset such a venture. There is the danger of personal bias, or lack of a historical perspective by which personal experience is conceived to be objective reality. There is also a lack of objective criteria for what we might presume to be the voice of God, for the Bible does not give us an outline by which to evaluate God's voice in history. There is finally the problem of finitude, by which what we think and say may be not the voice or thoughts of God, but rather human groping. The answer to these objections or difficulties lies in our understanding of truth. To this, one statement will indicate my orientation: "Truth emerges in the interaction of believers committed to Christ and to each other."

The assumptions upon which this article rests need to be stated, so that the plausibility of the propositions can be evaluated. First, I assume (and believe) that the God of the Christian faith is the God of the created universe. I assume further that God reveals Himself in history, that He in fact directs the very unfolding of history. I assume that man can perceive some of God's actions and intentions through history. Finally, I assume that each person can and must have a philosophy of how God works in history. (Recently a Mennonite minister asked for help in telling his people how Castro fits into God's plan.) Many scholars hold that the assumptions stated above are not assumptions at all, but rather axioms of the Christian faith.

By way of explaining my procedure, I shall attempt to determine major and characteristic events in the history of the Mennonites as evidences of God's actions, which need to be interpreted. I will discuss several events of an objective nature which

Prayer for My Soul

BY LORIE C. GOODING

I am afraid I shall lose the pathway;
I am afraid I shall miss the goal
Seeking an easy and pleasant journey;
I am afraid for my poet-soul.

I am afraid lest it pass the mountains
And never try their rugged steep.
I am afraid it may skim o'er the fountains
And never taste of the grief in their
deeps.

I am afraid it will flee from sadness,
And turn from sorrow and want
and pain,
Led astray in a search for gladness,
And never come back to the way again.

I am afraid, since it follows beauty
That flies here and there on erratic wing,
That it may shrink from toil and from duty,
Nor sound the wells of suffering.

O Christ who came from the highest glory
To the depth of the world to make
it whole,
Hear Thou the plea I make before Thee:
I am afraid for my poet-soul.
Kilbuck, Ohio.

characterize the history of the Mennonite brotherhood. The three characteristics are: martyrdom, exile or banishment, and socio-economic disinheritation.

Martyrdom

Martyrdom is not unique with the Mennonite Church. But no one would deny that it is a very significant characteristic in the history of the Mennonite Church. Beginning with the earliest martyr in Switzerland, Mennonites have contributed martyrs in every land in which they have sojourned. Europe, Asia, Africa, South America, and even North America have witnessed the death of martyrs. The intensity of martyrdom was greatest soon after Anabaptism began, but it has been present intermittently until the present. Indeed, two volumes on Mennonite martyrdom since the beginning of World War II have recently been written by a Russian Mennonite living in Abbotsford, B.C.

Earlier, martyrdom was the consequence of adherence to a religious orientation different from the church-state in power. More recently, martyrdom has resulted more as the incompatibility with the politi-

cal ideology of the country, especially with reference to Mennonites in modern Russia and in Nazi Germany.

What may God be telling us through the history of martyrdom in the Mennonite brotherhood, which is not yet at an end? Foremost that there is an incompatible difference between what God says and what men through human institutions say. When men are killed for obeying God's voice, the human institution clearly is in opposition to God. And even assuming that the Mennonites may have often been wrong, the fact nevertheless that a life has been given in payment for a belief indicates that God and men do not think alike, for God does not exterminate people for rejecting Him.

Through martyrdom God may be telling us further that ultimate being or reality transcends earthly life as such. There is a dimension of existence which is more real than earthly life itself, and that is life in the eternal Creator. Giving life for a belief or hope points to the fact that human life is not the boundary of existence, that supreme existence transcends physical living. This existence beyond human life cannot be proved logically or empirically, but martyrs have based their action on the premise of a supreme existence, and though this premise cannot be proved, it cannot be disproved.

Martyrdom, lastly, is a human response to the witness of God's creation, that God is the final arbiter of the accounts of the human economy. Martyrdom is God's way of telling us that He is the certified Accountant and will close the books. It is impossible for us to understand all the entries of human experience and balance them correctly. God is telling us that He will balance the world's injustices.

Banishment and Exile

Banishment and exile are not traits unique with Mennonites, but the Mennonite saga is often punctuated with banishment and exile. (Banishment and exile are used here in the broadest sense—displacement from one land or country to another because of war, resistance to political ideologies, a form of persecution, *persona non grata*.) The early persecutions resulted in both voluntary and involuntary exile. Exile was voluntary when it was considered more desirable to leave than face the consequences for staying, as for example, the Russian Mennonite emigration in the 1870's. More recent deportations have been predominantly involuntary, as for example, the exile of Mennonites in Russia and East Germany during World

Our Readers Say—

Bro. J. C. Wenger's article, "Biblical Application of Abiding Principles" (Feb. 21), is timely, needed, and well-written. The GOSPEL HERALD needs more of this kind, instead of too many on full-blown organizations. There are a few points on which I wish to express sentiment. (1) "In the final analysis it is the church which must determine the application, not the leading thinkers, and not even the ministry." This is in part correct, yet it has the dangerous element in it of relegating the ministry to a mere figurehead with little responsibility other than talking. Scripturally, the minister's responsibility is far more serious and broader than that.

(2) Under part 6, "berry patch" jeans and slacks are given as "possible exceptions." By the same token others would argue "cherry tree overalls," "tractor unionalls," "athletic trunks," "beach swimming suits," "hot weather shorts," and the limit, as the nudists say, "birthday suit for health and sunshine." (3) Under item 5, why take the weaknesses of Menno Simons, the Dutch and Swiss Mennonites to support a present-day growing weakness, contrary to New Testament teachings on marriage-divorce and remarriage? (4) On page 180, "not because of a verse which we can take out of context in the Old Testament law" . . . with which I am in full harmony, but would make the same application with both the "dress" subject and the "divorce and remarriage" subject, being both found in the same book of the Old Testament.

May the Lord save us from the culture of our society swallowing us.—D. D. Miller, Millersburg, Ohio.

War II. To a greater or lesser degree, Mennonites have always been refugees.

What is God saying to us in light of the refugee trait of our history? It is certain that a number of things are being said. First, God is telling us that the Christian Gospel is supranational. If one particular nation were to be coterminous with God's will, He might have led His people, including the Mennonites, to that land. But the fact that Mennonites have been refugees from almost every land in which they have settled suggests that particular nation-states are not necessarily the natural pastures for the flocks of God. Banishment tells us that the people of God cannot become identified with any particular ideology or national state because Mennonites have been uprooted from constitutional monarchies, feudal states, dictatorships, and even democracies. God is telling us that His people cannot identify the kingdom of God with any earthly kingdom.

Further, God is telling us that to be secure in an earthly kingdom means that

(Continued on page 373)

GOSPEL HERALD

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Church Organization

Christian churches of today are organized according to three general types of church government. The first is the episcopal type. The Roman Catholic, the Episcopal (Church of England), and the Methodist Episcopal are examples of this type. Here there is a good deal of emphasis on the clergy as distinct from the laity. Succession, the handing of authority from one generation of officials to the next; rank in the church, from deacon to bishop or archbishop (or higher); the authority of the clergy over those of lower rank or over the laity; the division of the church into episcopal areas or districts, ruled over by a bishop; these are some of the characteristics of this type. It is good for continuity and efficient administration. Its weakness is a tendency to clerical religion, with the church consisting of the ordained men rather than all the members. The apostles passed on the authority of the Gospel, not of themselves. The continuity of the church should be a matter of spirit, not of organization. In the episcopal system there is always the danger of the abuse of power and authority.

The second type is the synodical. The synod is a session of congregational representatives, and it has authority over the participating congregations. Under this system ministers are all of equal rank. It is a more democratic system, and gives more voice to laymen. The Presbyterian and Reformed churches are examples of this type of church government.

The third type is the congregational. Here the congregation is sovereign. Each congregation is organizationally independent. It develops its own polity and standards and program. It secures its own pastor. These congregations may be associated in a fellowship, for things they choose to do together. This type can probably say that it is the nearest to the New Testament pattern, when there was no authority of one congregation over another, no emphasis on structure, even no uniformity of organizational form in the congregation. Today the Baptists are the best-known example of congregational government. They have conventions, but those who represent the congregations in the convention are "messengers," not delegates. They report to the convention, rather than carry the mandates of the congregation. And they are free to withdraw from the convention if they wish.

Mennonite church organization is basically and historically congregational. The Anabaptists searched for the real essence of the church, and protested the mere form

of the church, whether Roman or state. They believed, not in apostolic succession, but in the spiritual succession of apostolic doctrine. They had leaders, but emphasized functions, not titles. They recognized the need for church organization and authority, but chiefly within the congregation. They saw the church as both congregational and universal. They did find a place for inter-congregational sharing, but they distrusted any effort to make the church a matter of external organizational continuity.

In the past century or two inter-congregational sharing has developed into conferences. These conferences are affiliations of congregations for purposes of fellowship, service, mutual strengthening, and the promotion of common standards. Gradually these conferences have taken on something of the character of synods, moving from the consultative to the governing function. The conference has become an authority to which the congregation is subject, at least in some matters. But this trend now seems to have been halted, and the movement may now be in the other direction. At least, our basic structure is seen in that congregational membership in a conference is purely voluntary; regrettable as it is that congregations sometimes withdraw from their conferences, it at least illustrates what we conceive the rights of a congregation to be.

The way in which authority is exercised in the bishop's office, and the very use of that title instead of elder, has given us also something of the episcopal structure. Our "bishop districts" are something like the episcopal areas of the episcopal churches. And the ordination of "assistant" or "junior" bishops, together with the development of the three-level ministry (bishop, minister, and deacon), has given us the gradation of authority of the episcopal system. And when the bishops of the conference (the "bishop board") are practically equivalent to the conference, then the bishops become answerable only to each other, and the full participation of the members in the conduct of the church has been lost.

So our organizational pattern is something of a combination of the congregational, the synodical (conference), and the episcopal. This mixture may not be bad. In fact, it seems to us to be good to have all three in proper balance. Thus we may secure the basic congregational essence, the strength of co-operative action, and efficiency in administration. Thus we may secure the fellowship in Spirit-guided action,

the value of tradition, and the authority of the total church.

There are some dangers inherent in any organizational system. One is any assumption of the infallibility of the church. Abuses may always develop; weaknesses may always appear. Any system needs checks and counterchecks. It is no doubt a weakness always to be tampering with the machinery; but it is a greater weakness to think that any organization cannot be improved upon. We must always be ready to consider changes in the way our churches are to be run.

Another danger is top-heavy organization—more machinery than is necessary to get the work done, or a failure to discard machinery when its work is done. Organization becomes an evil thing when it becomes an end in itself. And when it becomes embodied in real estate, and the means for some to make their living, then it may become a parasite upon the real life of the church. Some churches can do little else than to keep their machinery moving.

Church organization is in danger of putting polity above creed and life. Faith in Christ and the working out of that faith in Christian living must always be put first. These are of far greater importance than the formulation of how we do things.

Organization is in constant danger of being impaired by human weakness. Only good engineers can keep a machine functioning. Even a good system will fail if it has poor administrators. And a poor system may work surprisingly well if good administrators are working it. Moral failure particularly is hard on church administration. Good men of lesser ability will carry the cause of the Lord much farther than will unrighteous men of greater ability.—E.

"Hate Literature"

A few months ago an article by this title appeared in the *New York Times*. It expressed the concern regarding hate literature distributed in various parts of the country. It attributed bombings, mob actions, and other violence, in part at least, to hate literature.

It pointed out that hate literature concerns itself with one or more of the following areas of our national life: racial, religious, and political. *The Times*, a secular newspaper, was warning about the dangers of hate literature having to do with religion, in this case the Jews.

When a person reads hate literature, it causes confusion, breeds distrust, stirs up strife, fans the flame of prejudice, jealousy, and hatred. It breaks down faith in God, instigates divisive tendencies, and culminates in overt acts against others.

If as you read you feel growing within you love and faith, you can be sure you are

not reading hate literature. The love of God pervades the writing and work of the Christian author and the Christian editor. Even if readers want to see between the lines, they should find there only the spirit of the love of God.

From the Christian press should flow constantly not "hate literature" but "love literature." The one is of Satan; the other is of God. The one breaks down faith and hope; the other builds up men in Christ. The one is worldly; the other is godly.—Z.

Christian Realities in Mutual Aid

By MARION W. KIEWER

"Christian Realities in Mutual Aid" was the theme of the seventh annual conference of the Association of Mennonite Aid Societies held in Chicago, March 2 and 3.

Attendance at this year's meeting was the largest of any AMAS conference. Seventy-seven persons were present from 14 provinces and states, representing more than 20 mutual aid organizations.

The theme of the conference was effectively developed by William Klassen of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., in a series of four devotional addresses based on the Epistle to the Hebrews.

Christ as God's final Word to man was presented as the basis for genuine Christian mutual aid. Next the speaker pointed out that Christ fully identified Himself with sinful man to redeem him. Constrained by the love of Christ, Christians have an ever-widening responsibility, beginning with family and church and extending to people in need everywhere. Then he showed that Christianity provides the maturity needed for discernment in mutual aid activity. This maturity also expresses itself in making ourselves and our possessions available to others in their need. In the final address he said that faith provides the courage and purpose needed for mutual aid. Faith, in the Book of Hebrews, suggests reality and certainty, and faith acts in the face of insurmountable obstacles.

The devotional addresses will again be printed in booklet form. Copies may be obtained from Howard Raid, Bluffton, Ohio.

Another high light of the 1961 conference was the banquet address by Orie O. Miller, Akron, Pa. In his address entitled, "Operation Brotherhood," he called for a renewed understanding and appreciation of the Biblical principle of mutual aid in today's Christian mission to the world.

He said that mutual aid, heretofore practiced extensively in our rural congregations, must now be applied to the needs of the world and our brethren overseas. He pointed to the world's multiplied millions

searching for political freedom, economic opportunity, and personal dignity. Many people in the world have a yearly income which is less than what our income has increased during the past ten years. He declared that the times are dead ripe for such a world Christian witness. But he cautioned: "How we relate to the materialistic standards and norms engulfing us in Canada and the United States will largely determine our action."

The new Mennonite Mutual Aid Services being developed by several mutual aid organizations was introduced by H. Ralph Hernley, Scottsdale, Pa. The aim of this service is to present the principle of mutual aid as a Christian belief and practice, and make available the products of the various co-operating companies through congregational, district, and area representatives.

Co-operating in this service are Goodville Mutual Casualty Company, Mennonite Aid, Inc., Mennonite Auto Aid, Inc., Mennonite Aid Insurance, Inc., and Mennonite Indemnity, Inc. This service is being developed by Bro. Hernley, on leave of absence from the Mennonite Publishing House, who has been designated as director



Orie O. Miller addresses the banquet session of the 1961 conference of the Association of Mennonite Aid Societies which met in Chicago early last month.

of Mennonite Mutual Aid Services. The program was officially opened on Feb. 6, 1961, with an office in Scottsdale. Further information will be made available as this service develops.

A new feature this year was a report on how a non-Mennonite organization provides mutual aid. Mr. Robert Worthington of the Protestant Episcopal Church insurance program explained its pension plan for its clergy, its survivors' aid and property insurance program. He pointed out that Episcopalians could not operate mutual aid programs as the Mennonites do because their congregations do not think of themselves as brotherhood communities.

Mennonite Indemnity, Inc., through which aid societies reinsure for losses which they individually could not carry, reported a 40 per cent increase in business during the past year. MII also solicited the counsel of AMAS to a proposed aggregate cov-

erage in which the various aid societies would share a crippling loss which might be experienced by an individual society. On the average, an insurance company experiences a crippling loss through a catastrophe once every 18 years.

The conference was efficiently administered by AMAS chairman Harold L. Swartzendruber, Goshen, Ind., and secretary-treasurer Howard Raid, Bluffton, Ohio. Program chairmen were Harold J. Schmidt, Baden, Ont., and A. A. Schroeter, Reedley, Calif. Jacob Wedel, Moundridge, Kans., served as banquet toastmaster.

Re-elected to the AMAS board of directors for three-year terms were Harold Swartzendruber and Howard Raid, who were also re-elected chairman and secretary-treasurer when the board organized later. Other members of the board are: J. Winfield Fretz, North Newton, Kans.; Orie O. Miller, Akron, Pa.; Harold J. Schmidt, Baden, Ont.; Jacob S. Wedel, Moundridge, Kans.; and Samuel S. Wenger, Paradise, Pa.

The prevention of losses by automobiles and fire was discussed in papers by Justus Driver, Waynesboro, Va., and Maurice Klopfenstein, Fort Wayne, Ind. In response to the valuable ideas and concerns of the papers, the conference suggested in its findings that the spiritual and moral implications of automobile accidents and fire losses be shared with the brotherhood.

Mervin Miller, Scottsdale, Pa., described the operation of an employees' credit union as it is operated in the Mennonite Publishing House, and Waldo Voth, Goessel, Kans., discussed the credit union organized by members of the Crossroads Co-operative Association at Goessel and Newton, Kans. In its findings, the conference encouraged the establishment of credit unions as another effective means of sharing and of promoting thrift and suggested that AMAS assist local groups in organizing credit unions.

Experiences in classifying, underwriting, and adjusting fire and property losses were discussed in papers prepared by John Hosteler, Harrisonburg, Va.; C. J. Short, Stryker, Ohio; and Ira Thut, West Liberty, Ohio.

Protestants of India and Ceylon are celebrating the 150th anniversary of the establishment of the British and Foreign Bible Society's first auxiliary in India, along with last year's record distribution of 2,200,000 copies of the Bible in India. India is said to have 15 per cent of the world's population and 28 per cent of its languages. More than 300,000 people speak the 15 major languages in India, and the entire Bible has now been translated in all of them. In addition, there are some 785 other languages and dialects, the vast majority spoken by a total of fewer than 100,000. In the past 17 years, the Bible Society has added 17 new names to the list of languages in which the Bible (or portions of it) is available.

The New English Bible New Testament

A Review by Gerald Studer

The New English Bible New Testament; Oxford & Cambridge University Presses, New York, 1961; 447 pp.; \$4.95.

The appearance of this monumental work is comparable only to the appearance in 1946 of the New Testament part of the Revised Standard Version. This, however, is far more worthy of attention even than was that, for this is a completely new translation while that was admittedly only a revision of the KJV. This is the difference between remodeling an old house and building a completely new one. Yet there are people who prefer old houses and there will be people who will still prefer the King James or some other version to this one. But let us learn a bit more about this new translation before any attempt at evaluation is made.

This New English Bible New Testament is the result of 13 years' labor by scholars representing all the major Protestant denominations of England, Ireland, Scotland, and Wales, the Scottish National, and the British and Foreign Bible Societies. To be specific, the following segments of British Protestantism sponsored this work: the Baptist Union of Great Britain and Ireland, the Church of England, the Church of Scotland, the Congregational Union of England and Wales, the Council of Churches for Wales, the London Yearly Meeting of Friends, the Methodist Church of Great Britain, the Presbyterian Church of England, and the United Council of Christian Churches and Religious Commissions in Ireland.

A Joint Committee was organized in 1947 to organize and direct the project. This committee set up four panels of scholars, three of translators—one each for the Old Testament, the Apocrypha, and the New Testament—and one of literary advisers to watch over the English used. In these 13 years the New Testament panel met 57 times for an average of three days at a time. Dr. C. H. Dodd, outstanding Bible scholar, was appointed general director in 1949 and has given his whole time to the work.

In the presence of such eminently well-qualified persons making the translation, a reviewer is almost obligated to state his qualifications to speak. This reviewer is neither a literary expert nor yet a Greek scholar. When it comes to these two fields, he is very much a layman who has enjoyed only a passing acquaintance with these two sciences. His best qualification, I suppose, is that he has made the reading and study of various English versions of the Bible a

matter of constant and intensive endeavor for the past number of years.

It seems strange indeed that the British who are a reputedly more conservative people should have decided on the bolder plan of a completely new translation while the Americans who are generally considered a more venturesome, if not radical, people should have chosen the more conservative course. To many people, for whom the King James Version has no even close competitor, little can or need be said of more than factual interest. Their choice has been made and it is unlikely that it will be "revised." To that middle group, who are open to another version but who are bewildered as to which one it should be, this review may offer some guidance. To that most radical group, for whom anything

Thought for the Week

Following the lure of the legitimate we may achieve only the spiritually commonplace.—E.

new is the best yet, this review will be disappointing. For the review of a new translation of the Bible is always ultimately a matter of taste, and concerning tastes, as the old Latin proverb put it, there is no dispute. Besides the fact that there is never any successful arguing about matters of taste, there is the added factor that any opinion one might venture at this time will need to be temporary, provisional, and incomplete, for finally, only long usage and continuous readings will do in coming to a mature judgment.

While the announcement of new translations of all or parts of the Bible has become about as common as the daily paper's births, deaths, and marriages, this new version has the unique position of being backed up, "authorized" if you please, by a responsible group of the foremost scholars and of the foremost denominations of the Christian Church today. The RSV had this backing too, but the great difference here is that the RSV was a revision while this is a new translation. The reader of the RSV often finds himself wondering just how this passage is different from the KJV, while the reader of this New English New Testament will never have this problem. To some, including this reviewer, this will be a virtue, but to others, it will be a sorrow. And it is a virtue to this reviewer in

spite of the fact that the KJV is still his own most used and most carried about version.

This translation is "as clear as the subject matter will allow" and the translators have aimed at providing a rendering resulting from "understanding the original as precisely as we could, and then saying again in our own native idiom what we believed the author to be saying in his. We have found that in practice this frequently compelled us to make decisions where the older method of translation allowed a comfortable ambiguity. In such places we have been aware that we take a risk, but we have thought it our duty to take the risk rather than remain on the fence." If these just quoted lines from the Introduction to this new translation were carefully read and sufficiently appreciated, many of the criticisms already made would, perhaps, not have been made. To be sure, this translation has some unfortunate and seemingly dangerous renderings, but so has the revered King James. The edge of these latter has been dulled by the long familiarity and high regard we have held toward this version for hundreds of years.

One hesitates to give examples of this new translation's qualities, pro or con, for this always has a tendency to make us concentrate our gaze at a few points so that we miss any balanced view of the whole. If we are disposed, to begin with, to suspect a new translation, we will quickly find grounds for our objection, and if we are disposed to welcome it, then we will be inclined to read more indiscriminately—and both of these tendencies are unfortunate and say more about us than about the translation. But, having said this, it is necessary that we be specific and pin our praises or our laments upon concrete evidence; so let us look at a few illustrations of each.

On the negative side is the rendering of II Tim. 3:16 (which is simply the reoccurrence of the same fault that has so long and so often been found with the American Standard Version) when it says: "Every inspired scripture has its use for teaching the truth . . ." suggesting that not all Scripture is inspired. "Astrologers from the east" seems to be an unwise translation of the word-idea in Matt. 2:1 that could have been more accurately translated "astronomers." There were charlatans in that day as in ours, but these Magi were not one with Simon Magus of Acts 8 and this difference could have been preserved.

"Sparrows two a penny" (Matt. 10:29), "trucking to no man" (Matt. 22:16), "Why are you trying to catch me out?" (Matt. 22:18)? "You strain off a midge, yet gulp down a camel" (Matt. 23:24) are Britishisms and sound a bit odd to the American reader. The shifting back and forth in the parables of Matt. 13 between "wheat" and "corn" is confusing and unwarranted. "Dar-

nel" (Matt. 13:25) is archaic and "So they fell foul of him" (Matt. 13:57) is unclear and misleading.

On the positive side are such powerful and plain renderings as "retaliate with blessing" (I Pet. 3:9), "How blest are those . . ." in the Beatitudes, "No bullying; no blackmail; make do with your pay" (Luke 3:14), and "There is nothing love cannot face" (I Cor. 13:7), to mention only a few. The two passages so important to the Mennonite emphasis on and practice of the prayer veiling and nonconformity, namely, I Cor. 11 and I Pet. 3, are far more clearly and powerfully rendered here than they are in the King James.

This edition of this translation features a single column printing of the text on each page that we have come to appreciate in the format of the RSV and other modern translations today. Anything of doubtful authenticity is included but set apart in a footnote with a brief explanation as to why the separation has been made, as, for example, when Matt. 23:14 is omitted from the main text. Alternate renderings of the same verse are also noted in the footnotes appearing at the bottom of the page. Prominence is given to what deserves prominence, namely, the thought divisions, by double spacing and subtitling the text instead of following the traditional chapter divisions. These chapter and verse divisions are, however, clearly given in small print in the margin of each page. The book is reasonably priced, well-bound, and beautifully

printed. A brief Preface and Introduction give the pertinent facts concerning the origin and nature of the project and it is earnestly hoped that all readers will carefully study these two introductory articles before using the translation itself.

There are a number of reversals that perhaps should be noted. In the footnotes the explanatory words are in italic and the alternate reading in Roman type—just the opposite practice of that with which we have become so familiar in using the RSV. There is also the use of double quotation marks inside single quotation marks (Matt. 23:8-10) in this version—another practice opposite to the American standard. We will not enter into a discussion of which is right, but to this reviewer, the first is preferable over the American usage while the second is not.

This translation has more dignity than most modern translations and deserves far more confidence than any other. If another translation is about to, slowly but surely, replace the King James Version in public use, this is the most deserving contender for that honor.

Smithville, Ohio.

A bill which would have restricted Hutterite expansion in Montana by new zoning regulations was defeated by one vote in the state Senate. The bill was passed earlier by the House. There are now 13 Hutterite colonies numbering about 100 persons each in the state.

The Story in a Face

BY HENRY H. GRAHAM

Young Donald, a man in his early twenties, had the sourest of expressions on his face much of the time. His face was hard. Bitterness, unhappiness, and actual meanness were written there for all to see. Donald's personality was a negative one. He was forever running people down, even those he claimed were his best friends. Suspicious of everybody, there was always a sarcastic curl to his lip. His face accurately mirrored the life he led, his thoughts and his sinister attitude toward everybody and everything.

Then he began to go to church, at first infrequently, finally regularly. And what a miraculous change came over him! Oh, no, his face did not soften at once. It stayed hard and cynical-looking for quite a long time. But gradually, as his faith in humanity was restored, and he learned to love God and his fellow men, there was a change in that face. Those who had not seen him for a long time remarked about it.

"You're so much better looking," one of his old friends told him. Another said, "What's happened to you anyway? You don't look like your old self at all."

When these men talked with him they found that he not only looked different, but really was different. And the change had been definitely for the better. Now he acted kindly toward others. He learned to see good in people and to overlook the things about them that he did not like. He became more considerate and charitable. Once he had a vile temper; now he had bridled it. Before, his conceit, arrogance, and stubbornness had made him unpopular; now everyone liked him. In a short time he was married to a lovely girl and they have two handsome children.

Right thinking, kindness, and love of God will help to soften the hardest face. The old harsh lines just seem to disappear when there are smiles and happiness instead of frowns and despair. Religion brought much to Donald, just as it does to everybody who accepts God in his heart. It never seems to fail.

After observing Donald's remarkable transformation I began to notice faces. Almost without exception the true Christian's face was softer and more sympathetic than the faces of those who were without religion. During my life I have known two atheists. Both were utter realists, having no faith in anything and refusing to accept what they could not actually see. Both were miser-

Our Mennonite Churches: Preston



Preston Mennonite Church is located at Preston, Ont. In 1842 Hagey's Church was erected north of town. Two church buildings were destroyed by fire on that site. In 1954 the congregation constructed this new building within the town limits. The pastor here is Howard L. Good; the membership is 125.

ably unhappy. They were immoral and thoroughly worldly. And their feelings showed with the utmost clarity in their faces. They had most of the faults to which the flesh is heir. This proved, to my entire satisfaction, that the lives people lead and their general attitude are reflected in their faces.

Have you ever known anyone with an expressionless face? I have known several such people. One in particular comes to mind. This woman had been carefully sheltered all her married life by her husband. Always she had shirked any sort of responsibility, and her countenance proved as much. Claiming to have poor health, she shrank from obligations and duties. If a thing appeared distasteful to her, she simply refused to do it. She had never really lived, for people who have lived a rich, full life show it in their faces. Hers was empty and expressionless.

A close woman friend interested her in church. At first she declared she was too ill to go. But she finally went, although grudgingly and more to please her friend than for any other reason. She was delighted with the service. The next Sunday she attended again. By degrees she increased her church work, after becoming in due course a member. In time she became one of the best workers in that church and her husband joined it, too.

What a wonderful change came over this woman! Her "health" improved to such an extent that she never complained of being ill or fatigued any more, proving that most of her trouble, if not actually all of it, was in her mind. She had become so busy that there was no time to fret and stew as she had always done in the past.

As the years passed her face remained fresh and young-looking, for she took good care of herself, but it did reflect the change in her life and living habits. Now there was character in it. Her face showed that she was really living and had been for quite some time. The emptiness was completely gone. Her face reflected kindness, understanding, and sympathy. No longer was it blank. Instead of thinking only of herself, she was concerned about others and their welfare.

Yes, a Christian's thoughts show in his face. Kindness, happiness, love of God, and many other virtues are there for all to read, just as are their opposites. There is a sort of shining radiance that illuminates even the homeliest of faces when the owner of that face has given his heart to Christ. And the non-Christian's thoughts show in his face, too. Such a countenance reflects no kindness, sympathy, or understanding. If you observe the faces of the people you know, you will realize what I mean.

Twin Falls, Idaho.

The Lord's Prayer

Part 9: A Doxology

By J. PAUL SAUDER

Strictly speaking, a doxology is a "speaking of opinion." After all this consideration of how we should address the Father (ours), we simply must burst out in an overflow of grateful opinion of Him.

For one thing, His is the kingdom, both of our beings and of our surroundings. "My Father is rich in houses and lands, He holdeth the wealth of the world in His hands! . . . I'm the child of a King."

Of course His is the power too. Have we not witnessed the awe-inspiring displays of His providences?

And His is the "glow-ry" too, that shine of whatever existence and blessing we enjoy. Certainly we have manufactured none of this effulgence which lights the ages. If any light proceeds from us, it is all reflected glory of His. Lord, polish us so that we may shine, for it is intended that there be an exhibition of Thy illumination before men and angels. All loyalties by exercise of which men's lives are rendered glowing are in essence loyalties to the powerful kingship of our Father. He alone glows.

A-M-E-N—so be it, "into the ages of ages"; so be it, A-M-E-N.

Elkridge 27, Md.

To Aunt Katie

By ROSA STONE

Mother tells me you have been getting a lot of cards and I am glad you are not being forgotten at this time.

I want to tell you how much this whole experience has meant to me. My heart is deeply touched by the tenderness and concern on the part of those around you. To hear how you and Joe planned together, to hear about the things Joe requested for the funeral, to hear about your last days and months together—well, these give a depth and meaning to your earthly parting that can occur only where love is present.

The ministers Joe picked did an excellent job of preaching, I felt. And when Chris said that all that was done for Joe was really done out of love for Christ, that was the crowning point. They also wove their sermons around Joe's life and last days in a way that I really wanted to hear.

I feel that as *Freundschaft*, I have had no share as far as help or comfort goes but rather, I myself have been comforted by seeing you taken care of so much better

than I could have done or than anyone else could have done alone. I also feel that here has been a great lesson for my husband and me if we will but heed and profit by it.

I realize anew that, no matter who we are, we depend on the Lord Jesus Christ to see us through whatever we face in life and to see to our eternal resting place.

I hope that we, nieces who shared in your dishes, may also share with you that life that you now have. We do not know what the future holds for you or for any of us, but I am sure that more of the nieces and nephews feel, along with me, that we belong to you in a more special way because we are the only children you have and we belong to you as well as to our own parents.

It is hard to put into words the things one would like to say. At least I find it so. But I pray that the God of all comfort who understands us completely may keep your heart and mind in Christ Jesus.

Elkhart, Ind.

Prayer Requests

(Requests for this column must be signed)

Pray that the necessary materials for the new hospital at Bihar, India, may be obtained. Pray that even as the building is being built God's love for all may be evident. Pray that consecrated personnel for the hospital may be found. Pray that as work is started in the dispensary and surrounding villages are visited, people might learn in a practical way the love of God. Pray that the missionaries here may not become so involved with the physical and material needs that they neglect the spiritual needs of the people.

Pray for the effective witness of graduate students in the various universities of our country. There are many hundreds of these students, and they have many opportunities to help others to a Christian faith.

Pray for the evangelistic meetings to be held at Schuyler, Va., April 16-30, that the Holy Spirit may use the Word through the evangelist to reclaim souls, to save souls, and to strengthen the church.

The Italian broadcast over Radio Monte Carlo will not be heard after May 26 because the station is discontinuing all religious programs. Pray that another station may be found for continuation of the broadcast, if this is the Lord's will.

Pray for the 85 children recently enrolled in the Nakashibetsu kindergarten in Japan. Pray for their teachers, fathers, mothers, and the whole village as the Word goes out.



OUR SCHOOLS

Horizons in Christian Service: Missions

BY GRACE S. DELP

Given as an oration at Lancaster Mennonite School

"The fields . . . are white already to harvest."

Stepping forth into life we eagerly scan the horizons of Christian service before us. In the field of missions we see vast opportunities awaiting us. Many doors are open, beckoning for us to come, enter, and be of service to our fellow men. Vivid scenes remind us of the terrible fear and bondage, the ruined lives, and the heartbroken, insecure condition of humanity all around us.

We gaze in wonder into the dark, hungry eyes of the African living in ignorance and fear. We shudder at the ugly marks of his suffering as he tries to please pagan gods who neither see him, hear his pitiful cries, nor can help him.

In astonishment we look at the torn and tattered clothes of the refugee made homeless by the terrible tragedies of war. We notice his small body, undernourished and deformed from weeks of hunger. His sad expression pleads to us to be loved and wanted, to belong somewhere, to someone.

Beside him stands the dark-skinned Puerto Rican, Mexican, South American, Navaho, each representing the poverty and darkness of his own people; each seeking peace in a religion that does not satisfy, that does not take away the loneliness from his heart. How hopeless and empty such lives must be!

Then, too, we find the man of wealth, cooped up within the confinement of city walls, wrapped in society. He seeks happiness in entertainment, release from the tensions of life in social activities, in drink, and all the while he sinks deeper and deeper into his bondage of misery.

Our hearts are touched by the sight of the sick man lying on his bed of pain, reaching out and groping for something—something firm, something solid to which he can hold, on which he can depend for security.

Looking up to us is the tear-stained face of a child deprived of the love and care of parents, without the joy of a happy, healthy family working and playing together.

In all of these we sense a great need, both materially and spiritually, and with a start we realize fully the tremendous responsibility that rests upon our shoulders. It is our duty to meet these needs. It is our duty to relieve the suffering and loneliness of our fellow men. For don't we have

the answer to all of life's struggles and problems in Christ?

As youth of today we have much wider fields from which to choose in fulfilling this task than had the youth of several years ago. Our church is constantly expanding its program and opening up new areas.

For those of us who are interested in only a few months or maybe a year of special service, the Voluntary Service program is well suited. Caring for the sick, assuming maintenance responsibilities, clerical work, and other types of work are available in hospitals. Bible school teaching provides experience in migrant camps, cities, and rural communities. The aged in special homes crave for the love and care of youth. Children who have no parents and those whose parents can no longer keep them fill the halls of many children's homes.

In serving the war-torn countries of Europe and other needy areas, the Mennonite Central Committee plays a leading role. Through MCC relief is being given to the stream of refugees coming from Red China into Hong Kong, to the orphans and widows in Korea, to the homeless in the Middle East, and to the Mennonite refugees who have settled in Latin America.

Every fellow comes face to face with two years of service to his country. In choosing to promote peace instead of war three main areas of alternate service are open to him: Voluntary Service, earning service, and Pax service. In earning service he may choose between working in mental institutions, children's homes or hospitals, general hospitals or others. In Pax, a church-sponsored overseas program, is offered the excellent opportunity of witnessing for peace in other countries of the world. Somalia, Greece, and Honduras are open for aid in the area of agriculture. In Europe Pax men are building homes and reconstructing much of the damage done by the war. In South America the work of constructing roads and clearing land is a part of the Pax program.

The area of foreign missions is a wide field. Today missionaries are ministering to the needs of people in more countries of the world than ever before. Schools are set up. Bible classes are held, medical help is given, and in general the people are being taught about a better way of life.

At home in our own land the need is great. Missions have been established to help the many, many people who have never heard of a loving God and who are living careless and indifferent lives.

All these needs and opportunities lie open before us, and behind us we hear the voice of our Master commanding, "Go ye therefore, and teach all nations. . . ." It is our duty! It is our responsibility! Therefore with the prophet Isaiah we say, "Here am I; send me."

Lancaster, Pa.

Bethany Christian High School

Janet Moore, daughter of Mr. and Mrs. Ralph Moore, of 401 S. Main St., Goshen, has won highest honors of the 1961 graduating class and has been named valedictorian. Janet served this year as editor of the *Witmarsum*, the school annual. She has also been active in the Girls' Athletic Association, on the staff of the school paper, the *Reflector*, a member of chorus, the Young People's Christian Association, and the Spanish Club.

Margaret Mann, daughter of Mr. and Mrs. Clifford Mann, of 4410 W. Wilden, Goshen, has been named salutatorian of the 1961 senior class. Margaret is treasurer of the senior class and of the Young People's Christian Association. She has been active in the Girls' Athletic Association, on the staff of the *Reflector* and *Witmarsum*, a member of chorus, the senior girls' sextet, and the German and Spanish clubs.

The senior class of Bethany will take its spring trip to Detroit on May 12. The commencement activities are as follows: Baccalaureate Service, May 21; Class Night, May 23; and Commencement, May 26.

Hesston College

Clayton Beyer conducted a series of meetings in the Glendive, Mont., Mennonite Church March 24-28.

The College YPCA planned a Spring Mission Conference for the weekend of March 24-26. Nelson Kauffman and Paul Miller were the guest speakers. Subjects assigned to the speakers by the planning committee were "Prerequisites to Giving of Ourselves," "What Have I to Give?" "Where Can I Give," "Home Community," "The Power of the Word," "Culture Problems of the Frontier," "The World in Need," and "Meeting the Need." College students who served as leaders and choristers for the meetings were John Oyer, Carolyn Kreider, Curtis Burrell, Judy Dorsing, Roger Glick, Randy Zercher, Keith Gingerich, Calvin King, Becky Roth, Weldon Friesen, Keith Hochstedler, Merle Unruh, and Dwight King.

On March 16 the Y had its annual drive for funds. The goal of \$1,500 was surpassed; a total of over \$1,900 was pledged. The money will be used for Y extension activities and other service projects.

(Continued on page 372)



PEACE AND WAR

A Peace Warrior

By EDITH KAY SIMCOX

Accounts of the opening to civilization of the vast wilderness of Brazil in recent years make excellent reading; but especially thrilling to peace lovers is the part played by Brazil's General Mariano Rondon who, by his peaceful conquests in exploration, made these great achievements possible. Called by some "the most remarkable man in this hemisphere," General Rondon was honored by nearly every geographical society in the world. Two years prior to his death (January, 1958), he was elevated to the position of marshal—the highest military rank in all Brazil.

Born in 1865 of humble stock, orphaned at the age of two, his maternal grandmother was his first teacher. Later his uncle helped him through school. After graduating in engineering at the age of sixteen, he entered military school in Rio de Janeiro. There he pored over the map of Brazil with its unmarked boundaries, its frequent inscriptions "Unknown region"; "Inhabited by savage Indians"; etc. Then, too, the discovery of rubber brought exploitation with raids on Indian villages and the Indian problem became more acute. Continually, young Rondon pondered.

His opportunity came in 1891 when the newly established United States of Brazil decided to run telegraph lines into the wilderness and the major in charge chose the newly graduated, twenty-six-year-old Lieutenant Rondon as his assistant. At a time when the slogan was, "The best Indian is a dead Indian," the young officer began his patient program of peaceful contact, gifts, and kind words. Fellow officers scoffed at his ideas, but he gathered together a corps of loyal assistants who were willing to accept his approach to the Indian problem, then gave the strangest military order ever heard: "Heal them, feed them, help them; but never fire a shot, no matter what the provocation."

Successful Strategy

To old jungle trekkers this was the purest kind of nonsense. But it worked—in tribe after tribe. In thirteen months the first line was complete in an area twice as large as Texas and during his ten years of leadership on the telegraph project Rondon continued his peace strategy, ending the three-century-old strife in one area after another. The results were so startling that he was given ever-widening authority. At first the Indians would steal the wire off the telegraph poles to make weapons; but once they understood that the wires

were for talking to each other, they stopped molesting them. The Indians called the telegraph "Mariano's tongue"—which made Rondon chuckle.

In 1907 General Rondon took on his toughest job when he undertook to pacify the hostile Cheventes. Of the few white men—explorers, missionaries, prospectors—who had penetrated the jungles enough to encounter those tribes, only a few prospectors had escaped with their lives. But Rondon believed in the missionary idea of "pacification through love." Even when the Cheventes killed several of his men and he himself was wounded, he was not discouraged. By his order no one fought back. He really believed that patience and kindness would one day win.

With great difficulty, he went so far as to get laws passed to protect the Indian from the white man, one of which made it illegal to kill an Indian even in self-defense. Then he organized the Indian Protective Service to help enforce the laws. Though strict obedience came only from the IPS men themselves—because Brazilian frontiersmen did not believe in "pacifying" Indians any more than most of our pioneers did—still they succeeded in reducing hostilities year after year. They would "die if necessary, but never kill."

Indian Token of Peace

Eventually the IPS sent scouting parties

who actually parleyed with the Cheventes—an unheard-of feat! Although several of these white scouts were killed as soon as they turned their backs, yet General Rondon announced that there would be no reprisals and he continued his patient profers of friendship. Then, one day a six-foot Cheventes chief walked into the camp with an arrow in his hand. In Indian custom, he broke the arrow as a token of peace and then invited the scouts to parley. The meeting took place in August, 1946, the first time that unarmed white men had met with the Cheventes and all returned to their base alive. General Rondon called it a "victory of patience, suffering, and love." True, it had taken nearly forty years of perseverance, but the way of "love" had succeeded where a hundred and sixty years of bloody strife had failed.

High Kind of Courage

In stating his position, General Rondon once said, "All who know us know that we are a nonviolent people. I am a soldier and I have devoted my life to the practical superiority of reason to violence. . . . It is so easy to kill people, but it solves so little. It is harder to use reason, of course. My men, who said, 'We may die but we still never kill,' certainly had a higher kind of courage than the ignorant rubber bleeder who would open fire on anyone without pants. . . . We have carried that spirit into our relations with the rest of the world. From the belief in peace comes a strength no worshippers of violence ever possess."

—Reprinted, courtesy National WCTU Publishing House, Evanston, Ill.

Hiroshima A-Bomb Pilot Insane

Claude R. Eatherly, a pilot who took part in the only use of the atomic bomb as a war weapon, is back in a hospital by court order for mental treatments.

Acting on a request by his brother, a county court jury adjudged the decorated World War II flier insane Thursday. Its verdict capped a series of incidents landing him in jail the past eight years.

Eatherly, now 41, flew a reconnaissance plane just ahead of the 1945 A-bomb strikes at Hiroshima and Nagasaki in Japan. Psychiatrists say that as a result of the raids, the tall and affable Texan developed a nagging guilt complex, although he did not actually drop the bombs.

He once told Dr. O. P. Constantine at the Veterans Administration hospital here he held himself to blame for killing 100,000 people in Hiroshima.

Eatherly, from Van Alstyne, Texas, left the Air Force in 1947 as a major with an honorable discharge. The year before he was a pilot observer of Bikini A-bomb tests in the Pacific.

The insanity verdict forces Eatherly, a voluntary patient in recent months, to re-

main at the VA hospital here in central Texas.

James Eatherly, a brother whose home also is at Van Alstyne, had asked the court last September to commit the wartime hero for "the protection of himself as well as others."

—Associated Press dispatch, Waco, Texas, Jan. 14, 1961.

President John F. Kennedy in a news conference appealed for harmony among the religious groups of America. Speaking in eloquent and passionate tones he said that "Catholic, Protestant, and Jewish clergy are entitled to state their views" on the question of whether the Federal government should aid private schools with loans or tuition grants. But he said he hoped that they would not carry it too far, lest they harm national unity. He said he was hopeful that when the smoke is cleared, "there will continue to be harmony among the various religious groups in the country. I am going to do everything I can to make sure that harmony exists because . . . it is an important ingredient of our national strength."



Christian Homes—the Hope of Society

By C. WARREN LONG

The traffic cop was in the center of the street directing the long lines of motorcars and trucks, using his white-gloved hands and night stick for his semaphores. Suddenly above the roar of the traffic and the cop's whistle, the yelp of a dog—and the howl of brakes—was heard. A dog was on the street crouching in terror between lines of fast-moving traffic. The cop picked up the terrified and half-frenzied dog and carried him to the curb. Savagely the dog snapped at the white-gloved hands that rescued him and carried him to safety.

It seems to me that all too frequently we "snap" at the Lord, who has rescued us from sin. He provides opportunities and privileges for us to serve Him and show our love for Him. We frequently interfere with His helpfulness through our ignorance.

The cop understood the dog's mistake and put him back on the curb. He understood the difference between ignorance and viciousness. We too have repeatedly enjoyed the Lord's kindness and in turn showed no thankfulness. Our Lord gives us fruit, crops, refreshing rains, beautiful skies, lands, and rolling seas. He has provided a means of communication with Him—what we call prayer. Then in the very presence of this graciousness we have ignored His wishes and will and "we like sheep have gone astray; we have turned every one to his own way." The Lord recognizes the difference between a vicious and defiant snarl and the snarl of ignorance. Someone once said the Lord's prayer on the cross was for the ignorant and not for the vicious and defiant.

There is hope for us, for Isaiah said, "The Lord hath laid on him the iniquity of us all." That is, He hath made the iniquity of all to meet on Him. The Lord was the subject upon which the fiery rays of judgment fell. This judgment should have fallen on all mankind. By divine justice it was directed from the east, west, north, and south that the focal point should converge on Him. Thus, the punishment for iniquities due us all was caused to meet in Him. In ourselves we are confused and by nature we wandered, driven headlong to destruction. In Christ's atonement, His nail-pierced hands, we find rescuing power and safety.

Herein lies the hope for the individual soul and the hope for the American home. To lower the standards of the American home we create a havoc that is appalling

in the fields of delinquency, truancy, and kindred evils. When society makes it easy to break homes and secure divorce, then we have lowered marriage to a level a little above a civil contract that can be terminated at will. This produces a moral, spiritual, and physical waste and wreckage that is appalling. The great wave of breaking home ties has a significant parallel in unfaithfulness toward Christ and the church. The individual who really desires to be one in Christ, really married to Christ, is numbered among the few. The mass, like the terrified and half-frenzied dog, are snapping at the pure unstained hands of the Rescuer.

Here is the master key that will lock the broken marriage bonds and the doors of the divorce mills. Christians need to regard with great sacredness their union with Christ, living with holy loyalty to the heavenly home ties. Then and only then a sacred faithfulness will be reflected in the social marriage bond. But not until then. In the beginning the bride was taken from the side of man. So the church was taken from the side of Christ and owes her present and future to Him. She is definitely His flesh and bone. A realization of this fact makes breaking our fellowship with Him very difficult. This also makes the social marriage relationship sacred and difficult to break. To realize that we are one in creation and one in redemption and one in vow makes marriage a sacred, vital, personal relationship.

The marriage vows are a sacred agreement and binding on both parties. When only the civil requirements are met and the spiritual character is lacking, then the marriage does not have the permanence which is implied by the vows "until death do us part." In the ceremony is a very solemn pronouncement, "The God of Abraham, the God of Isaac, the God of Jacob be with you, and bless this union abundantly, through Jesus Christ our Lord, and what God has joined together let not man put asunder." Since scores of homes are being broken today and the divorce mills are working overtime, we wonder how many couples are really joined together by God. If they were joined by God, would the marriage ties be so brittle as we see them today?

It seems to me quite clear that the words and solemn pronouncements of the minister or priest do not join two people to-

gether in "holy matrimony." The two are joined together when the bride and groom have definitely fulfilled the God-part that makes marriage a "holy" thing. Then and only then marriage has a permanence. The marrying couple needs to meet God's spiritual requirements to make marriage valid. The marrying couple needs to earnestly desire to live Christ's way of life and be familiar with His teachings to meet the full requirements of a Christian marriage. When the Christian ideals and practices are not a part of the marrying couple's intentions, then the marriage, valid as it may be in the eyes of the world, cannot be called a Christian marriage in the eyes of the church. The Christian marriage has an inner quality or power that blends the two personalities into one which makes the union for "better" rather than for "worse."

This sacred and sanctified relationship is more than the joining of hands between two friends. It is like the mystical union between Christ and the church. The two become one in body, mind, and spirit. Thus they walk together, think together, fuse their motives and purposes until their spirits are not twain but one.

Let us not viciously snarl and snap at the rescuing hands of our Lord, but yield to their saving and leading power and make our homes and marriage ties Christian and so teach our children. The hope of America lies in her Christian homes.

Tiskilwa, Ill.

Songs Without Words

By MARY ALICE HOLDEN

"Jehovah is my strength and song" (Ex. 15:2, ASV).

Someone has said we are songs without words. The tune is there, but few find the words to express their joy or fear. But I am thinking of people I have known who express themselves, not in the words of a poet or storyteller, but in better ways. They are the ones who always have a smile when they meet you. With head held high they go on their way as if they enjoy life. They sing a song of kind deeds and little lifts along life's way.

A neighbor was like that. He loved all people, especially children. He had been a landscape gardener in the city, but a longing for his own acres brought him to the country. Consequently, when he was seventy he had put his life savings into a small fruit farm. With untiring energy he made a living raising berries and tended his flower garden for recreation. He loved to give away bouquets to anyone who came. When my mother died, the neighbor girls went to him for flowers to make a wreath.

(Continued on page 372)



TO BE NEAR TO GOD

The Temple of God in the Book of Ephesians

BY IVAN R. LIND

Sunday, April 23

A glorious unity in character. Eph. 4:1-6.
Further reading: Psalm 133.

Now in the last half of Ephesians God shows how He wants the world to see the temple. Its character is a glorious unity. Note the "ones" in the text. Unity finally rests in God. In enlarging on the diversity of gifts, He shows that all have the gift of grace sufficient to effect unity. He triumphed over evil; we also can triumph. Now note the diversity of gifts, the purpose of the gifts (seven). He seems to say that it is stepping from immaturity to maturity. How mature are we?

Monday, April 24

How to maintain unity. Eph. 4:1-3.
Further reading: Rom. 12:1-8.

Unity must be a continuing thing in a living organism. Paul gives us the key to unity in these few verses. It is likened to a "walk" or a way of life. You can discover the six points and then endeavor to define them as an artist would bring out the full detail and color of a scene on his canvas. We need unity today. We try to secure it in too many different ways. There is but one way. God is here trying to spell it out to His church, that it might bring praise to His glory. God gives us wisdom and consecration to find the way.

Tuesday, April 25

Negatives for individual conduct. Eph. 4:17-32.
Further reading: Psalm 1.

The character of the temple is unity. The conduct of the temple ought to demonstrate that trait of character. God is wanting to be explicit, and so He negates the conduct that characterizes our sinful state. Compare and contrast the "put offs" and the "put ons." A holy people called to live a holy life as a demonstration of the superiority and holiness and sufficiency of their God have no small responsibility in the way they live. Let us pray that unity with God may mean faithfulness in character!

Wednesday, April 26

Positive conduct of the individual. Eph. 5:1-21.
Further reading: Col. 3:12-17.

Perhaps you would like to gather the teachings of this passage under the three walks that it lists. Outline the elements of each walk, that they may speak to your heart with greater clarity. In 4:1 he said that we should "walk worthily. . . . Then he cleared away the negative walk of our former lives. Now he would portray the positive walk. Let us pray that our conduct may increasingly be characterized by the walk of Christ.

Thursday, April 27

Conduct of the family unit. Eph. 5:22-6:4.
Further reading: 1 Pet. 3:1-12.

Now Paul would speak to members of the family as to their conduct. Wives are characterized by submission. It is a hard saying. But submission is called for of the same quality that characterized the self-giving of Christ. Husbands are to love, which requires a self-giving that wholly exhausts and exploits their resources. Children are called to self-giving in obedience.

Sunday School Lesson for April 30

When God's Wisdom Prevails

Job 42

"My soul is poured out upon me; the days of affliction have taken hold upon me. . . . He hath cast me into the mire. . . . I cry unto thee, and thou dost not hear me. . . . Thou art become cruel to me. . . . I know that thou wilt bring me to death" (Job 30:16-23).

With these and other words Job expressed his despair. Although he complained against his God, he clung to his integrity. He complained against God, but he complained to Him, not about Him. We know Satan did not have permission to kill Job; but Job did not know this.

Finally God intervened to end Job's despair. No one else could help. Job stood before the majesty and wisdom of God. God said, "Gird up now thy loins like a man; for I will demand of thee." What did God ask Job? See chapters 38-41.

Here is a paraphrase of some of God's questions:

Where were you when I created the world, when the morning stars sang together? Who shut up the sea and said to the waters, This far you may come, but no farther? Do you know of the springs that bring water to the ocean? Do you know what is in the depths of the sea? Do you know how wide the earth is? Do you know where light and darkness dwell?

God questioned about the snow, hail, thunder and lightning, ice and frost, rain in deserts, the stars, the clouds, the habits of the animals, the laws of the planets, all the great creations of God. Job bowed before the wisdom and power of his Creator.

This revelation of the power and wisdom of God brought Job to genuine repentance. He recognized the omnipotence of God

To follow God, to be "fitted together" in His temple means a oneness that denies all self and self-ambitions. God give us conduct that will express this unity!

Friday, April 28

Conduct in economic relations. Eph. 6:5-9.
Further reading: Rom. 12:9-13.

Unity in the temple of God will have its impress on our economic relationships. How wonderfully Paul shows that in everything and with the whole of our lives we are to be a living portrayal of the effectiveness of His grace in us. Here, then, we can discover what it means to be a "living sacrifice." God give us wisdom to lay hold on your sufficiency for this great task that we share in your redemptive purpose toward all mankind. Amen.

(Continued on page 372)

and admitted he had spoken foolishly of things about which he did not know much. He got a new vision of God. He had known about God, but now he knew God.

What was God's answer to the question, Why do the righteous suffer? Did Job find out why he was so greatly afflicted? After God revealed Himself, Job no longer sought an answer. He was satisfied that God had revealed Himself and had spoken to him. This was good reward. Job had found that it is better to know the Answerer than to know the answer. Must God answer all our questions? No. We must just believe that God's wisdom is so much above ours that we will gladly submit to the suffering He permits and not demand a reason.

Job had won a great victory. He was a better man because of his suffering; but chiefly because he had a new acquaintance with God. Now God showed His great goodness by helping Job to start life anew. 42:10-12a. God recognized Job as a priest and used him to bless his unkind friends. These friends flocked back to him and offered to help. Job was big enough to have no word of rebuke for them. And God released him from his trial, restoring his prosperity.

God may not always restore what we have lost, but He will do what is right for the sufferer. For every test He will give sufficient grace.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

The Mennonite Church Evangelizes Through Literature

By Urie A. Bender, *Secretary for Literature Evangelism*

One cannot look at today's world without wondering what each tomorrow holds. On every hand are difficulties and uncertainties of fearful dimensions. Whether one looks at the international scene, certain national problems, or individual needs, the picture is essentially the same. Our world is sick.

The Christian Church has long acknowledged this fact and has been attempting to minister the grace of God through the centuries. More recently, with the tremendous advances in method and increase in effectiveness of communication, we have become aware of our neighbors in our own country and in other countries in a way never before felt possible. This means we are also forced to acknowledge that past patterns of evangelism and extension have left something to be desired.

Against this background of need and opportunity, the Mennonite Church is moving energetically to fulfill its responsibilities in various ways. One of these ways is the increased use of Christian literature for evangelistic purposes.

Although the office of Secretary for Literature Evangelism is comparatively new, our General Mission Board has been giving attention to literature for a number of years. It is somewhat difficult to be precise in recounting all that has been done by the many persons related to our mission program during the last number of years. Different mission fields have worked at indi-

vidual but usually unrelated projects of one kind or another. Some of these have been sponsored through the office of our General and Overseas Secretary, J. D. Graber, and more recently, others have been initiated through the home missions office under the direction of Nelson Kauffman.

An example of the emphasis placed on literature and also of the expression of this developing interest is the beginning of *El Heraldo Evangelico*. This Spanish magazine was begun by Lester Hershey while he was a worker in the Spanish section of Chicago. It grew to the point where the participation of the Mennonite Publishing House was requested. As a result, a co-operative agreement was worked out between the House and the Mennonite Board of Missions and Charities, under which agreement this periodical has been published until the present time.

A Secretary for Literature Evangelism

As early as 1956, there seemed to be an increasing conviction that literature should play a larger role in the evangelistic outreach of the Mennonite Church. As a result of various discussions held in different groups and between different organizations, the office of Secretary for Literature Evangelism was established under the Mennonite Board of Missions and Charities. A. J. Metzler was the first appointee to this office; he served on a one-third time basis beginning in July, 1958, along with his work as Publishing Agent at the Mennonite Publishing House. The establishment of this office marked a significant milestone in the recognition by our brotherhood of the importance of literature as a tool for evangelistic outreach.

Into this picture should also be brought the concerns which grew out of the worldwide ministry of the Mennonite Hour. From this work grew the concept of a home Bible study course. A set of Bible correspondence courses has now been developed conjointly by Mennonite Broadcasts, Inc., Mennonite Board of Missions and Charities, and Mennonite Publishing House. These courses have been used in Ghana in the English language and have been translated into Spanish and Japanese. They are serving in these areas very effectively and



The India Mennonite Literature Committee has worked through plans for adapting and translating summer Bible school materials to the Hindi.

highlighting the close relationship between radio and the mission arm of the church.

As Secretary for Literature Evangelism Bro. Metzler outlined areas of work and set up certain goals. In addition to this, and among other things, he made a significant contribution in five major areas of work. One of the most important of these was the co-ordination of overseas literature efforts. This had to do not only with our own missions but included some work in the wider Mennonite context.

He also made two visits to India, during which he met with the India Mennonite Literature Committee working through plans for the adaptation of summer Bible school materials to the Hindi. Some of these materials are now in print and our missionaries are working to complete the entire project. While in India, he also had the privilege of working with the Committee on World Literacy and Christian Literature. This relationship has led to various kinds of service in other areas as well.

One of the larger projects that has been carried on through the years has been the translation of summer Bible school materials into the Spanish language. This has



Mrs. Alice Samida (left), a translator, and Mrs. S. Paul Miller, a writer, re-write and translate summer Bible school books into Hindi. Opportunities are endless for similar overseas literature evangelism projects in other countries.



Another team, Marie Moyer (left) and Mrs. Rhoda Lal, check and double-check a Hindi translation of *Followers of Jesus*, a summer Bible school manual. Literacy workers point out that Christian nurture materials are also badly needed by overseas churches.

been done through a co-operative arrangement between the Mission Board and the Publishing House. Exploratory contacts in the field of Spanish literature were continued during his two-year period of service.

Another area of concern has been Japanese literature. Until now at least two books have been translated into Japanese: *The Alpha and the Omega* by Paul Erb, and *Answer to War* by Millard Lind. In addition to this some smaller pamphlets have been produced. One of the significant features in the work in Japan is the co-operation between various Mennonite boards.

On July 1, 1960, the writer was appointed as Secretary for Literature Evangelism to succeed Bro. Metzler. One of the interesting tasks related to the assignment has been to define further the responsibility of this office. The simplest definition I have yet found to describe my work is that I am simply helping our missionaries to find ways to use literature as an evangelistic tool. In the overseas context attention is given as well to Christian nurture materials.

Literature and Specific Mission Areas

A part of the work that has overseas implications is the development of a proposed new Spanish magazine. From Latin America have come requests for further consideration of Spanish literature needs. A serious study was made of the service of *La Voz Mennonita* which is being published in Argentina and *El Heraldico Evangelico* which has been published at Scottsdale for a number of years. As a result a new magazine is being planned to replace these two magazines and to attempt to serve the entire Latin-American Spanish-speaking

church, as well as those Spanish-speaking Christians who are living in North America. The probable place of publication is Buenos Aires, Argentina, with the appointment of a basic editorial staff being made from that country as well. It is hoped that contributing editors from each using area will help to make this magazine one which can serve the entire Spanish church.

Another area of developing interest is the work in the Russian language. For some time Dr. Ivan Magal has been working in the field of Russian evangelism on a somewhat personal basis. In recent years, a group of interested brethren have been giving him some assistance to expand his ministry further. Within the last six months, a Russian Evangelism Committee was appointed to work under Mennonite Broadcasts, Inc. This committee is working closely with Dr. Magal in both the preparation of radio programs and the production of increasing quantities of Russian literature. *The New Way*, in Russian, is presently being produced from six to eight times per year. It is planned that this number should be expanded so that *The New Way* can become, within the next year or so, a monthly periodical. There have also been several tracts translated and produced in the Russian language. This phase of the work also deserves further expansion. Both radio and literature have been serving Russian-speaking communities of the United States and Canada as well as various parts of Europe and South America.

Still another part of our literature program has been the bookmobile ministry. For two years Elvin Horst has been ministering in this way in various parts of the United States. Other workers preceded him. Recently the bookmobile was based in South Texas. Plans are developing now to relate the bookmobile outreach as closely as possible to the developing extension programs of the South Texas churches. During the fall of 1960, Bro. Horst, along with several South Texas pastors at various times, had the privilege of sharing the Gospel with Mexican braceros who were coming into Texas as migrant laborers. The bookmobile has also aided the ministry of Spanish pastors in Illinois, New York, Ohio, Pennsylvania, Texas, and California.

Although not under the Mission Board program, no article regarding the work of literature evangelism would be complete without a reference to Ralph Palmer's ministry. For a number of years he has been pouring his heart and energies into a tract distribution program. His dedication has served to emphasize the importance of the printed word in a unique way. His deep concern is that many other Christians come to understand the significance of this opportunity and share in it.

In this connection also should be mentioned Herald Press Tracts, a department



Not all people in the world are as fortunate as this Japanese girl who can read English, and who can thus read English Christian literature. Some Christian books have already been translated into Japanese for those who cannot read English.

of the Mennonite Publishing House with a widening evangelistic outreach. This past year, five and one-half million tracts were distributed from the tract department. Although not organizationally related to the Mission Board program, this tract ministry needs to be seen as possessing a strong evangelistic potential.

One of the very heartening developments on the home front in literature evangelism has been the appointment of secretaries for literature evangelism in three district conference areas. The brethren appointed to this position have been pioneering quite largely since there has not been any regular precedent established. It would be in order to look briefly at the work being done here.

Iowa-Nebraska Conference

In March, 1960, Eugene Garber, pastor of the Kalona Mennonite Church, was appointed to function as the district literature secretary under the Iowa-Nebraska District Mission Board. Bro. Garber has done a great deal of work in establishing his office and setting up patterns of service. He operates from a literature office located in Kalona and owned by the Iowa-Nebraska mission board.

One of the outstanding phases of his ministry has been the encouragement of tract rack routes. They are serviced either by himself or other interested brethren. These tract racks dispense not only tracts but also other items related to literature outreach.

Ontario Mennonite Conference

Wayne North was appointed as the first Secretary for Literature Evangelism in Ontario. He feels that his ministry is one of information, promotion, planning, encouraging, and unifying the brotherhood in evangelizing through literature. His hope is to inform his constituency regarding literature available and suggest ways in which distribution can be carried out. He has also begun work on a syllabus of evangelistic material which will have value for the



Distributing Christian literature materials is the last step in literature evangelism. Here S. N. Solomon helps some youth at his stand of Bibles and Christian literature at the annual meeting of the Mennonite Church in India.

Ontario Conference as well as for other areas interested in this work.

Bro. North is hoping that every congregation in the conference will develop a literature program as well as support literature evangelism on the international level. This likely will require the appointment of one person in every congregation to give leadership and direction in working out projects and enlisting personnel.

Illinois Mennonite Conference

Edwin Stalter is serving as Secretary for Literature Evangelism under the Illinois Mennonite Mission Board. The purpose of their literature program is listed as encouraging, promoting, and engaging in the use of Christian literature as a tool in confronting humanity with Jesus Christ and building the church of our Lord on earth.

The literature secretary and literature committee appointed by the Illinois Mennonite Mission Board operate the conference literature extension program under the title of Christian Information Service.

This Christian Information Service makes available samples of materials which can give guidance to Christian workers in their various responsibilities. It also promotes and exchanges ideas or methods of literature evangelism, especially in those areas where a group is not large enough to support its own program financially.

To some, this may seem like a small be-

ginning. However, the work these brethren are doing is extremely significant and should be exemplary in character. Each of our district conferences or district mission boards should be giving serious consideration to the development of literature programs geared to the needs in each area.

The responsibility to share the Gospel of our Lord with people around the world rests more heavily upon us today than ever before. Communication has entered a new era. We as a church will want to recognize our obligations to use as many methods as we can to disseminate the Gospel. To do this we will need to support the new and emerging possibilities in evangelism through literature around the world.

However, we dare not neglect the opportunities in our own communities. Many of us will want to accept the challenge where we live. Actually, the ministry of literature can be just as effective here in our own country as it is in other countries. But to be effective, the users and distributors of Christian literature must be creative in the development of those items which attract the unsaved and in methods of distribution. We dare not hinder the spread of the Gospel through a lack of either sanctified imagination or commitment.

To this end let us join hands and hearts and resources.

Elkhart, Ind.



Earl Gingerich, Wellman, Iowa, tends one of the tract racks placed in the courthouse lobby in Fairfield, Iowa. This is only one of many racks placed by brethren to reach those who have this only source for a soulfeeding.

members alike throughout our district have been beyond my expectation. I am convinced that our people are ready to accept the challenge the printed page offers. I can only conclude, therefore, that our mission board has done well to initiate a conference literature program.

I began my work as literature secretary April 1, 1960. A month later I set up my office in a small but adequate home in Kalona which the mission board was able to purchase for \$3,500. A new typewriter, duplicating machine, office desk and chair, and file were purchased by the board. With this confident beginning, the board emphasized the new literature program in a significant way.

A basic part of my work has been to help acquaint our people with tracts, pamphlets, booklets, and books waiting to be used. Free sample tracts have been made available in each congregation on a pegboard stand rack which holds approximately 80 different tract titles. Home Bible study, teaching, and evangelistic outreach helps in the form of books, booklets, and pamphlets are displayed, introduced verbally, and made available for purchase in each congregation. Also, tracts, books, and other literature items are available for inspection or purchase at the literature secretary's office in Kalona.

Bibles with large-sized print for easier reading are being recommended and sold. Three hundred or more used Bibles and a few new ones, as well as New Testaments, were collected and shipped to T. S. White, 1719 Buckner St., Shreveport, La., for free distribution to needy folk who have no Bibles and cannot afford new ones.

A district-wide effort was made through WMSA literature secretaries to encourage purchase of gift subscriptions of Heart-to-Heart Talks for neighbors, friends, and needy homes in particular. By Jan. 16, 1961, orders for 92 subscriptions had been received.

A page of our bimonthly conference paper is now devoted to news and articles intended to maintain and increase interest in

(Continued on page 371)

Service Through Literature

By EUGENE GARBER

Literature Secretary for Iowa-Nebraska District Mission Board

In the Iowa-Nebraska District Mission Board meetings in 1958 and 1959 the suggestion was made that our board should be more active in literature evangelism. Several brethren dreamed of sponsoring a bookmobile, colporteur, or literature secretary to work throughout the district. Their thinking was shared publicly.

As a result, in March, 1960, the first step was taken at the winter board meeting held at the Kalona Mennonite Church, Kalona, Iowa. I was appointed to function as the district literature secretary. Since the Kalona congregation I am now serving is not large, I felt I could accept the board's call to serve the district as literature secretary on a half-time basis.

Serving the church in the capacity of district literature secretary during the past year has been a rich experience. I visited all the churches in the district. I worked with pastors, mission board members, librarians, WMSA literature secretaries, and others in promoting family use and distribution of Christian literature. More than ever, I am convinced that a powerful tool for both nurture and evangelism is at our



Eugene Garber has a visit from A. Lloyd Swartzentruber, pastor and bishop of East Union Mennonite Church, Iowa. They are meeting in one room of the office building which the district board purchased for the literature secretary.

finger tips in the form of the fine Christian literature we have available. The interest, response, and support of pastors and lay



MISSION NEWS

Foreign Missions

Nemuro-koku, Hokkaido, Japan—Okumura-san, the Bible woman and kindergarten teacher in Nishibetsu village, still finds much opposition. The Buddhist priest is threatening parents who send their children to the kindergarten and church by refusing to take care of the bones of their ancestors. He charges that the Christian Church is a foreign religion full of false beliefs about miracles and declares that only fools would believe such teachings.

Four children recently graduated from Nishibetsu kindergarten. At the special service for this event the resurrection message was presented to the mothers and friends who came. The children had memorized Bible verses and had taken home tracts, pictures, and Bibles.

On March 20 in Nakashibetsu 56 children graduated and became first graders when school opened April 1. These children and ones from the Nishibetsu kindergarten are some of the 180 new children entering first grade in this area. The teachers in past years have been amazed at the bright outlook the children have who come from Christian kindergartens.

Over 50 adults were present at graduation ceremonies of Nakashibetsu kindergarten. The children told the Easter story in Bible verse, and Lee H. Kanagy told the story of the resurrection. This was the sixth graduation at Nakashibetsu; over 200 children have graduated from there.

On March 22 the first group of children graduated from the Christian kindergarten at Kamishihoro, where Ruth and Rhoda Ressler and Shimanuka sensei work.

Trujillo, Honduras—The Bible study in Trujillo held each Tuesday evening is attended by ten to fifteen adults. They are studying doctrinal lessons for new converts. Several of these are men who have accepted the Lord. Recently one man who had been attending for some time accepted Christ after the meeting.

Lancaster, Pa.—LaMar and Kathryn Stauffer left the United States on March 15 for La Ceiba, Honduras, where they will serve as unit leader and matron for the agricultural VS unit. VS men who will be stationed there will be working in villages in the Aguan River valley.

El Biar (Alger), Algeria—Robert M. Stetter and two other men left here March 17 for a fair at Colomb-Bechar the following week. At the fair they set up a Bible stand and sold an average of six Bibles a day. Bibles and New Testaments alike were sold to legionnaires, military men, Jews, Moslems, and atheists. Czech and Russian Bibles, Spanish, German, Greek, and Arabic New Testaments were among those sold.

A young man bought a Russian Bible who remembers how 30 years ago his father used to read to the family from the Bible.

On the way to Colomb-Bechar Bro. Stet-

ter stopped and visited pastors at Oran, Tlemcen, and other posts.

Nemuro-koku, Hokkaido, Japan—Lee and Adella Kanagy held summer Bible school here for five days, beginning March 25. Mothers taught and missionary children attended from the Richards, Blosser, Buckwalter, Shenk, and Kanagy families. Since the children had a little over a week of vacation before the new school year began in Japanese schools, they were using this time for Bible study.

A three-day Bible conference was scheduled to be held here Easter weekend. The Charles Shens and other believers from Shibecha also planned to participate. Howard Charles was expected to conduct this Bible study. A series of studies with lay leaders, co-workers, and pastors is also being planned to be held here later.

At Kamishihoro 28 children have en-

rolled in the kindergarten. A number were turned away because of lack of space. At Nishibetsu 17 children have enrolled. Three more possibly may come. In spite of opposition from Buddhists and other pagan sects, children still come to Christian kindergartens.

In Nakashibetsu missionaries had to turn parents with children away because of lack of space. One mother walked away with tears in her eyes as she realized it was too late. Missionaries report it is difficult to turn children away, but experience has shown if teachers and children are overcrowded in small rooms, Christ's witness diminishes.

Landour, U.P., India—Jonathan G. Yoder, M.D., reports that at present about 70 per cent of the patients at Landour Community Hospital are Indian nationals and the other 30 per cent are missionaries and their children. Since this is a hill station, work is seasonal and becomes less as people leave for the winter. The hospital, a conjoint project in which some 20 missions participate, closes entirely for about two months of the year.

When work was reduced here, the Yoders

Executive Committee Meets at Harrisonburg

The General Mission Board executive committee, meeting at Mennonite Broadcasts, Inc., headquarters, Harrisonburg, Va., on April 6:

—Heard Treasurer Ernest Bennett predict that when final closing is fully accomplished the Board may have a \$17,000 to \$20,000 deficit for the fiscal year 1960-61 which ended March 31.

—Appointed Paul R. Pressler Co., Elkhart, Ind., as auditors for the 1960-61 fiscal year.

—Instructed the executive secretary to restrict program to its present budget level in planning for 1961-62.

—Heard Ernest Bennett outline staff changes. John H. Yoder has accepted an assignment in Europe from June, 1961, to August, 1962. As administrative assistant in the foreign missions office, Bro. Yoder will administer the field program in Europe and North Africa.

—Authorized the Information Services to strengthen the department for more effective missions promotion.

Appointed John E. Lehman, missionary to Puerto Rico, as Director of Voluntary Service; he will assist Ray Horst in general relief and service administration.

—Noted Dorsa Mishler's plans to return to service as Secretary for Personnel following a year of study ending August, 1961, at Indiana University, Bloomington, Ind.

—Approved furlough plans for David Shanks, Belgium; Robert Witmers, Paris, France; and Edwin I. Weavers, Nigeria.

—Authorized sending John Koppenhaver, Hesston, Kans., to an evangelical church conference in Lima, Peru.

—Authorized a car purchase for S. J. Hostetlers who sailed for Ghana April 6.

—Approved a general plan for approaching district mission boards for a more intensive promotion of Missions Week and congregational planning for mission giving.

—Allocated the Adeline Smucker, Oyster Point, Va., endowment of \$1400 to general missions and health and welfare in line with Sister Smucker's wishes.

—Authorized a year's study and leave of absence for Stanley Weaver of the Black Mountain Mission, Chinle, Ariz.

—Approved a sharing of costs with the Illinois mission board for the Norwood, Ill., Mennonite Church.

—Heard brief staff reports on Paul Erb's report of his South American visit and expressed deep appreciation for Bro. Erb's good help. Among other things, Bro. Erb communicated the South American missionaries' deep desire for more frequent and longer visits from North Americans for fellowship and sharing. The committee noted the implications of more administrative time and more travel expense but expects to respond positively to this expression as the Lord may lead and provide.

—Approved a new approach to covering Argentine national worker support, which should strengthen the national church.

—Approved plans for clearer personnel policies in Puerto Rico.

—Established a Board attitude toward child adoptions by workers.

—Approved releasing John H. Yoder's manuscript on migration evangelism to Mennonite Publishing House for publishing as a Focal Pamphlet.

—Adjourned to sit in on the Mennonite Broadcasts, Inc., meeting that evening and the following day.

transferred to Katmandu, Nepal, where help was urgently needed in surgical work in Shanta Bhawan Hospital, sponsored by United Mission to Nepal.

Bro. Yoder reports that the Christian Church in Nepal is just being born. Before 1950, no open Christian work was permitted. Even now Christian evangelism is prohibited in some areas, and where it is done it must be done with extreme caution. When the Yoders left Nepal recently, nine newly baptized Christians were in jail, in one area. A small nucleus of believers there will continue to press on, according to Bro. Yoder.

Katmandu, Nepal—Thangaiya Ananda, nurse at Shanta Bhawan Hospital from India, submitted to a partial gastrectomy March 14 because of a duodenal ulcer. He and his wife, Mennonite, also a nurse, have been working at Shanta Bhawan temporarily. In a month or so they plan to move to Chapagaon, a village in the interior, to do medical work and witness for Christ.

Deder, Ethiopia—A new X-ray machine has been installed here and is in operation. Paul T. Yoder, M.D., reports it is working satisfactorily.

Saigon, Vietnam—Everett Metzler is teaching six hours a week in an English school in downtown Saigon. Through this he contacts students and gains experience in a Vietnamese school. American teachers of English with a knowledge of Vietnamese are in demand.

Bedomo, Ethiopia—Henry Gamber had an attack of acute infectious hepatitis during the month of February. He has completely recovered.

Brooklyn, N.Y.—S. Jay and Ida Hostetler sailed for Ghana from here at 10:00 a.m. April 6 on the "S.S. African Moon."

Voluntary Service

Mathis, Texas—Florence Alderfer, Perkase, Pa., who has been giving health services to Latin-American migrants in Stanfield, Ariz., since November, 1960, transferred recently to Mathis. She will assist in the Mathis Maternity Hospital while Miriam Histan, Perkase, Pa., continues language study in preparation for a long-term assignment as administrator of the hospital. Both are members of the Mathis VS unit.

Hesston, Kans.—Over forty leaders from VS units are convening in Hesston April 18-21 for the Seventh Annual Unit Leaders' Conference. This convocation is a primary source of orientation and in-service training for unit leaders.

Elkhart, Ind.—At the second Relief and Service Committee meeting this year, held March 21, the following actions were taken:—The Voluntary Service staff should explore possibilities of using older persons in short-term service assignments.

—Two additional overseas VSers should be sent to Algeria to assist the mission there. Clayton Steiner and Curtis Nussbaum, both of Apple Creek, Ohio, have been selected.

—Exploration of possible agricultural services in Nigeria was authorized. As a first step, the committee will send Frank Bish-



VSers at Albuquerque, New Mexico, visited the Jemez Pueblo Indian Reservation recently. Here Unit Leader Lowell Nafziger, Wauseon, Ohio, is making friends with two small boys.

op to the country for the summer months for investigation and to outline a proposed agricultural program. Bro. Bishop currently teaches biology and agriculture at Goshen College.

—MCC was asked to study the Peace Corps and its relationship to our Christian service program. It will report its findings to constituent groups.

—Mathis VS work should be terminated. The local Mennonite church will assume responsibilities for future program.

—Community service projects should be started in Robstown, Texas, in Surprise, Ariz., and in Botijas I, Puerto Rico.

—Volunteers, if available, should be sent to help in the Latin work in Premont, Tex-

as, and in migrant work at a Navaho center in Winslow, Ariz.

—The possibility of sending a long-term VS unit to Rocky Mountain Mennonite Camp to help with the juvenile delinquency program will be explored.

—The budget for the next fiscal year calls for \$24,565 per month, an increase of \$260 per month over this year. The needs of the war-torn Congolese, of homeless Arabs in Jordan, as well as the witness emerging from service projects, call for financial support.

Stanfield, Ariz.—Forty teen-agers, many of whom are club members, attended a wiener roast at the VS unit home here in March. The teen-agers planned the activities as well as paid for the food. Such frequent associations between VSers and migrant youth have built close friendships and opened doors for the Gospel.

Sunday school, begun for the first time in February, continues to reach many migrants in local camps. Attendance has been as high as 35.

Unit Leader Charles Yoder reports the government has begun complaining about the low quality of cotton since machines have been picking it. Local migrants, forced out of work by machines, are hopeful that some of their work will be restored.

Phoenix, Ariz.—Leon Stutzman, leader of the VS unit here, reports migrants are leaving the Phoenix area early this year. Onion harvest is over. When the migrants are gone, the VS work will probably terminate. The local Sunnyslope Mennonite Church will be ministering to the migrants who return next winter. Meanwhile the VS unit will be exploring new communities for future community service.

In recent contacts with Navahos, the VSers played Mennonite Broadcasts' tapes (Navaho edition). Indians, living on reservations, hear the program from the Flag-staff station. VSers typed cards giving the name of the program, station call letters, and time; so when Indians return from farm migrant work to reservations for the summer they will know about the broadcast.

Elkhart, Ind.—A current listing of urgent personnel needs in service projects includes the following: three nurses for Puerto Rico, needed by May or June; kindergarten

VS Is Studied in Puerto Rico

Aibonito, Puerto Rico—Ray Horst, VS Director, spent several weeks in Puerto Rico working with VSers and studying the future of VS there. Currently, eight VSers are serving on the staff of Betania Mennonite School, Pulguillas, in two-year assignments. Ex-VS-er Gerald Wilson will replace John Lehman as principal for next year.

In Aibonito eleven volunteers work at the Mennonite General Hospital. The VS office will continue to supply the same number of workers in the following assignments: one assistant superintendent of

buildings and grounds; a lab technician; and eight registered nurses.

Since VSers in Puerto Rico work in various locations, it has never been possible to have a regular unit setup. A VS center, now under investigation, would provide living quarters for unit leaders, and also provide a place for fellowship and recreation for VSers during time off.

Possibly the most significant trend of church outreach in Puerto Rico, according to Bro. Horst, is the emergence of indigenous leadership. Puerto Ricans are assuming more responsibilities for church leadership and pastoral work.

teachers for South Texas, June; English teachers and a home economics teacher for Betania School, Puerto Rico, June; lab technician and registered nurse, Puerto Rico, September; club workers for Kansas City, Mo., and Portland, Ore., May; mission assistance couple for Bethel Mennonite Church, Chicago, May; boys' matron, maintenance man, and shop teacher, at Adriel School, West Liberty, Ohio, September.

I-W Services

Henderson, Nebr.—A I-W training school was held here March 3-5, under the auspices of the General Conference Office, Newton, Kans. Twenty-two young people from Kansas, South Dakota, Nebraska, and the state of Washington attended. The General Conference Church is planning for quarterly orientations of this kind.

Washington, D.C.—Early in April, the Defense Department ordered 250 physicians drafted into the Air Force. This is the first medical draft in four years. Since no doctors have been drafted for the past four years, Mennonite doctors have not faced a draft call. Some above the age of 26 who wanted to give a period of service were not able to secure Selective Service credit for it. Since the drafting of doctors has begun, this may change the situation for Mennonite doctors.

Home Missions

Downey, Calif.—The new congregation at Faith Mennonite Church here was organized March 19 in a special service. Sherman Maust preached the morning message; there are 44 charter members.

Los Angeles, Calif.—The Sunday-school teachers and officers planned a reception for parents and friends of the Sunday school at Calvary Mennonite Church March 26. New Sunday-school supplies were displayed and discussed with friends and neighbors.

Rocky Ford, Colo.—March 26 the congregation made another step of advancement for their church. They moved out of

public health Sunday-school classrooms to meet in homes for a few weeks until the new facilities are completed.

La Junta, Colo.—J. W. Shank has just completed a teaching tour of four churches. At Fremont and Mathis, Texas, he taught "Teachings of Jesus" and "Personal Evangelism." At Alice and Corpus Christi, Texas, he taught "Teachings of Jesus." Bro. Shank planned to be in Milwaukee, Wis., April 9, and in Chicago soon after. At both churches he planned to teach "Personal Evangelism" and a course on the Holy Spirit. Bro. Shank, a retired missionary from the Chaco, Argentina, has been conducting these classes in Latin-American communities.

District Mission Boards

West Liberty, Ohio—The forty-second annual meeting of the Ohio Mennonite Mission Board will be held at South Union Mennonite Church April 21-23. J. D. Graber and Urie Bender will represent the General Board and will speak at the meeting.

Waterloo, Ont.—Harold and Cora Groh, missionaries to England on furlough, were guests speakers at Erb Street Mennonite Church Sunday evening, April 2.

Broadcasting

Cumberland, Md.—The Italian Evangelism Committee met here March 25 to discuss the future of Italian evangelism. One of the important items discussed was the future of the Italian broadcast. The broadcast contract on Radio Monte Carlo expires with the May 26 broadcast and cannot be renewed because this station is discontinuing all religious programs. The committee recommended the continuation of the broadcast on another station if at all possible.

Bolivia—A Baptist minister, living in the southern part of Bolivia, asked to use the Spanish programs on a local broadcast which he has in Tarija. The Gospel Missionary Radio Station, CP-27, in the northern part of Bolivia, is co-operating and is sending their used tapes to him to air on the local broadcast in his community. He has agreed to take care of the station expense and the postage involved.

Harrisonburg, Va.—New releases: WPF, Middletown, Ohio, 9:15 p.m., Sunday (WL); KCTA, Corpus Christi, Texas, 10:30, 2:50 p.m. (HH—daily); WSOO, Sault Sainte Marie, Mich., 10:00, 10:15 a.m., Saturday (HH).

Stations discontinued: CHWK, Chilliwack, B.C., Can. (MH); KRDU, Dinuba, Calif. (WL); WCFL, Chicago, Ill. (WL—off for summer); WDAC-FM, Lancaster, Pa. (WL); WHSM, Hayward, Wis. (MH); WRVB-FM, Madison, Wis. (MH & HH). Code: The Mennonite Hour—(MH); The Way to Life—(WL); Heart to Heart—(HH).

Harrisonburg, Va.—An Illinois couple on their honeymoon stopped at the radio center on Good Friday to inquire about securing a "Harmonia Sacra" book. Many songs for the latest Mennonite Hour album are

from this old Mennonite hymnbook. The gentleman who stopped is a choir director in the Apostolic Christian Church, and reports that many of their churches sing without accompaniment. They use "Zion's Harp" as their hymnbook. He added, "Our people really appreciate your singing."

Phoenix, Ariz.—The Mennonite Service Unit here is using Luz y Verdad (Spanish) programs in their visitation program among Spanish-speaking people of the area. After using two of these programs they wrote to Puerto Rico asking for new ones and saying, "We find that the people enjoy listening to the programs. They especially enjoy the singing."

WMSA

West Liberty, Ohio—The forty-eighth meeting of the Ohio and Eastern district's WMSA will be held at South Union Mennonite Church April 22. Mrs. Grant Stoltz will be guest speaker both morning and afternoon. Theme for the day is "Advance with Christ."

Elmira, Ont.—Ontario district WMSA will meet for its spring workshop May 2 at the Elmira Church. The theme will be "Co-operation Through Information, Inspiration, and Consecration." Following a talk by Dorothy Swartzentruber, secretary of the general WMSA committee, on "What Is the Ultimate Aim of WMSA?" the group will meet in sections for further discussion. The evening session will close with a talk by Mrs. Harold Groh, missionary to England, on "Co-operation Through Consecration."

Your Treasurer Reports

As we close the books for this year's operation, I, on behalf of the Board, would like to take this opportunity to express our gratitude to you for your helpful support during the past year. It is too early to know exactly how we will come out, but major factors can be seen at this time.

Missions Week contributions for the general mission program are all forwarded and closed with a total of \$210,154.55, a gain of \$53,727.69 over last year. Since contributions for February and March were on a par with last year's contributions during these months, it is now clear that the Board can end the year without a major deficit.

We are extremely grateful to God and the church for this response to the Board's needs. As we approach the new fiscal year, we seek with you to find God's will for the general mission work of the Mennonite Church and trust that He will lead in carrying on the program, both in determining its size and in providing support. Will you pray with us for this purpose?

Fraternally yours,
H. Ernest Bennett, Treasurer.



Marvin Sweigart of the Pleasant View Mennonite Church, Mt. Pleasant, Iowa, were called recently to serve the Ninth Street (Colored) Mennonite Church at Saginaw, Mich. They replaced LeRoy and Irene Bechler, who have been called to a church in Los Angeles, California. The Sweigart family includes, left to right, Timmy, Bro. Sweigart, Marianne, Randy, Sister Sweigart holding baby Mark Anthony, and Cindy.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Sister Edna Swartzentruber, Pehuajo, Argentina, gave a number of addresses recently in the Missionary Alliance Church in Pico, a town near America.

Bro. Menno Kuhns, Nappanee, Ind., will move in early summer to Stutsmanville, Harbor Springs, Mich., where he will serve as pastor of the congregation.

Bro. Carl Wesselhoft, on furlough from Somalia, spoke at Cental, Elida, Ohio, on April 16.

The Western Mennonite School Chorus, under the direction of Bro. Merlin Aeschliman, recently toured churches in Alberta.

Bro. B. Charles Hostetter, Harrisonburg, Va., spoke in a home conference at Allentown, Pa., Easter weekend.

Bro. A. J. Metzler, Publishing Agent, spoke in a Bible conference at Bethel, Gettysburg, Pa., April 8, 9.

Mrs. Paul M. Miller, president of church-wide WMSA, spoke to the women at Bay Shore, Sarasota, Fla., on April 6.

Bro. Waldo E. Miller, Belleville, Pa., was speaker in a Bible conference at Martinsburg, Pa., April 15, 16.

Sister Erma Grove, who will return soon to missionary service in Ghana, spoke at Mt. Joy and Bethel Springs, in Arkansas, on April 9.

Bro. Vernon Wiebe, of the Tabor College faculty, Hillsboro, Kans., spoke at Crystal Springs, Kans., on April 16.

A number of students from India visited in homes of the Waterford congregation in Indiana on April 2.

Meditations for the New Mother, by Helen Brenneman, will be translated into Japanese, if present plans are carried out.

Bro. Henry Weaver, of the Goshen College faculty, is giving, on April 11, 18, and May 2, at Goshen College chapel, a series of talks on "Should an Atomic Explosion Occur Here." The meetings are sponsored by the Indiana-Michigan Conference Mennonite Disaster Service.

Bro. Daniel Kauffman, Hannibal, Mo., was the guest speaker of the Iowa Mission Conference held at Bethel, Wayland, Iowa, April 14-16.

Bro. Walter E. Yoder, Goshen, Ind., conducted a music conference at West Clinton, Pettisville, Ohio, April 8, 9.

Bro. Titus Lehman, a former relief worker, is serving as instructor of nurses at the Springfield Hospital, Sykesville, Md.

Bro. Harold Zehr, Roanoke, Ill., is looking after Ulrich Foundation interests in Puerto Rico, April 12-18.

A chorus from the Conservative Mennonite churches near Arthur, Ill., gave a series of Passion Week programs in Illinois, Indiana, and Michigan.

Farewell services were held for the James Sauder family at Weaverland, East Earl, Pa., on April 16. The Sauders are studying

languages in Costa Rica, where their address is Apartado 2240, San Jose, Costa Rica. The sermon was by Bro. James Hess of Honduras.

The Logsdens-Siletz choruses, under the direction of Bro. Roy D. Roth, gave Easter programs in five different Oregon churches, also two radio programs. Bro. Roth has accepted a call of the congregation to serve as pastor for three more years. Both Bro. and Sister Roth will be teaching in Siletz the coming year. Another teacher there is Bro. Alford Burkey.

Bro. Omar Stahl, Luxembourg, spoke in chapel services at Paradise Mennonite School, Hagerstown, Md., on March 29.

Bro. J. N. Hostetter, editor of the Evangelical Visitor, organ of the Brethren in Christ Church, spoke at Hyattsville, Md., on April 9.

Bro. H. A. Fast, North Newton, Kans., spoke at Bellwood, Milford, Nebr., on April 9.

Bro. Wilbur Hostetter, director of Home Bible Studies at Elkhart, spoke at the father-son banquet at Peoria, Ill., on April 8.

A Bible instruction meeting was held at Laurel Street, Lancaster, Pa., April 2, with J. Harold Breneman, C. Richard Miller, and Willis Kling as instructors.

A fatal accident occurred on April 3 near Walnut Hill. Philip Hersberger of Iowa City, Iowa, was killed instantly, and James Mininger, son of Paul Mininger, Goshen, Ind., was seriously injured in a head-on collision. The boys were roommates at Hesston College.

Bro. L. S. Weber is recovering satisfactorily from recent surgery and hopes soon to return to his home in Scottsdale, Pa.

Bro. Floyd Kauffman, Moderator of the North Central Conferences, announces that Gerald Hoffer and Clifford Eichelberger, of Glendive, Mont., have voluntarily resigned the responsibilities given them as minister and deacon respectively.

Ground-breaking services were held recently for a new church at Wayside Chapel, Tedrow, Ohio. Construction will begin soon. Bro. Menno Troyer of Elida was present for this service.

Bro. Dan Hess, of the Voluntary Service office at Elkhart, spoke in a youth conference at Arthur, Ill., April 14-16.

Three courses are being taught in Christian service training at the Casselman Church, at Grantsville, Md., each Wednesday evening. Instructors are Norman Teague, Walter Otto, and Roy Kinsinger.

Bro. Earl Eberly has accepted the call to become pastor at Hannibal, Mo.

Sister Rachel Driver, who has been in medical service in Haiti, has returned home on account of illness and was admitted to the Kansas University Medical Center for observation.

Bro. Daniel Kauffman, Hesston, Kans., attended a workshop on World Christian

Stewardship held near New York City, April 5-7. On April 8 he stopped at Scottsdale, making plans for his moving there this summer to take up the duties of Stewardship Secretary of the Mennonite General Conference.

The Harmonaires, the men's quartet who regularly sing on the Calvary Hour Broadcast, gave a program at Berlin, Ohio, on April 9.

Editors Paul Erb and Daniel Hertzler, of Scottsdale, attended a meeting of the Associated Church Press in Chicago last week.

Bro. Maynard Shetler represented Herald Press publications at the meeting of the National Holiness Association in Chicago, and at a meeting of the National Association of Evangelicals in Grand Rapids recently.

A Seminar on Inventory Control, sponsored in Philadelphia by the Church-Owned Publishers' Association, was attended by Donald Reist of Scottsdale, and Ford Berg of Weaver's Book Store in Lancaster.

Bro. John C. Wenger has completed his manuscript for a new book, *The Mennonites in Indiana and Michigan*. This is listed as a fall publication.

John H. Yoder met April 4 with the Chicago, Ill., area Inter-Mennonite Ministers' Association for a discussion of Biblical concepts of the ministry.

Calendar

Illinois Mennonite Mission Board, Science Ridge, Sterling, Ill., April 21, 22.
Church Extension Convention, South Central Conference, Garden City, Mo., April 21-23.
Ohio Mission Board meeting, South Union, West Liberty, Ohio, April 21-23.
Church School Day, April 20.
Ohio and Eastern Conference, Orrville Mennonite Church, Orrville, Ohio, May 8-11.
Lancaster Mennonite Historical Society at Hammer Creek, Little, Pa., May 27, 28.
North Central Conference and associated meetings, Walnut Creek, Ind., June 13-16.
Mennonite Board of Missions and Charities, Morton, Ill., June 20-25.
Ohio M. C. Convention, Beech Church, Louisville, Ohio, June 23-25.
Allegheny Conference, Springs, Pa., July 28, 29.
South Central Conference, Hesston, Kans., Aug. 8-10.
Laurelville Mennonite Camp:
Deaf Retreat, June 2-4
Christian Endeavor Retreat, June 8-10
Johnstown Youth Retreat, June 13-18
American Sunday School Union, June 19-23
Boys' Camp, June 24 to July 1
Girls' Camp, July 1-8
Junior High I, July 8-15
Junior High II, July 15-22
Youth Camp, July 22-29
Family Week, July 29 to Aug. 5
Music Conference, Aug. 5-12
Mennonite Bible Conference, Aug. 12-19
Weekend Bible Conference, Aug. 19-21
Businessmen's Family Week, Aug. 26-30
Camp:
Brethren Camps, June 17 to July 1
Boys' Camp, July 1-8
Girls' Camp, July 8-15
Junior High Camp, July 15-22
MYF Camp, July 22-29
Poyntzville Camp, July 29 to Aug. 5
Girls' Ebenezer Camp, Aug. 5-12
Mission Workers' Retreat, Aug. 14-19
Youth for Christ Sponsored Camp for Juvenile Delinquents, Aug. 21-25
Rocky Mountain Camp:
June Camp, July 1-7
Youth Hi (21-15), July 24-30
Youth Retreat (16 and over), July 31 to Aug. 6
June 21-25
Youth Trail Camp, July 31 to Aug. 6
Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11.
Illinois Conference, Pana, Ill., Aug. 9-11.
Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 13-15.
MYF Convention, Lebanon, Oreg., Aug. 17-20.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.

Visiting speakers: Mark Swartzentruber, Greenwood, Del., at Westover, Md., March 19; Simeon Hurst, Tanganyika, at Riverdale, Millbank, Ont., April 5; Nagussie Iyale, an Ethiopian Mennonite, at Up-land, Calif., April 16; Irene Bishop, European relief worker, at Greenwood, Del., April 4.

Passion Week speakers: J. Otis Yoder, Harrisonburg, Va., at Snow Hill, Md. Elam H. Glick, Belleville, Pa., at Brutus, Ky. A. J. Metzler, Scottsdale, Pa., at Waterloo, Ont. C. M. Helmick, Elkhart, Ind., at Community Chapel, Chicago, Ill. Arnold Cressman, Petersburg, Ont., at First Mennonite, Johnstown, Pa.

New members: one by baptism at Lititz, Pa., on March 31; eight by baptism and eight on confession of faith at Congrega-tional Mennonite, Marietta, Pa., on April 2; one by baptism at Alma, Ont., on March 31; twelve by baptism at Kidron, Ohio, on March 31; three by baptism and four by transfer at Albany, Oreg., on March 26; four by letter at Herrick, Clare, Mich., on April 2; twelve by baptism at Benton, Ind., on April 9; one by baptism at Wadsworth, Ohio, on March 31; seven by baptism at Meyersdale, Pa., on March 12.

The annual Sunday-school meeting of the Northeast Missouri churches was held at Lyon Street, Hannibal, Mo., March 26. Daniel Kauffman was moderator of the meeting; the brethren John Otto, Jeff Otto, Daniel Nisly, and Allen Zook, and Sister Marilyn Hartman spoke.

Ministers are asked to report the mar-riage of all Mennonite couples to the GOSPEL HERALD. The Commission for Christian Education and the Mennonite Publish-ing House are co-operating in sending a special Newly Wed Kit and a free six-months' subscription to the GOSPEL HERALD to all Mennonite couples married by Mennonite ministers. Ministers should re-port all weddings to the GOSPEL HERALD promptly on special cards provided. Ac-curate addresses of the new homes are nec-essary for prompt mailings. Any marriages performed in recent months that have not yet been reported should be reported at once.

Announcements

Bro. Joseph Burkholder and family will leave for another term of service in Ethio-pia on May 5.

Paul Erb, in illustrated talk on Latin America at First Mennonite, Johnstown, Pa., evening of May 30.

Music conference by Oscar Roth at Pe-oria, Ill., April 23.

Ontario Choir Festival, with singing groups from Toronto, Vineland, Selkirk, Zurich, Wilmot, Waterloo, St. Jacobs, Hawkesville, and Elmira, also the Rockway Chorus and the Menno Singers, at St. Ja-cobs, afternoon and evening of April 30.

Elam Glick, Belleville, Pa., reporting on his South American visit, at Martinsburg, Pa., on April 30.

Missionary conference with John M. Drescher, president of Ohio Mission Board, as speaker, at Bethel, Gettysburg, Pa., May 13, 14.

Stewardship messages by Milo Kauffman, at Holdeman, Wakarusa, Ind., April 23-25.

Daniel Kauffman, Hesston, Kans., in workshop on stewardship and planned giv-ing, at Crystal Springs, Kans., in four ses-sions on May 14, 15.

Laurence Horst, Chicago, in weekend MYF conference at Hopedale, Ill., May 19-21.

Change of date for dedication of the new Salem Church, Wooster, Ohio, from April 23 to April 30. Guest speaker: Milton Brackbill, Paoli, Pa.

Study Conference on Divorce and Re-marriage, Eastern Mennonite College and Chicago Avenue Church, April 17, 18. Dis-cussion leaders are G. Irvin Lehman, My-ron Augsburg, Linden M. Wenger, J. Otis Yoder, Irvin B. Horst, Grant M. Stoltz, George R. Brunk, and J. Ward Shank. Moderator: Truman H. Brunk.

Cornerstone laying service at Frazer, Malvern, Pa., 2:00 p.m., April 30; ded-ication services, 2:00 p.m., May 7, with a mes-sage by B. Charles Hostetter. The evening speaker on April 30 will be Charles Hofflich, vice-president of Philadelphia National Bank; a prophecy conference will begin the evening of May 7 with J. Otis Yoder as speaker.

Evangelistic Meetings

Allen H. Erb, Hesston, Kans., at Beth-el, Milford, Nebr., beginning April 9. Ken-neth G. Good, Hyattsville, Md., at Evan-gelistic Mennonite, Berne, Ind., April 4-13. Milton Brackbill, Paoli, Pa., at Pinto, Md., April 5-16. Robert Garber, Nampa, Idaho, at Portland, Oreg., April 6-14. Paul M. Miller, Goshen, Ind., at Tuttle Avenue, Sarasota, Fla., April 2-9.

Dale Oswald, Beaver Crossing, Nebr., at East Side Mission, Grand Island, Nebr., April 23-30. Noah Hershey, Parkesburg, Pa., at Ephrata, Pa., April 2-9. Newton Gingrich, Markham, Ont., at Vineland, Ont., April 3-9. Elias Kulp, Bally, Pa., at Deep Run, Pa., beginning April 30.

Ralph Shenk, Ellicott City, Md., at Beth-el, Job, W. Va., April 30 to May 7. Ross Metzler, McVeytown, Pa., at Schuyler, Va., April 16-30. Charles R. Shetler, Schells-burg, Pa., at Wild Cat, Ky., April 11-23.

Evangelist George R. Brunk in March conducted a city-wide campaign in the auditorium at Fairview, Okla. Plans for summer tent campaigns include Lancaster, Pa., June 11 to July 2, and Belleville, Pa., July 9-23. Bro. Brunk will hold meetings in the auditorium at Brooks, Alta., the first two weeks in August.

SERVICE THROUGH LITERATURE

(Continued from page 366)

the literature effort. Another encouraging development is the appointment of church literature secretaries in some of the local churches in the conference.

Two thirds of the congregations of our district are now participating in the es-tablishment of tract rack routes. In most cases, I have assisted a minister, mission



Eugene Garber, literature secretary for Iowa-Nebraska mission board visited all the churches in the district and encouraged them to use Christian literature to reach the un-saved.

board member, or extension committee members in placing new rotary tract racks in neighboring cities. Usually the cities chosen have 5,000 or more population and are within 50 miles of the sponsoring church. Seventy-nine racks are known to be dispensing Gospel literature to search-ing souls in the Iowa-Nebraska district. Quite a number more have been shipped to interested individuals and groups out-side our district.

The participating churches send a mem-ber once a month to put new tracts in the racks they have on their route. In most cases, two to six racks have been placed in a city. The literature secretary has spent part of a day or a whole day with each participating congregation helping them obtain permission to place the racks. The majority of the racks have been placed in hotel, courthouse, and hospital lobbies, YMCA's and YWCA's laundromats, and airport and bus depots. Some have also been placed in restaurants, grocery stores, city halls, and city libraries. Generally speaking, permission to place racks comes easier as time goes on and more are placed. In one instance ten contacts yielded ten grants of permission to place the racks. This was far beyond our expectation. (Note: These racks are available from Gos-pel Literature Service, Kalona, Iowa, \$8.95 postpaid.)

Besides Gospel tracts, these racks are now dispensing Mennonite Hour and Heart-to-Heart schedules, mother's pledges, Mennonite Hour correspondence course enrollment pamphlets, copies of The Way, Who Are the Mennonites, booklets, and post cards for ordering other literature. Some copies of Here's How and An Invitation to Faith have been dispensed in the past.

Known results from the use of the racks in the district consist primarily of letters of appreciation for tracts from those who availed themselves of the service, enrollees in Bible correspondence courses, and requests for literature from those who are using the post cards. In most cases the tracts are not stamped with a name and

address. But the name of the sponsoring church's minister and his address are stamped on the above-mentioned post cards. When the card is returned to the minister of the sponsoring church, he mails the seeker the literature he requests if he has it available and includes a letter with it. If he does not have sufficient literature, he may mail the card to the district literature secretary who fills the order and mails it directly to the seeker.

Supplies for racks are usually picked up by the mission board member at the literature secretary's office in Kalona, Nebraska churches have a supply available in Milford, Neb.

Christians can grow and travel
like buggies or like the New York
Central.—Ellis Croyle.

My concern in regard to the tract rack routes is that we be noted for providing good positive Christian literature. If a tract of poor quality paper or with too negative a message is used, it may easily hinder the total effort. On the other hand, if good quality attractive tracts with potent, positive messages are used, folks will develop the habit of coming to these often for a soul feeding.

Some of the developments I hope to see in the future in the field of Christian literature are:

1. Semiannual district meetings of librarians and library committee members with WMSA literature secretaries in which opportunity is provided for discussion of pertinent problems and techniques.
 2. An increased purchase of gift subscriptions to Heart-to-Heart Talks.
 3. An increase in giving Christian books to help stragglers on life's road.
 4. Tract racks located in our congregations with perhaps 30-50 different tract titles to help members become acquainted with the powerful messages in good tracts.
 5. Libraries providing booklets and pamphlets on pertinent themes for members to check out who desire brief treatment of a subject or something for an evening's reading.
 6. Development of a new awareness of the fact that individual Christians are the key to better distribution. No matter how vital and powerful the message on the printed page may be, it has no relevance or value unless it is read.
 7. Finally, I trust that the contacts through these tract routes in towns near our churches may open doors for Bible schools, Sunday schools, and eventually Mennonite churches.
- On many fronts evil is advancing. God-

less communism, liquor, broken homes, increased divorces, and declining morals should spur us on to be busy with the printed page. Individual Christians yielded and dedicated to the cause of Christ can help bring peace to weary hearts.

NEAR TO GOD

(Continued from page 363)

Saturday, April 29

The conflict of the temple, Eph. 6:1-20.
Further reading: Josh. 1:1-9.

Indeed "temple life" is not without conflict. God knows this even better than we, for this He envisioned from the foundation of the world. Since the coming of sin, the battle has raged. God did not leave us defenseless. He provided an armor. Explore its parts. Note its adequateness for protection, for defense, for offense. Don't overlook the attitude in which we are to enter the conflict: the attitude of prayer. Finally, note that we are to share with one another. This too is unity. Thank God for such rich truth for His church as is given us in the Book of Ephesians. Now let us be at it!

Milford, Nebr.

OUR SCHOOLS

(Continued from page 360)

President Smith and Pastor Peter Wiebe's visits to churches in the Pacific Coast Conference included programs in Mennonite congregations in Idaho and Oregon. From March 13 to 17 President Smith spoke at Twin Falls, Idaho, met with Heston College alumni at Indian Cove, Idaho, and spoke at Nampa, Idaho. On March 18 President Smith was joined by Pastor Wiebe at a Salem, Oreg., Alumni Chapter meeting. The Oregon visits from March 18 to 28 included meetings at Salem, Albany, Sheridan, Zion, Hopewell and Bethel, Portland, Lebanon, East Fairview, Plainview, Fairview Men's Fellowship, McMinnville, Sweet Home, Fairview, Logsdon, and Western Mennonite School. At each meeting President Smith discussed the implications of Christian education in general and the Heston College program in particular. Pastor Wiebe preached at each of the Oregon churches. At the Alumni Chapter meetings the new Heston College film was presented.

On March 18 John Koppenhaver preached a missionary message at the East Union Church near Kalona, Iowa.

From March 17 to 21 Calvin Redekop, in the interest of Concern, the Commission for Christian Education, and the Mennonite Relief and Service Committee, visited working groups in Pittsburgh, Pa., and at Goshen and Elkhart, Ind.

On March 18 at 7:30 p.m. an all-school talent show was given in Hess Hall. The semi-impromptu program displayed unsuspected creativeness and wit in both faculty and students.

The College choirs under the direction of Orlando Schmidt continue to present programs. On March 19 the thirty-four-member College Choir sang at the Crystal Springs Church in the morning and at the Yoder Church in the evening. The Academy Choir sang at the Burrton Community Church. On March 30 the College Choir plans to begin its extended Easter recess tour.

On Saturday, March 18, seventeen pre-nursing students with Mrs. Paul Bender, the dean of women, made a trip to the Kansas City General Hospital to become acquainted with the institution, with Miss Mary Somogyi, the director of nursing education, and with the VS Center and the different Mennonite churches in the city. The trip was delayed by car difficulties in Emporia.

FAMILY CIRCLE

(Continued from page 362)

He not only gave the flowers, but came himself to offer his services, or "anything at all."

The song his life sang out above the rocks and blackberry briars was:

"Life's an adventure worth living—
Work at it, work at it, work at it.

"If we keep on helping and giving,
We'll find roses, find roses, find roses."

But after hard years, when he was no longer able to work as he once had been, he lost his farm. Was he discouraged? If he was, he kept on anyway. Renting a room in town, he walked a mile every morning to a three-acre garden patch, also rented. Here along the new highway he had a stand to sell his vegetables. And he had flowers to give away. In spite of his eighty-seven years, life was still worth living and he was still finding roses.

My mother sang at her work, hymns of faith and ballads of adventure. The song her life rang out told of the richness of her heart and the contentment she found in her work. Put into words it would have said,

"My home is a palace and a song ever new,

For I've a husband and children
And God's heaven, too."

Dear Father, we thank Thee for the music of life. Play on us Thy melody and give us words and deeds to cheer those about us. Thou who art our strength and song, fill us with the power and will to be voices in a lonely world. Amen.

Garden City, Kans.

I am looking at America through
the eyes of the Japanese people.—
Norman Wingert.

HISTORY, JUDGMENT, AND MENNONITES

(Continued from page 354)

we are identifying with the particular nation or ideology, which is inimical to the kingdom of God. Spiritual prosperity has depended upon the degree to which Mennonites have identified with the supranational kingdom of God. Expulsion is God's way of telling us that we have become too deeply involved in the life of the particular nation-state, and that the only way for us to save our souls is to be forcibly extirpated by the hand of God. The more the Mennonites have identified the land in which they were living with the kingdom of God, the more they have lived by the standards of the temporal kingdom, rather than by the standards of the kingdom of God.

Socio-Economic Disinheritance

The Mennonite people can be characterized historically as a people that has continuously suffered socio-economic uprooting. Socio-economic disestablishment has taken place both voluntarily and involuntarily. The voluntary repudiation of socio-economic status is exemplified by recent treks of Old Colony Mennonites to Mexico and to British Honduras, for the sake of a belief system. The giving up of tremendous property holdings and social position by the early Russian Mennonite emigrants indicates voluntary relinquishment against the background of impending violent losses. Involuntary disinheritance is typified by those Russian Mennonites who stayed on in Russia to the twentieth century, and who suffered drastic consequences, ironically enough, as enemies of the levelers of economic wealth.

What is God saying to us through this very painful dimension of Mennonite history? Among other things, God is saying that socio-economic possessions are temporal entities. He is saying that it is folly to trust in riches or in social position and power. It is a misunderstanding to believe that socio-economic wealth is permanent and real. No one can predict how long he will be in his present state. Mennonite refugees have said repeatedly, "It seemed that the material world was permanent, until suddenly, it was all gone."

God is further telling us that too much dependence on socio-economic wealth is inimical to Christian discipleship. The analogy of an earthly or human father may be to the point. A father normally takes anything from his son that is dangerous to his son's life, such as a sharp knife. God has been telling us that the thing we are playing with—socio-economic wealth—is dangerous for us, and so He must take it away until we know how to handle it. The question of whether we can now handle wealth, since God is not taking it away from us, is a question to which I want to turn later.

God is telling us that the involvement in the socio-economic sphere of living has a way of blinding us so that we have literally what Marx said we would have—a false consciousness. That is, we have a set of values that have been so rationalized that we believe them completely. Thus it is easy to justify the status quo, saying that the condition that we find ourselves in is as it ought to be, and is in fact commanded by God. God has probably disinherited us periodically to guard us from the false consciousness of misplaced values, of focusing on the subtly blinding false objectives of life on the earthly level.

God is probably also trying to shield us from one of the most inexorable of all sociological phenomena, namely, that riches divide. This works in two directions: it divides us from others beyond the pale that we might help, and it divides us internally since according to the difference in gifts, some of us will inevitably become more wealthy than others, regardless of the economic system. Through socio-economic disinheritance God has been trying to help the Mennonites stay together as a people.

Analysis

Many other characteristics might be discussed which would be major events in the history of Mennonites. On the basis of the observations given above, several conclusions can be drawn. They will be in the form of questions and answers.

Question 1. Has the Mennonite Church throughout its history been open to the voice of God? In other words, has it learned something about the will of God by the way He has led the Mennonites?

Question 2. If the Mennonite Church has learned, what has it learned? In which areas has it learned the most?

Question 3. Is what we have learned in our own history being integrated into our fiber so that we need not relearn? Or must we relearn some of God's stern lessons?

Question 4. Is God speaking through us to the world?

The answers or postulates presented now are an attempt to explain why we must answer the above questions negatively.

Postulate 1. It appears quite certain that there is less and less which can be considered characteristic and germane to the Mennonite Church. Note, I did not say unique, for this is beside the point. What we are concerned with is what can be considered the very nature of the Mennonite Church. What can we today consider to be really integral or characteristic of the Mennonite Church? The Mennonite Church may not have lost her principles, but they are their exclusive characteristics of Mennonites?

The second postulate attempts to explain why we have principles but why they are not characteristic.

Postulate 2. God is no longer speaking to the Mennonites as He has because we are no longer a people of God. God spoke to the children of Israel as long as they were a people, and not a conglomeration of individuals. The will of God is not revealed through the religious experience of the individual. The religious experience of a St. Francis is an expression of worship, not of God making His will known. When a whole people submit to the voice of God, then He speaks through them and to them. For, through the unity of a people is the only way in which God can speak.

Postulate 3. If the above postulates are true, then the third follows—that God has not been speaking through the Mennonites in the recent past. What does the man in the street conceive to be the voice of God through the Mennonite Church? We no longer are a people, therefore we witness as individuals, which is no witness. Witnessing as individuals is impotent because we speak as individuals—one family here tries to integrate its life with Negro neighbors, one little congregation there tries to ignore color lines—in the face of opposition from other Mennonite individuals and congregations. Where is the Mennonite brotherhood as the mouthpiece of God on the race issue? We are not speaking the will of God to the world because we are not a people. As individual Christians, we can worship God, we can witness to the love of God, but we can never expect to be the voice of God in our time.

The classic rebuttal to the above argument is that the social order has become civilized and democratized so that we no longer need to be exiled and disinherited. The most sublime arrogance is often evidenced by the Mennonites—namely, that we are responsible in large measure for bringing in the democratic millennium. But is there no need for the voice of God any more?

Is there the need for the voice of God as we sit in our plush easy chairs? Is there now enough for all, so that we need no longer worry about socio-economic involvement?

I think God wants to speak. For example, what proportion of the world's people suffer and die without medical help? What proportion of the Mennonite medical doctors are relinquishing highly competitive, yet highly rewarding, practices to become part of the voice of God? I use medicine only as an example. The medical doctors are not speaking the will of God because the rest of us are not speaking and acting. God will speak through us as we join together to become His people. God wants to speak through us. Or do we want to wait until God speaks to us again in powerful lessons of history?

Hesston, Kans.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Amstutz, Myron and Gladys (Lehman), Dalton, Ohio, fifth child, fourth daughter, Julia Evonne, March 26, 1961.

Bachman, David and John (Foster), Chicago, Ill., second daughter, Laura Ailene, March 21, 1961.

Boll, Homer and Shirley (Weaver), Lancaster, Pa., first child, Jay Homer, Feb. 7, 1961.
Boyer, Stanley and Marilyn (Ebersole), Indianapolis, Ind., first child, Karen Leanne, March 20, 1961.

Byler, Robert and Lora (Suderman), Gettysburg, Pa., a daughter, Patricia Lynne, March 13, 1961.

Cressman, Kenneth and Helen (Burkholder), Campbellford, Ont., first child, Kevin Darrel, March 31, 1961.

Cullan, Harold and Louise (Thomas), Youngstown, Ohio, fourth child, first son, Kenneth Eugene, Feb. 11, 1961.

Davis, Wayne and Carolyn (Yoder), Middlebury, Ind., first child, Brenda Sue, March 26, 1961.

Detwiler, Homer and Pauline (Halteman), Goshen, Ind., third son, Patrick Homer, March 24, 1961.

Gehman, John and Mabel (Sensenich), Brewton, Ala., second son, Steven LaMar, March 8, 1961.

Gingerich, Eldon M. and Judith (Miller), Kalona, Iowa, second son, Ryan Scott, March 28, 1961.

Hatter, Warren Austin and Louise (Maynard), Lyndhurst, Va., third son, Hunter Franklin, March 4, 1961.

Headings, Maynard J. and Helen (Kaltenbach), Edinburg, Texas, fourth and fifth children, first and second daughters, Bonnie Jean and Connie Joan, March 22, 1961.

Headings, Stanley and Alta (Hostetler), Prophets-town, Ill., second child, first son, Randall Dale, March 12, 1961.

Horst, Willard and Elsie (Klassen), Kitchener, Ont., second child, first son, Gerald Dale, Feb. 18, 1961.

Hostetler, Orla and Carol (Eigsti), Prophets-town, Ill., first child, Solomon David, March 2, 1961.

Hostetler, Sam and Jean (Baker), Prophets-town, Ill., third child, second son, Leland Jay, Jan. 12, 1961. (Other children adopted.)

Hostetler, Samuel and Florence (Schultz), Burr Oak, Mich., sixth child, third son, Karly Ray, March 25, 1961.

Jantze, Maurice and Alberta, Milford, Neb., third child, first son, Maurice Allen, March 19, 1961.

Kropf, Amos and Alice (Hostetler), Prophets-town, Ill., seventh child, fifth son, Irvin John, Feb. 17, 1961.

Lapp, Melvin G. and Pearl (Stoltzfus), Atglen, Pa., first child, Richard Dean, born Nov. 15, 1960; received for adoption, March 24, 1961.

Lehman, James O. and Dorothy (Amstutz), Apple Creek, Ohio, fourth child, first daughter, Beverly Dawn, March 22, 1961.

Loewen, Hubert and Helen (Dietzel), Hospital Albert Schweitzer, Saint-Marie, Haiti, first child, Denise Ann, March 14, 1961.

Longenecker, Martin and Miriam (Snively), Middletown, Pa., fourth son, Michael Lynn, March 29, 1961.

Mark, Richard and Ruth (Litwiler), Elkhart, Ind., second son, Leslie Rae, March 21, 1961.

Martin, Fred M. and Beatrice (Martin), fourth child, second daughter, Linda Beatrice, Feb. 14, 1961.

Martin, Roy and Isabel (Diller), Greencastle, Pa., ninth child, third son, Gerald Roy, March 30, 1961.

Miller, Daniel and Katie (Eash), Topeka, Ind., sixth child, fourth daughter, Joyce, March 6, 1961.

Muselman, Glenn and Lois (Shank), Goshen, Ind., fourth daughter, Cecilia Ruth, March 25, 1961.

Musser, Richard L. and Dorcas (Zook), Alice, Texas, third child, first son, James Lamar, March 22, 1961.

Ropp, Jess and Velma (Myers), Albany, Oreg., a son, Byron Eugene, March 19, 1961.

Sawatzki, Peter and Alice (Leichty), Sertaozinho, Brazil, fourth child, first daughter, Deborah Ruth, March 28, 1961.

Shenk, David and Grace (Witmer), New York, N.Y., first child, Karen Jean, March 15, 1961.

Shrock, Kenneth and Ethel (Hostetler), Tampico, Ill., first child, Keith LeRoy, Dec. 19, 1960.

Stalter, Ronald and Martha (Glick), Elkton, Md., fifth child, fourth daughter, Katie Ann, March 27, 1961.

Stutzman, Robert and Jeanette (Burkey), Milford, Neb., second child, first son, Robert Kent, Feb. 18, 1961.

Troyer, Perry E. and Edna (Gingerich), Sarasota, Fla., first child, Judith Eve, March 18, 1961.

Weaver, Clarence H. and Arlene (Martin), Ephrata, Pa., fourth child, second son, Dennis Lee, March 15, 1961.

Weaver, Edward and Irene (Osborne), Fort Wayne, Ind., fifth child, third son, Scott Edward, March 14, 1961.

Yoder, Daber V. and Fannie (Miller), Hutchinson, Kans., second daughter, Catherine Mae, March 22, 1961.

Yoder, Elvin and Theodora (Hartzler), Goshen, Ind., third child, second daughter, Cynthia Diane, March 23, 1961.

Zimmerman, George and Verna (Stoltzfus), Narvon, Pa., second child, first son, Dale Lynne, March 22, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Birkey—Kennell.—Everett Birkey, Manson (Iowa) cong., and Verda Kennell, Roanoke, Ill., Linn A.M. cong., by John E. Hostetler at the Linn A.M. church, March 4, 1961.

Bontgre—Schmucker.—Edwin M. Bontgre, Topeka, Ind., Emma cong., and Ruth Ann Schmucker, Louisville, Ohio, Beech cong., by Ray Bair at Beech, April 2, 1961.

Frederick—Bergey.—Herbert Frederick, Souderton, Pa., Salem cong., and Janet Bergey, Hatfield, Pa., Franconia cong., by Lester K. Moyer at Christopher Dock Mennonite School, Oct. 15, 1960.

Jutzi—Ropp.—Nelson Jutzi and Shirley Ropp, both of the Poole A.M. cong., Poole, Ont., by Melvin L. Ruth at Sunnyslope, Phoenix, Ariz., March 11, 1961.

Kindy—Beitzel.—David W. Kindy, Midland (Mich.) cong., and Alta Beitzel, Lancaster, Pa., Bart cong., by Eric Kindy, March 11, 1961.

Kreider—Carpenter.—Lester M. Kreider, Columbia, Pa., Mountville cong., and Laura Mae Carpenter, Barville, Pa., Groffdale cong., by Mahlon Witmer at Groffdale, March 25, 1961.

Landis—Brendum.—Donald G. Landis, Telford, Pa., Franconia cong., and Elizabeth H. Brendum, Spring City, Pa., Pottstown cong.,

by Norman H. Bechtel at Pottstown, March 25, 1961.

Martin—Bauman.—Laverne Martin and Norma Mae Bauman, both of the Elmira (Ont.) cong., by Howard S. Bauman, assisted by Gordon Bauman, April 1, 1961.

Stauffer—Anastine.—Garry Stauffer, Milford, Neb., Bellwood cong., and Rebecca Jo Anastine, Seward, Neb., First Methodist cong., by John W. Ekwall at the First Methodist Church, Dec. 31, 1960.

Yoder—Bender.—John A. Yoder and Melva Rae Bender, both of Paradise Valle C.M. cong., Phoenix, Ariz., by John H. Bender, father of the bride, at the church, March 17, 1961.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brenneman, Rhuda R., son of Moses and Mary (Stemen) Brenneman, was born Feb. 28, 1885, in Allen Co., Ohio; died of a heart attack, March 23, 1961, at Memorial Hospital, Lima, Ohio; aged 78 y. 23 d. On Feb. 15, 1911, he was married to Elvora Estelle Hilty, who survives. Also surviving are 4 children (Leland, White Plains, N.Y.; Mary Florence and John, of Elda; and Marjorie—Mrs. Ora Richer, Archbold), 5 grandchildren and 4 brothers and 2 sisters (Andrew, Elda; Moses H., West Liberty; Adam, Alpheus, Martha, and Mary, all of Elda). He was a member of the Central Church, where funeral services were held March 26, in charge of Ivan Weaver and Richard Martin; interment in Salem Cemetery.

Derstine, Allen M., son of Menno L. and Dalice M. (Moyer) Derstine, was born Nov. 13, 1898, in Montgomery Co., Pa.; died of coronary thrombosis at his home March 23, 1961; aged 62 y. 4 m. 10 d. On Sept. 3, 1921, he was married to Minnie L. Kratz, who survives. Also surviving are a daughter (Mary E.), 7 children (Wilson K., Lizzie K.—Mrs. Ray Godshall, Naomi K.—Mrs. Kenneth Ross, Edna K.—Mrs. Marvin Smith, Edith K., Sara K.—Mrs. David Harley, and Ray K.), one sister, and 9 grandchildren. He was a member of the Pottstown Church. Funeral services were held March 27 at the Franconia Church, in charge of Norman H. Bechtel and Elmer G. Kolb.

Doerr, Elizabeth, daughter of John and Elizabeth David, was born Sept. 26, 1893, near Lancaster, Pa.; died at the St. Joseph Hospital, Lancaster, March 6, 1961, after a stroke; aged 67 y. 5 m. 8 d. On Nov. 20, 1913, she was married to Walter C. Doerr, who survives. Also surviving are 2 sons and 2 daughters (Jacob W. and Claude M., both of Lancaster; Bertha M.—Mrs. Elmer H. Kreider, Jr., and Anna E.—Mrs. Glenn Heindel, both of York Co., Pa.), 16 grandchildren, a brother (Raymond Davis, Salunga, Pa.), a stepbrother (Abe Althouse), and 2 stepdaughters (Mrs. Minnie Hostetler and Mrs. Lottie Ulrich, both of Lancaster, Pa.). She was a member of the Landisville Church, where funeral services were held March 9, in charge of Christian W. Frank and Barton Gehman; interment in Mellinger's Cemetery.

Fisher, James Douglas, son of Lloyd J. and Evelyn (Burck) Fisher, was born at Albany, Oregon, June 24, 1896; died of an acute heart and paralysis condition at Volendam Colony, Paraguay, March 24, 1961; aged 15 y. 1 m. 26 d. Surviving are his parents, one brother (Darrell Jay), and his grandparents (Mr. and Mrs. H. L. Burck, Albany, Oreg.; and Mr. and Mrs. F. H. Fisher, West Liberty, Ohio). He was a member of the Albany (Oreg.) Church.

Graveside services were held in Waldersee Cemetery, Colonia Volendam, the same day, in charge of Elder Jacob Pries.

Godshall, John R., son of William and Mary Ann (Rosenberger) Godshall, was born Aug. 23, 1881, at Hatfield, Pa.; died at the Unionville Mennonite Convalescent Home, Hatfield, Pa., Sept. 12, 1960; aged 79 y. 30 d. On Feb. 19, 1928, he was married to Lillie Kulp, who survives. Also surviving are a daughter and a son (Mary—Mrs. Harold Hellyer and Howard, Norristown), 3 stepsons and a stepdaughter (Warren, William, and Russell Ziegler, and Esther—Mrs. Harold F. Detweiler), a brother and 2 sisters (Harry, Lavina—Mrs. Arthur Mitchell, and Annie—Mrs. Warren Godshall). His first wife, Anna Landis Godshall, preceded him in death. He was a member of the Rockhill Mennonite Church, Telford, where services were held Sept. 17, in charge of Clinton Landis.

Hartzler, Deborah Ann Estelle, daughter of Reginald and Jeanette (Kern) Hartzler, was born Feb. 10, 1961, at Didsbury (Alta.) Municipal Hospital; lived 2 days. Surviving are her parents and grandparents (Mr. and Mrs. Curtis D. Kern, Clifton Forge, Va.; and Mr. and Mrs. Willard Hartzler, Carstairs, Alta.). Funeral services were held at the West Zion Church, in charge of Gordon Buschert and Linford Hackman.

Herr, Philip Todd, son of Elwood and Janet (Thomas) Herr, was born Dec. 19, 1960, at Dixon, Ill.; died of double pneumonia at Dixon Hospital, March 20, 1961; aged 3 m. 1 d. Surviving are the parents, 2 brothers (Jaime and his twin brother, Gregory Scott), and grandparents (Mr. and Mrs. Harold Thomas, Johnstown, Pa.; and Mrs. Ruth Herr). Funeral services were held March 22 at the Science Ridge Church, in charge of J. Frederick Erb and A. C. Good.

Hertzler, Daniel, son of Christian and Susan Hertzler, was born March 10, 1875; died at the home of his daughters, March 18, 1961, after an illness of several months; aged 86 y. 8 d. Surviving are 2 daughters (Mrs. Noah W. Zimmerman and Mrs. Jacob S. Tennis, Mechanicsburg, Pa.), one son (Elmer H., Mechanicsburg), 31 grandchildren, 57 great-grandchildren, one brother (Henry, Mechanicsburg), and one sister (Mrs. Shelley Musser, New Holland, Pa.). His wife, Ella, died Aug. 1, 1947. Also preceding him in death were 3 sons, 2 daughters, 5 sisters, and 2 brothers. He was a member of the Slate Hill Church, where funeral services were held March 21, in charge of William Strong and Earl Mosmann.

Lawson, Samuel Cabell, son of Solomon and Minnie (Bush) Lawson, was born Jan. 27, 1890, at Grayson, Ky.; died of cancer March 31, 1961, at Galion (Ohio) Community Hospital; aged 71 y. 2 m. 4 d. In 1910 he was married to Pearl Johnson, who died Sept. 23, 1955. Surviving are 4 sons (Elisha, Galion; Charles and Herbert, Huntington, W. Va.; and Gene, Bellefontaine, Ohio), 3 sisters (Mrs. Hatlie Spurluck, Mrs. Tennessee Jacobs, and Mrs. Grovie Newborough), 11 grandchildren, and 2 great-grandchildren. In 1959 he became a member of the South Union Church, West Liberty, Ohio. Funeral services were held April 2 at the Hostetter Memorial Home, West Liberty, Ohio, in charge of William Waltz and Roy S. Koch; interment in West Liberty Fairview Cemetery.

Lerch, Clara, daughter of Jacob G. and Mary (Conrad) Meyer, was born March 3, 1897; died March 23, 1961, as a result of a heart attack; aged 64 y. 20 d. On Sept. 2, 1926, she was married to John W. Lerch, who survives. Also surviving are a daughter and 2 sons (Patricia Ann—Mrs. A. M. Hostetter, Wayne, Pa.; John M. Sterling, Ohio; and Robert D., Fremont, Ohio). She was a mem-

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ber of the Oak Grove Church, where funeral services were conducted by Robert W. Otto.

Musselman, Sevilla L., daughter of Abram and Lydia (Landis) Stauffer, was born Sept. 4, 1887, at Bergey, Pa.; died after a fall down a stairway, March 12, 1961, at Souderton, Pa.; aged 73 y. 6 m. 8 d. On Dec. 5, 1908, she was married to Warren K. Musselman, who died just 31 days previous to her death. Surviving are 6 children (Willis S., Souderton, with whom she was staying; Edna S.-Mrs. Henry Gathers, Perkaskie, Pa.; John H., Quakertown; Warren S., Perkaskie; Esther S.-Mrs. Paul F. Moyer, Souderton; and Henry S., Line Lexington), 24 grandchildren, and 6 great-grandchildren. She was a member of the Franconia Church, where funeral services were held March 16, in charge of Curtis Bergey, Menno Souder, and Leroy Godshall.

Nohejl, John, was born April 3, 1884, at Chicago, Ill.; died Jan. 29, 1961, at Hayward, Wis.; aged 76 y. 9 m. 26 d. Surviving are his wife, Mae (Martin) Nohejl, one daughter (Bertha—Mrs. Ezra Beachy, Goshen, Ind.), and 4 granddaughters. One granddaughter preceded him in death. He was a member of the Exelcud Church, where funeral services were held Feb. 1, in charge of W. W. Kauffman.

Olson, Maude (Lytle), was born May 8, 1885, at Westwood, Mich.; died March 27, 1961, at the Schoolcraft Memorial Hospital, Manistique, Mich.; aged 75 y. 8 m. 19 d. On July 5, 1902, she was married to Peter Olson, who survives. Also surviving are 2 sons and a daughter (Gladwin, Warren, Mich.; Raymond and Mrs. Jack Rubick, both of Gulliver), 3 sisters (Mrs. Eleanor Karha, Trenton; Mrs. Ray Gardner, Gould City, Mich.; and Mrs. William Bassett, Detroit), 14 grandchildren, and 17 great-grandchildren. She was a member of the Maple Grove Mennonite Church. Funeral services were held March 30 at the Messier-Broullier Funeral Home, in charge of Norman Weaver.

Schwartzentruber, Katie, daughter of John S. and Catherine (Lebold) Brenneman, was born Aug. 30, 1884, in Perth Co., Ont.; died Feb. 10, 1961, at Petersburg, Ont.; aged 76 y. 5 m. 11 d. On March 25, 1915, she was married to Peter Schwartzentruber, who died Oct. 22, 1919. Surviving are 2 sons (Erlis and Stanley, both of Petersburg), one daughter (Alice—Mrs. Kenneth Wagler, Shakespeare), and 7 grandchildren. She was a member of the St. Agatha A.M. Church, where services were held Feb. 13, in charge of Orland Gingerich, Peter Nafziger, and Gerald Schwartzentruber.

Shenk, Gabriel D., son of Andrew and Susanna Shenk, was born Oct. 9, 1878, near Elida, Ohio; died at his home, Sheridan, Oreg., March 21, 1961; aged 82 y. 5 m. 12 d. In 1895 he moved with his parents to Oregon. Mo., where he was married to Luella Sharer, who survives. Also surviving are 2 sons (Wesley E., Willamina, Oreg.; and Vernon A., Port Orford, Oreg.), 5 daughters (Bertha O.—Mrs. Leo Holly, Dinuba, Calif.; Mildred R.—Mrs. Clifford Wolfer, Sweet Home, Oreg.; Helen G.—Mrs. Walter Donicht, Sheridan; Jennelle—Mrs. Abner Coblentz, Willamina; and Wilma L.—Mrs. Alvin Nisley, Sheridan), 22 grandchildren, 13 great-grandchildren, and 8 sisters (Mrs. Rhoda Webb, Grants Pass, Oreg.; Mrs. Martha Weaver, Kansas City, Mo.; and Mrs. Mary Berkey, Harrisonburg, Va.). One son preceded him in death in infancy. In 1907 he moved with his family to Dinuba, Calif., and in 1914 to Suver, Oreg. Here he was instrumental in establishing the Firdale Mennonite Church, and was ordained as minister of this congregation in 1916. In 1921 he was ordained to the office of bishop. In 1924, due to economic conditions, the Firdale Church was disbanded, and he with his family moved to Sheridan, where he resided until

his death. For 32 years he had bishop and pastoral oversight of the Sheridan Church, and also served a number of other churches in the conference district in the office of bishop. In 1952, through his efforts, the work near Grand Ronde, the Church in the Wildwood, was begun. Funeral services were held March 25 at the Sheridan Church, in charge of Joe Kroft, assisted by LeRoy Cowan; interment in Mennonite Cemetery, Willamina, Oreg.

Sommer, Peter C., son of Christian and Barbara (Moser) Sommer, was born March 21, 1880, near Kidron, Ohio; died March 28, 1961, at the Lakeside Hospital, Cleveland, Ohio; aged 81 y. 7 d. On Nov. 8, 1900, he was married to Alice Beng, who preceded him in death in 1949. Surviving are a son and a daughter (Denver, Dalton, Ohio; and Glenda—Mrs. Armin Burkholder, West Salem, Ohio), a sister (Mrs. Lina Gerber, Apple Creek), a

brother (Noah, Dalton), 9 grandchildren, 4 great-grandchildren, and a niece (Mrs. Earl Bixler, who lived with them for 11 years). They also provided a home for Mary and Anna Chovan for approximately 9 years. He was a member of the Kidron Church, where funeral services were held March 31, in charge of Reuben Hofstetter, Bill Detweiler, and Isaac Zuercher.

Wagler, Teresa Kay, daughter of Harold and Lorna (Jones) Wagler, was born Dec. 20, 1960, at the Mt. Pleasant (Iowa) Memorial Hospital, and died the same day. Surviving, besides the parents, are 2 brothers (Terry and Gary) and her grandparents (Mr. and Mrs. Alfred Wagler, Wayland; and Mr. and Mrs. Lloyd Jones, Salem). Funeral services were held Dec. 21 at the Zehr Funeral Home, in charge of Vernon S. Gerig; interment in Sugar Creek Cemetery.



ITEMS AND COMMENTS

BY THE EDITOR

Complete and near sell-outs of the New English Bible's New Testament by thousands of bookstores throughout the United States have zoomed it to the top of the best-seller list. Branches of the Cambridge and Oxford University Presses in New York have already ordered an extra 100,000 copies for a total printing of 350,000. This is in addition to 125,000 copies printed by six religious book clubs. Book salespeople gave the opinion that the newest translation of the New Testament is easily out-selling any other book in the country. The new Bible, a fresh translation into contemporary English idiom from original Hebrew and Greek texts, is the result of 13 years' work by an interdenominational committee of Biblical scholars representing

eleven major groups in the British Isles. Work is progressing on the Old Testament and the Apocrypha, which are expected to be ready in six years.

Governor David Lawrence of Pennsylvania has said that he will sign any bill which the legislature passes abolishing capital punishment. He said he has long been convinced that capital punishment is no deterrent of crime.

The Dutch Reformed Church of Africa, smallest of several Reformed bodies in South Africa, reaffirmed its traditional stand that only whites may be admitted to its membership.

THE COMPLETE WRITINGS OF MENNO SIMONS contains all the known writings of Menno. It was translated from the Dutch by Leonard Verduin of Ann Arbor, Mich., edited by John C. Wenger, and includes a brief biography of Menno by H. S. Bender.

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*The unity of the church
is but part of God's total plan
centered in Jesus Christ.*

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Unity in Ephesians

By Urie A. Bender

The Greek word translated unity in our English Bible appears only twice in the Scriptures.

"... Eager to maintain the unity of the Spirit in the bond of peace" (Eph. 4:3, RSV).

"... Until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" (4:13, RSV).

With such a paucity of specific use, one could well surmise that the ideological strength of unity as a concept in the Scriptures is wanting seriously. This is not true. Both Testaments are replete with allusions to unity as well as direct references. The life and teachings of Christ are full of the subject. The letters of Paul and other apostles frequently imply this truth.

But the concept of unity probably reaches the apex of its development in Paul's letter to the Ephesians. As stated before, here are found the only specific uses of the term. Frequent allusions, in one form or another, are also made to unity.

More convincing, however, than either of these facts is the very air of oneness breathed upon the more-than-casual reader of these chapters. And it is more than an atmosphere. Unity stands at the very heart of Paul's message.

Paul's story is really quite simple. The terrible calamity of sin has broken into man's experience and marred the perfect picture of likeness to the one God. Disobedience shattered his oneness with the Creator. The cancer of iniquity seemed to reach far beyond man, though, to produce a chaos of disunity in the entire universe.

John A. Mackay speaks of a great rift in the original unity of God's creation. "Throughout the entire universe disharmony reigns; the cosmos is split. . . . The universe is the scene of widespread revolt against the authority of God. The lordship of the Almighty is disputed, and a spiritual conflict rages. . . . [There is] a state of conflict in man's relationship to God. . . . [This] state of conflict characterizes the inner life of man and his relation to his fellows."

Man struggles in various ways to heal this rift, both with his fellows and with his God. He seeks, by human means, to restore the unity that has been lost. But force and systems and organizations have failed to accomplish this. Polish and technique and ritual, in their tragic failure, only serve to accent the black chaos of divisiveness and disunity caused by sin.

Yet, at this very point, Paul finds cause for exultation.

Into this human and universal chaos of broken unity God intrudes Himself. He, who is the essence of unity, brings healing balm to remold the broken image and mend the rent relationship. God's work, in Christ, was to reconcile—to make one again—that which had been torn apart.

Where Is Our Love?

By I. MERLE GOOD

Why must we find our brother's fault,
And sprinkle peace with bitter salt?
Why must we quarrel, scrap, and fight,
Dispute and argue day and night?
Why must we own some prejudice,
And shun each other's difference?
Why can't we just forgive the one
Who has to us an evil done?
Why don't we consecrate more time
To pray for men of sin and crime?
Why don't we spend those precious hours
To win some soul from Satan's powers?

It seems to me we lack one thing:
The LOVE which Christ came here to
bring.
Lititz, Pa.

Christ is the very principle of union. He is the One by whom and in whom a new, united humanity is created. The Scriptures call this "new, united humanity" the church—a brotherhood of individuals formerly at odds with each other, now joined in union. And these individuals, once at enmity with God, are now restored to the fellowship of Him who is the Head of the church.

Indeed, the only unity that can exist between man and his God and between man and his fellows is based on this union with Christ. Union with Christ is the essential key to any real unity. The believer is one with Christ and in this oneness with Christ, he is one with other believers. Unity cannot exist without this union. And where true union is present, there will be unity.

That Christ can bring unity out of disunity is strikingly portrayed in Paul's references to Gentile-Jewish relationships. Perhaps nowhere was any rift more obvious and far-reaching. His choice of words to describe the circumstances of the Gentiles is superb.

He speaks of them as being "separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, . . . without God in the world" (2:12). He says the Gentiles "once were far off" (2:13). He refers to the dividing wall of hostility [and] . . . one new man in place of the two" (2:14, 15, RSV).

Not until Christ became their peace (Jew and Gentile) and "made both one" was the "dividing wall of hostility" broken down. Their unity, however, most clearly was utterly dependent on their union with Christ.

Having established the need for unity through vivid contrast, and having unveiled God's plan for an ultimate restoration of oneness in the entire universe, Paul moves quite directly into an application. At the very outset of his practical considerations, he is concerned that the unity of the Spirit be maintained.

Here, with one deft stroke of implication, Paul uncovers the essence of this doctrine. He encourages his readers to be ". . . eager to maintain the unity of the Spirit in the bond of peace" (4:3). Unity is a divine principle. Wherever God's Spirit dwells, there unity is evident. Unity exists.

The child of God does not wish for unity. He does not seek to develop unity or increase it. He does not work to produce that which already exists, and which is incapable of production except by God.

He maintains unity, and that in the bond of peace. Unity cannot be maintained through the projection of self-interests, nor by dogmatic insistence on personal opinion, nor even by the act of division—absurdly contradictory to the principle loudly proclaimed.

Union with God is a gift from Him. Out of this union or unity with God flows union or unity with others, who, similarly, have come into union with our Father. This experience, this relationship, is to be guarded, kept, maintained, cherished, watched over—but never, by human effort, produced. God has done that, and waits to bestow this gift upon everyone who comes to Him in faith.

Not to be ignored is the note of urgency in Paul's use of the word "eager." Unity is not a playing, or an option, a toy to be fought over or tossed aside when playmates differ, a responsibility to be loosely held or lightly maintained. The unity of the Spirit of God, so graciously bestowed upon a divided race, is to be kept as a treasured jewel.

The immediate goal is "unity of the faith" (4:13), which can be realized only through maintaining the "unity of the Spirit." In all, Paul sees the ultimate plan for a full-grown church and the final fruition of God's redemptive act in all things being summed up in Him.

To further buttress his plea for "the unity of the Spirit," Paul calls to witness the "oneness" throughout God's working with man. The truth he emphasizes is profound, but the illustration is simple and clear. "There is one body and one Spirit, just as you were called to the one hope that belongs to your call . . ." (4:4). Fragmentation and multiplicity here are nonexistent.

Our Readers Say—

A few words regarding Sister Erb's write-up of the Sunday-school lesson for March 5 in the GOSPEL HERALD, Feb. 21 issue. I was hoping to see in a later GOSPEL HERALD that the sentence, "The feet were dirty," was a typographical error and the sentence should read, "The feet were 'not' dirty." Since there is no correction, evidently Sister Erb believes the disciples' feet were "dirty." One thing I am certain of is that if their feet were dirty, Jesus did not wash them because they were dirty. For more than half a century, we have listened to many discussions on "feet washing" in Bible conferences, at the time of its practice at many communion services, and this is the first I saw this teaching that the disciples' feet were soiled at the time of the institution of the ordinance of feet washing. This is not for the sake of controversy, but we feel the influence of this column (Sister Erb's) is great; therefore this letter.

Here are a few quotations from late stalwarts of the faith: "Feet washing as an ordinance is not for cleansing" (L. J. Heatwole). "It was not for cleanliness. Had this been for physical cleansing, it would have been attended to before they sat down to the table" (Daniel Kauffman). "Being an ordinance, it is not intended for literal cleansing. To come for that purpose would be a sin, just the same as eating and drinking at the communion to satisfy hunger and thirst (1 Cor. 11:34) would be unscriptural" (George R. Brunk). Another thing, if this would have been for cleansing or the customary feet washing, I believe Peter would have understood all about it.—J. E. Martin, Harrisonburg, Va.

Every family in our congregation receives the GOSPEL HERALD through the Every Home Plan. Many have expressed appreciation for this inspiring and informative paper. As a congregation, we say "thank you" and may the Lord continue to use you for Christ and the church is our prayer.—Herbert Schultz, Poole, Ont.

I surely appreciate your publications that come to my home, but the HERALD is the major one. I pray for the editors and all who have a part in making your publications possible. May God continue to bless your work and labors of love.—Mrs. J. E. Gramley, Freeport, Ill.

I want to express my sincere appreciation for the GOSPEL HERALD. It is both inspiring and informative. I'm enjoying "Travelling with the Editor" and "Our Mennonite Churches."

God bless everyone who has a part in giving to the church such a fine paper.—Mrs. Myrtle Voegtlin, Tofield, Alta.

The believer is born into one body by one Spirit and as a result enjoys the one hope. There is no other body; there is no other regenerating and unifying Spirit; there is no other hope.

This experience brings us to the second

(Continued on page 391)

GOSPEL HERALD

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The Brotherhood Process

There is little in the New Testament on the organizational form of the church. There was some organization. It was effected from time to time according to the needs of the place and time. It was not necessarily uniform from time to time and from place to place. Organization did not exist for its own sake, but only to take care of situations.

But there is a great deal in the New Testament on how the life in Christ is nurtured, encouraged, guided, and disciplined. We may therefore assume that the ongoing process of Christian brotherhood is much more important than maintaining a certain structure.

This process must be marked by loving acceptance. Each member of the church must have a welcome in his heart for every other member. The practice in some churches to have the congregation stand to vote the acceptance of new members is a good one. But it must be a genuine expression, not just a form. The faith and the spiritual life of every member must be important to the whole church. A common faith and a common fellowship in the Spirit will give us a mutual loyalty, which grows out of our allegiance to Christ.

There must be also on the part of each member a full acceptance of responsibility. Since church membership is voluntary, it is also responsible. We are responsible to keep ourselves worthy of a place in the church, and to help others to do the same. Each of us is a priest, not to himself, but to every other member. We used to promise to "give and take counsel." Whether we formally promise this or not, it is included in our responsibility. "Ye which are spiritual" should be ready to restore those who are at fault. We sometimes say concerning wrong situations in the church, "Why don't they do something?" Who are "they"? We are responsible to do something.

Together the members of a church are seeking the will of the Lord. We profess to accept the lordship of Christ. We must give this meaning by giving a dynamic application to the situations we face. We must judge our culture, not merely accept it. The overrule of Christ in our lives must be a constant concern. We need humility and self-judgment as we give witness to the conquest of Christ over ourselves.

But there come times for congregational study and discussion. This requires a fair consideration of various viewpoints. There must be a mature tolerance of honest ques-

tions, and a willingness to consider with others matters that are no question to us. There must be an openness to the authority of the Scriptures, to the leading of the Spirit, and to the conviction of the brotherhood. This is not a purely democratic process. We are seeking the will of the Lord, not the will of the people. Matters of faith and Christian practice can hardly be determined by a majority vote.

This must be a constant process. There is danger in the crystallization of church opinion, an assumption that we now have all our questions settled once for all. The church must be a dynamic organism, not a static organization. We must always be ready to accept new light and to meet new situations.

From such a process there should emerge true discipleship, both in the individual and in the church body. In such a church faith will be bearing its fruits. Without such a process the marks of Christian character gradually fade out, either in acceptance of the standards of a worldly society, or in the maintenance of a dead tradition. We must have a concern for the spiritual maturity of every member as he grows up into the image of Christ. Both as individ-

uals and as congregations, we must have courage to accept the yoke of Christ.

There come times for the exercise of definite decision, as in the application of discipline to members. The steps in this decision will include congregational agreement (as nearly unanimous as possible), and unlimited willingness to forgive, real efforts at reconciliation (with concern for persons, rather than for arbitrary rules), recommendation for action, and a willingness to reopen the decision when there is anything new in the situation. The object of the process is redemption. A concern for the spiritual well-being of the church and all its members must be greater than the desire of any member to have his way, or the tendency of a group to maintain the status quo.

Here are some principles to keep in mind in the exercise of discipline in the church:

1. Christ gives authority to the church. Matt. 16:19. This authority depends on the character of the church, on its relationship to Christ and the Spirit, on the love and fellowship which it is able to achieve. The church has authority only as it is truly the church.

2. There must be no illusions about the possibility of a perfect church. There is always a need for a striving after holiness. Both our faith and our sight are human, but they may be vehicles for God's grace. We must recognize that there are levels of maturity, and must give time for growth. We must not tolerate sin because the church is imperfect, but neither must we refuse

A Fellowship of Faith

One cannot live alone. Robinson Crusoe is fiction, not history. When anyone says he would like to be alone, he means only temporarily and relatively. Personality reaches out for personality as the positive and negative magnetic poles seek to find realization in each other.

One of the important words in the New Testament applied to the church is *koinonia*. It means spiritual togetherness. It is translated fellowship (11 times), communion (4), and communication (1). It provides association and participation. Those who experience *koinonia* have a shared life; they find they have many things in common. *Koinonia* must have both inner realization, with mutual acceptance, and outward expression. It must be a fellowship of spirit (II Cor. 13:14) and of the Son, Jesus Christ (I Cor. 1:9). Sharers in the divine life can learn to be sharers one with another. Only as we participate in the divine life in Christ can we truly be members of the church of Christ.

The fellowship of faith requires contin-

ual self-giving, a self-giving that tends to become complete and absolute. This is only the outworking of Christ's self-giving. He held back nothing; He gave Himself. Therefore the poison that kills fellowship is reservation: something held back from Christ and from each other.

In *koinonia* we, who cannot live alone, live together. We share a common faith, and so, even though we have things to discuss together, we do not have the blazing argument that breaks fellowship. We share a common life and have no fear of exposing our inmost feelings to one another. We share a common task, and freely bear one another's burdens. We share a common ambition, to know Christ and to make Him known. We have a common goal, to glorify our Lord and to be with Him forever. The perfect realization and the complete consummation of our fellowship will come when we are so absolutely His that we are also absolutely one another's. This is the *koinonia* which even now, though imperfectly, we strive to attain.—E.

the power of the church's redemptive influence upon those who may sorely need it.

3. Discipline is not punishment, but teaching. Its motive must be helpfulness, its method kindness. It should strengthen the love and allegiance of the brotherhood. If harsh and legalistic, if autocratic in spirit and in method, it will be ineffective, or worse. Such discipline does not follow the "rule of Christ."

4. The only alternative for a disciplined church is some sort of social establishment: a state church, where anybody born into the nation is also born into the church; a cultural church, where anybody speaking a certain language and following certain customs is a good church member; a community church, where everybody living in a certain urban or suburban area is considered an active or inactive member of the church. An undisciplined church can have no spiritual requirements for membership.

5. Discussion of any issue must include a consideration of traditions, teachings, and practices of the past. Listening to each other should include listening to the fathers. They must have had reasons for what they thought and did. Traditional values require careful weighing. A constant renewal through the Gospel is not the same thing as repudiation.

6. The chief locus for the brotherhood process is the congregation. Here is that warm personal relationship of Christian day-to-day living which is an important element in the process. But there is also a

place for inter-congregation consideration. The congregation needs this wider balance and judgment. Our conferences have grown out of this need. But conferences are in danger of over-codification, setting up rules without sufficient relatedness to personal situations and needs. Probably the conference should state the principles which will guide the congregation; the congregation usually should spell out the conclusions. The decision, at least, should be participated in by all who are finally involved.—E.

Three Men in a Mountain Storm

BY GRACE V. WATKINS

The wind rose to violence. Sheets of heavy snow whipped across the slopes almost blinding the three men who plodded up the mountain trail. Who could have foreseen that the bright, quiet morning would change so swiftly into a wide, white blizzard at noon?

Moments later they stumbled over something on the trail. And, bending down, the three saw the body of a man. Quickly they checked. He was alive, but unconscious.

"There's a cave a quarter of a mile farther on," one of the three said to his companions. "There are always reserve stores of food in the cave, plenty of firewood, matches, and blankets. We can carry this man that far, revive him, and all spend the night in the cave. These storms never last more than twelve hours or so."

"Not me," the first man retorted. "This fellow's too far gone. Anyway, I'm for going on to the inn two miles up the road. It's comfortable there." Stoutly he started off on the road.

With a quiet prayer, the other two shouldered the storm victim, plodded up the trail, found the cave, built a fire, revived the third man, and spent the afternoon and night.

In the morning, rested and able to travel, they set out for the inn. But a few yards from the end of the trail they paused—gaspd. Just ahead lay the frozen body of the man who couldn't be bothered helping a storm victim.

"He that would save his life shall lose it," one of the men said quietly.

The other nodded, and smiled at his friend and at the man whose life they had saved. "Yes, I guess the extra exertion brought us to the cave. And God richly provided for our needs."

How glorious that when we lose ourselves in the service of God and our fellow men, we find rich fulfillment and joy and satisfaction that could never be ours by self-seeking!

Fargo, N. Dak.

Let's Use Literature

Some time ago I got off the train in Chicago and walked into the railway station. Almost immediately upon entering I noticed a literature rack at a prominent place on the wall. Here invitingly was placed free Catholic literature. How much, I thought, are we put to shame by those who we say are putting out the untruth.

Did you ever consider what a great possibility for spreading the Gospel lies right at our door in Christian literature? At bus, train, and plane depots people are forever reading and looking for anything to read that might be available. How about your church MYF or some other church group seeing that good literature is available free at such places in your community?

I carry in my brief bag tracts and booklets which I am able to give to travelers or leave at prominent places on the train, bus, or plane. If I cannot hand such literature to persons individually, I let it lie on my seat or place it in the reading racks or on tables. Why not try this and reap the blessing? Can you imagine what great blessing would be realized if many in our church would make this a practice?

Then there is the great potential of our public libraries, schools, hospitals, and doctor's offices. Such are glad for subscriptions to the GOSPEL HERALD, Christian Living, and other Mennonite publications. In sizing up such opportunities some time ago by visiting public libraries and hospitals, I noticed that others are already using such opportunities. However, I noticed that these others were often the Christian Science and similar groups promoting the untruth. Why can't we use our good literature at such places and promote the truth of Christ?

Some time ago our church's mothers' class placed a copy of *Meditations for the New Mother* in the drawer of the stand by each bed in the maternity rooms of both of our local hospitals. The hospital administration was glad to place its stand in addition to our statement on the inside of these books.

Another inexpensive but effective way to distribute literature is by tract holders in neighborhood stores, etc. If approached, many proprietors are glad to give their permission to put up a tract holder near the door and keep it supplied with good neat tracts or booklets.

Why doesn't your church, MYF, mothers' or men's group sponsor such projects and reap the blessings of God? It does not involve a great deal of expense, but it can be an effective arm of the church. Our publishing house has many good booklets, periodicals, and tracts for this purpose.

—The Ohio Evangel.

Prayer Requests

(Requests for this column must be signed)

Pray for June Swartzentruber, wife of Hubert Swartzentruber, as she undergoes heart tests in St. Louis, Mo.

Pray for the three new Christians at Hom-betsu and Ashoro in Japan and for the more mature members, that they may arise to the responsibility of encouraging them.

Pray for the group of interested Japanese farmers at Kamishihoro, that they may give themselves unreservedly to the Master in wholehearted Christian service.

Pray for the ongoing radio witness in this period of readjustment in Japan as Kaneko-san comes to add his vision to the outreach.

Pray for the Carl Becks as they begin their long journey home, that it may be a time of spiritual renewal and refreshment for them all.

Pray for the Shibeche kindergarten in Japan, that it may prove a uniting and strengthening influence upon the brotherhood in that town as well as an outreach for the Gospel.

Tragedy

By Elam B. Longenecker

What a shock! Suicide. How we recoil at the word! Spoken in undertones, the dread news carries pain and disappointment to scores, maybe hundreds. Self-inflicted death, one of life's saddest tragedies, is far too common.

All of us at some time have felt the depressing effect of such an untimely end. How great is the grief of those most intimately associated with the victim! To what depths of despair the unfortunate one must have fallen before he yielded to the final impulse to "end it all." What a delusion of the devil!

This is not a learned discussion on the evil of self-destruction, or a dogmatic statement that Christians cannot do such a thing. Professing Christians are doing it, but why? When we consider how strong is the impulse to live, which God has implanted in all His creation, we must conclude that these self-inflicted tragedies are a crime against nature. Why, then, are they so common?

Undoubtedly some great and probably prolonged emotional disturbance is a major cause. Is there a remedy? How can we fortify ourselves against the insidious attacks of discouragement, frustration, and defeat?

Recognizing danger is probably the first need in dealing with any hazard. Failure at this point has led to defeat for untold numbers in every area of life. A casual drinker may become a drunkard. Boys and girls who smoke may become slaves to nicotine. Drug addicts are made the same way. The only sure way to escape these dangers is never to trifle with liquor, tobacco, or dope.

Can we by the same logic avoid the obsession that leads to suicide? Do we realize how much our thought life has to do with our actions? "As . . . [a man] thinketh . . ." has far-reaching implications.

It is almost certain that no one plunges into the abyss at the first suggestion—or the second—or the third. It is just as improbable that the rash act is committed the first day, or week, or month. Even one who is tempted and tried to the point of despondency shrinks from the awful act, and hesitates long with an involuntary horror as the baneful suggestion keeps nagging and taunting again and again. The will to live is not easily cast aside, and it takes more than one or two assaults to break it down.

Dear troubled one, you are not wrestling against flesh and blood; the very powers of darkness are seeking your destruction. Shall I condemn any poor soul who never was a match for the devil? No. In all the ages

since our adversary was cast out of heaven, he took on only one person his size—and there he met defeat, by the power of God in Christ. All the rest of us are doomed to failure if we try to meet him singlehandedly.

Let us face the issue candidly. Life has its problems and we need to accept that fact. Defeat is as bitter and humiliating as success is satisfying—and quite as real. When you meet the disappointments of life—ill health, bereavement, financial difficulties, criticism, the little foxes that vex, or ravening wolves that tear you in pieces—beware what spirit you listen to. The tempter is strong and he is crafty. Sometimes he leaves for a season; months or years may pass before that malignant spirit visits you again. Then in a time of weakness he may come in like a flood—or by crafty and dogged persistence harass his victim to the point of despair.

Thought for the Week

Sinner, come just as you are; but brother, don't stay there.—E.

Long before these crises come, cultivate the habit of thought discipline. Our thinking has a tremendous influence, not only on your present conduct but on our character as well—and on our eternal destiny. We are largely a product of our thinking. Recognizing trends is very important. Discerning the good or evil associated with our secret meditations will help to guide us aright.

Mark this well—evil thinking is sin, and the only safe way to deal with sin is to pluck it out and cast it from you. This is especially true in dealing with a morbid state of mind. Never try to reason with the devil. Say no, and run. Even Michael the archangel feared to argue with Satan. Never, never harbor the thought of self-destruction. The danger is tremendously increased by allowing the mind to toy with the idea at irregular intervals for years before the overt act occurs.

Never forget we are dealing with a condition and not a theory. To the unfortunate one nothing is more real than his misery. Is there anything the rest of us can do about it? To tell him he is only imagining things is a waste of breath. A better way to divert one from a melancholy state of mind would be to notice something commendable in him. Some simple recognition of personal worth could give him a lift. Maybe a word of encouragement

would be helpful. We would probably be surprised to know how many people are starving for a bit of appreciation. Most of us could accept a little of that kind of tonic without ill effects. It might even be the "balm in Gilead" to some poor soul sinking in the slough of futility. Getting such a one to see that he is needed and that someone is depending on him would be an incentive to try again.

Above all, pray. Lay hold on God. Acknowledge your own unworthiness, but claim the promise in Jesus' name. Don't get discouraged. Let the second hundred petitions be as expectant as the first.

"The effectual fervent prayer of a righteous man availeth much." Pray that your own life may be more righteous, that your prayers may have power with God.

A few powerful deterrents:
My family—Can I wring their hearts with grief?

My friends—Every memory of me will be tinged with sadness.

My church—Can I bring this reproach on the body of Christ?

My God—Dare I thrust myself into His presence before He calls for me?
Manheim, Pa.

A Balm in Gilead

By ELAM B. LONGENECKER

Is there a balm, a balm for me

In Gilead so fair?

Can disappointment, hope deferred

Find consolation there?

Heartick, and faint, my anchor slips,

My earthly moorings fail;

This slender bark of flesh and will

Can ne'er outride the gale.

Is there a balm in Gilead,

In Gilead for me?

Can faith bridge o'er the frowning depths,

Where only gloom I see?

Can grace withstand life's cruel thrusts,

The little crosses too?

Grant me that calm, that healing balm

And prove Thy promise true.

I fain would rise above myself,

Above my grief and loss,

By faith to see Thou hast for me

A crown beyond the cross.

Thus in my house of clay I'll live,

Expectant, hopeful, glad.

In Christ I find, in Christ I have

The balm in Gilead.

There is—there truly is a balm,

A balm in Gilead.

There is—and always was

A balm in Gilead.

There always was and always is

And ever more shall be

A solace for the sorely sad,

A balm in Gilead.

Those Prayer Requests

By JOHN M. DRESCHER

A number of the church members had gathered for the regular midweek prayer service. "Are there any prayer requests?" the leader asked. All was silent. It seemed as though some were trying to think of requests. Others, it appeared, were not very much concerned. Few seemed prepared for this time of intercession. Finally from near the front one said, "Let's pray for ourselves as a church." Another ventured, "I think we should pray that the Lord would help us be more faithful." "Are there other requests for prayer?" asked the leader. Silence. "If not," he said, "shall we come to prayer?"

Prayer is one of the most revealing things we do. There are few things that can become more selfish than prayer. Imagine a group of Christians meeting together concerned only with themselves. They may claim to be Christians, but certainly they are not Christlike. Imagine people who claim to be interested in missions not praying for unsaved neighbors. They may claim to be interested in missions, but they are not in the least missionary. Imagine people with unsaved persons in their own family or church not burdened in prayer. They may say they are concerned, but certainly they are not burdened.

Imagine people saying they believe those outside of Christ are lost, but not concerned enough to request prayer for intimate friends of theirs who are lost. They may claim to have Christian love, but cer-

tainly they do not possess it. Imagine a church group gathering for prayer, saying they believe the primary task of the church is evangelism, yet concerned primarily with themselves. They may claim to believe the Bible, but certainly they do not accept it.

How must the Lord look upon us? He knows our hearts. He knows we are not really concerned about the heathen abroad if we are not concerned about the lost next door. He knows that when even our prayers are selfish, we are ruled by self, not Christ. A Swedish minister and author, Lewi Pethrus, hits our day pretty well when he writes, "I have studied and come to the conclusion that surely the greatest danger confronting the kingdom of God in our time is professing to be something we are not. It's a thousand times better to be what we are than to pretend to be something else. If you are a sinner, it is better that you act like a sinner, for then God can reach your soul. But those who live in sin and yet belong to the Christian Church, partake of the communion, and discuss the things pertaining to the kingdom of God and yet do not live for Him, are the worst material with which He has to work. None does greater harm to the church, and none opposes more the truly spiritual side of the activity."

Let us not kid ourselves. The world is never fooled by the Christian's pretensions. The unsaved sense clearly the fake and the real article. It has always been that when members of the church become cleansed of sin and right with God, there is a resulting passion for the lost. Then only are sinners converted, not merely added to the church roll. The unsaved must see the miracle happen in the lives of those who

say it's possible before they can be expected to be brought to the realization that the miracle is possible for them. The unsaved must see the Christlike concern of people who claim to have the mission and concern of Christ before they will see the Christ who was concerned enough to die. And one is pretty well persuaded by the New Testament and past experience that spiritual concern and passion for souls are realized first in true heart-searching prayer by God's people.

Marshallville, Ohio.

Get Out!

By RUTH LOHNE

The man Bhengu was angry. He turned on the man in front of him. "Don't come near my house again," he said. "All this time I have trusted you. I left you in charge of my store. And you've been robbing me."

His anger increased. "Get out," he said. "Get out."

The man, Mthembu, got out. He squatted on his heels under a nearby tree.

"I've done wrong, Bhengu," he said. Bhengu was pacing up and down, clenching and unclenching his hands. "Don't come to me with soft words. You've stolen. Get out."

"I'd like to try to repay you." "Repay! You'll repay every penny. I'm going to court. I thought it was someone else, but it was you. You, my friend."

"Forgive me. Let me repay the money." "Get out. Get out before I kick you off the place."

Mthembu rose slowly and moved away without looking back. His shoulders sagged.

He went off into the grass until he came to the edge of a precipice. Voices came to him from the valley below. Two young men were jumping over rocks and bushes, shouting as they and their dog chased a rabbit. They were friends out hunting together.

Mthembu had just lost a friend. He had cheated him. He wanted forgiveness, but his friend gave no forgiveness.

He sat on the grass and buried his face in his hands. The shouts and the laughter below grew fainter.

Mthembu felt that life was not worth living.

Mthembu was wrong, for life is worth living. All of us have God, who is not like us in anger. He will forgive if we come to Him. He will forgive when we are penitent, even when we have behaved very badly in His eyes.

—Reprinted from African Features.

Our Mennonite Churches: Salem



Located near Tofield in the Canadian province of Alberta is the Salem Mennonite Church with a membership of 262. John B. Stauffer is bishop; ministers are Milo D. Stutzman, Paul L. Voegtlin, and Harold R. Boettger. Stauffer, Stutzman, and Voegtlin are members of the executive committee of the Alberta-Saskatchewan Conference.

OUR SCHOOLS

Goshen College

Students from Goshen College toured in churches throughout much of Indiana, Michigan, Ohio, and Pennsylvania during their Easter recess.

A Peace Team sponsored by the College Peace Society spoke informally to MYF's and various groups on the avenues of peace witness open to the Mennonite Church. Talks, skits, panel and group discussions were used by members Don L. Nofziger, Betsy Krall, Stan Schrock, Janet Umble, Kermit Yoder, and faculty representative Fran Stieglitz.

Two MYF teams, sponsored by the MYF Relations Committee of the YPCA, attempted to help and challenge local MYF's and to provide them information and inspiration. Members of the Ohio-Michigan touring team were Phyllis Bontrager, Ruby Horst, J. Evan Kreider, Paul Longacre, Rhoda Nafziger, and Dick Yoder. Pennsylvania team members were Velorum Geringh, Dawn Miller, Gene Stoltzfus, Dave Suderman, and Mr. and Mrs. Willard Swartley.

Four foreign students—Peter Waiyaki, Kenya; Sung Keun Kim, Korea; Catherine Tulner, Holland; and Lothar Fromm, Germany—toured Ohio churches accompanied by Mr. and Mrs. Leonard Byler. Each talked on his country and the Mennonite Church in that country.

What Does Thou Here?

I Kings 19:13

By PHYLLIS E. LEHMAN

It has been said that to repeat an act thirty-five times is habit-forming. I wonder if this cannot also apply to our regular church attendance. Many of us have been accustomed from our early childhood to attend the morning worship service, but I'm wondering if we are conscious of the true meaning of church attendance. After all, we are there solely to worship God.

Following are a few ways in which we can regain the true spirit of worship:

1. As we prepare ourselves in a physical way each Sunday morning, we ought also to be preparing our hearts and minds. Quoting familiar Bible passages, listening to services on the radio, and our family worship period will all aid in tuning our minds to "things above."

(My meditation of him shall be sweet: I will be glad in the Lord.—Psalm 104:34.)

2. As you wait for the service to begin, sit quietly, and visualize the presence of God as softly moving among the assembled people.

(I will walk among you, and will be your God.—Lev. 26:12.)

3. Treasure this fellowship with like-minded believers in Christ, and if there is distrust, malice, or ill will toward any other individual, quickly ask God to forgive you and instill love in your heart.

(And forgive us our debts, as we forgive our debtors.—Matt. 6:12.)

4. As the hymns are sung, consciously make an effort to think of the words, and offer them to God in praise, thanksgiving, and prayer.

(O come, let us sing unto the Lord: let us make a joyful noise to the rock of our

salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.—Psalm 95:1, 2.)

5. As you go to your home, remember that not only is the building which you have just left the church of God, but you are the church to the unchurched.

(The tabernacle of God is with men, and he will dwell with them.—Rev. 21:3.)

Finally—

God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

Castorland, N.Y.

Sunday School Lesson for May 7

Out of the Heart

Proverbs 3:1-8; 4:20-23; Luke 6:43-45

The "heart" stands for the very center of life, the very self, the center of thought and emotions. It had this meaning for the Hebrews and we still think of it in this way. What is the heart to the physical body? That is the significance of the "heart" in the spiritual life.

Why the concern about the "heart"? Verse 23—"Out of it are the issues of life." "Of the abundance of the heart the mouth speaketh" (Matt. 12:34). "Those things which proceed out of the mouth come forth from the heart; and they defile the man" (Matt. 15:18).

The issues of life are conduct and deeds. These are the results of thoughts and feelings and purposes, all of which are in the "heart." "As . . . [a man] thinketh in his heart, so is he." The thoughts are the man. Our thoughts are revealed by our actions. Man may like to think that he can act differently from the way he thinks and feels, but this is impossible. Each tree is known by its own fruit. Each man is known by what he treasures in his heart.

(This relationship of heart to action or doctrine to living is very basic in this lesson. Establish this fact before proceeding with the study of how one is to keep one's heart.)

From the Proverbs let your pupils find how we can keep our hearts, the springs of character.

"Forget not" to do the commandments of the Lord. Of first importance in spiritual life and health is the place we give God's law in our thinking and doing. We live by every word that proceeds out of the mouth of God. "Attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart." Are we obeying the verbs of command? How much time do we give to listening to God's commands? How pre-

cious are His words to us? In all our everyday living do we acknowledge that we need His direction and hear Him speak these directions?

Of great importance also is our attitude to God. We are to trust in Him with all the heart and not to trust in our understanding above His. He made us. He knows what is best for us. He is all-wise. We are not. We need divine wisdom. God has given us the story of His dealings with His chosen people. Therein we can see that God can be trusted, indeed! When God gives a command, He can and will give grace and wisdom to do it.

Again we must voluntarily "depart from evil" if we want to keep it out of our thoughts. "Abstain from fleshly lusts."

Paul tells in Phil. 4:8 the kind of things we should think about.

"With all diligence" we are to keep our hearts. What verbs in these proverbs speak of this diligence, this work of keeping? "Forget not," "bind them," "write them upon," "trust," "acknowledge," "fear," "depart," "attend," "incline," "let them not depart," "keep them in the midst."

What are the rewards of all this attention to the inner life? "Length of days," "long life," "peace," "favour and good understanding in the sight of God and man," direction for our paths, "health to thy navel, and marrow to thy bones," "life unto those that find them," "health to all their flesh."

These proverbs plead for a God-centered life. Our living proceeds from the thoughts and intents of our hearts. Godly living can come only from a heart that loves and fears God.

—Alta Mae Ears

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Missions

YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Broadcasts Circle Globe

By Eugene K. Souder

A total of 247 weekly releases are now going forth in eight languages from Mennonite Broadcasts, Inc., of Harrisonburg, Va., the radio division of the Mennonite Board of Missions and Charities. To bring you closer to this work, this article presents some excerpts from reports made at a recent meeting of the board of Mennonite Broadcasts, Inc., together with the executive committee of the Mennonite Board of Missions and Charities at Harrisonburg, Va., on April 6 and 7.

The Mennonite Hour (English) — B. Charles Hostetter, director and speaker, reported 94 stations airing English programs in the United States and Canada. . . . Over 6,192 persons wrote for the first time during 1960. . . . More than 29,000 Bible lessons were processed during the past year. . . . Four different courses are now available in the English language. . . . Over 8,000 phonograph records were sold during the year. . . . Moody Press is publishing "How to Grow in the Christian Life" in their Acorn series. . . . Eight stations were dropped for financial reasons.



Richard Weaver reproducing the tapes which go to the many radio stations.



A typical Japanese family who hears the broadcasts each week in Hokkaido where our missionaries are working.

The Way to Life (English overseas) — Norman Destine, director, reported 10 stations airing the program overseas. . . . Radio Saigon accepted the program for release in Vietnam. . . . The program began in Nigeria, Africa. . . . Release over Radio Demerara in British Guiana, S.A., was dropped because of limited funds. . . . Excellent response has come from Jamaica. . . . Nine branch offices are assisting with listener correspondence.

Heart to Heart — Kenneth Weaver, director, noted an increase of 13 stations in the past year bringing the total to 66 weekly releases extending into 28 states, three Canadian provinces, the Virgin Islands, Liberia, and Okinawa. . . . Contributions for the year amounted to \$25,452.17. . . . More than 2,100 new people wrote in the past 12 months. . . . Over 60,000 Beatitudes for Homemakers post cards were distributed. . . . More calendars were requested than were printed.

Japanese Broadcast — Carl Beck, director, reported 42 weekly releases on radio stations and farmer networks. . . . About 700 people wrote during the year. . . . Rhoda Ressler has assumed duties as director since Bro. Beck is returning to the United States on furlough. . . . Hiroshi Kaneko, who just completed four years of Bible training, will take charge of the correspondence depart-

ment. . . . Bro. Beck reported a plan to establish churches where listener interest develops. . . . Many "seekers" are writing.

Navaho Broadcast — Stanley Weaver, director, noted the program continues six days a week on KCLS, Flagstaff, Ariz. . . . A recent listener survey brought a number of responses to encourage continuation. . . . Naswood Burbank, Indian minister, recently ordained by Melvin Ruth, is main speaker.

Spanish Broadcast — Lester T. Hershey reported 25 weekly releases of Luz y Verdad. . . . Six different Bible courses are offered. . . . Over 3,000 pieces of mail were received during the year. . . . A total of 8,000 calendars were distributed to listeners and sponsors. . . . Over 29,000 pieces of literature were distributed. . . . A 12-inch LP Spanish record of Spanish singing is to be released in 1961.

German Broadcast — Samuel Gerber, director of *Worte des Lebens*, writes: "Most of our listener mail comes from Germany and Switzerland. But if we go through the list of letters from listeners, we find about ten more European countries from which people have written to us. Always of special joy to us are the letters that come through the Iron Curtain. In the last weeks, for example, we received letters from Poland, Hungary, Czechoslovakia, and Yugoslavia. Lately we have also often received mail from Catholics who live in Swiss or Austrian districts where Catholicism is so predominant that it would be unthought-of to be able to carry on direct mission work in the village. But through the radio we can also bring the pure Gospel to those places. Unfortunately, we receive very little mail from Mennonites."

French Broadcast — Pierre Gadina, director of *Paroles de Vie*, says the program is released on four stations, of which Mennonite Broadcasts, Inc., is carrying financial responsibility only on the Quebec release. Harold Reesor is responsible for the listener follow-up on this station. Bro. Reesor says, "Last week we spent a day visiting those who had written to us asking for a



Stanley Weaver recording one of the daily broadcasts to be released to the Navaho Indians in southwestern United States.



An advertising artist who was helped to Christ through the English language broadcast says he will be "eternally grateful to The Mennonite Hour."

New Testament. We visited five homes. Two were Roman Catholic; one lady told us she listened always to Paroles de Vie, in the absence of her husband; when he returns, he always asks about the message and compares Paroles de Vie with what the priest has said. She said Paroles de Vie is much appreciated; if she misses a broadcast, the week is not the same. We encouraged her to listen and to believe the Word. The Christian hearers we visited too were much interested by Paroles de Vie and listen to it every week. They are much isolated from other Christians and have no possibility of realizing the brotherly fellowship."

Italian Broadcast—Luciano Monti, director, reports the following response to the broadcast on Radio Monte Carlo: "We have received about 1,100 letters, about 500 New Testaments were sent, 1,000 Gospels, about 40 Bibles, more than 700 books, about 50 records, more than 8,000 tracts, and 6,000 various printed matters. About



This boy in India helps to attract listeners to the broadcast. Presently the Way to Life is heard in India from a station in the Philippines.

900 lessons of the correspondence Bible courses were sent to listeners."

The sad news, however, is that Radio Monte Carlo has changed its policy regarding religious broadcasts and will not renew any more contracts for such programs. May 26 will mark the end of the Italian broadcast which began in August, 1957. It is hoped that the program may be continued on another station, but this is very uncertain at this time.

Russian Broadcast—Ivan Magal, director and speaker, reported two stations are releasing the program to Russia and Iron Curtain countries, namely, HCJB, Quito, Ecuador, and Far East Broadcasting Company in the Philippines. . . . A Russian evangelism committee met for the first time Jan. 21 to administer the Russian broadcast and literature program. . . . A translation of "Here's How," in Russian, is off the press and is being distributed. . . . Dr. Magal

continues to edit a Russian paper going to about forty countries.

Broadcasting costs over \$300,000 each year. The continued interest of listeners makes this possible. Naturally the major portion of budget funds must be carried by the Mennonite Church. Four dollars per member per year average over the entire church is needed to sustain the current operation. Church offerings and personal gifts may be sent directly to Mennonite Broadcasts, Inc., Harrisonburg, Va., or through the regular mission channels. Designate gifts clearly for radio. Canadian gifts may be sent to the district mission board treasurer or to Box 334, Kitchener, Ont.

As a new fiscal year is begun, Mennonite Broadcasts solicits your regular prayers and generous giving as "The Living Christ to a Dying World" is proclaimed through radio.

Harrisonburg, Va.

District Conferences Appoint Service Counselors

By JOHN R. MARTIN

Recently a father wrote to the I-W Office as follows: "I am writing to learn if you can send me a list or a book containing all the I-W units in the States. There were four boys sitting in our living room yesterday evening—one was my son—talking things over and wishing they could have a list of this kind." We deeply appreciate the concern of this father and are happy that a service counselor program is now in operation to help meet such needs.

The service counselor program was developed by the I-W Council. Membership on the Council, which represents the Mennonite Church, is composed of the Secretary for Relief and Service, I-W Director, Youth Field Worker, representatives from district conferences, Peace Problems Committee, and Mennonite Publishing House. The Council serves as an advisory body to the Relief and Service Committee and the I-W Office.

Through this program it has been possible to plan a unified counselor program for each district conference. The I-W Council has also planned the new program of I-W orientation (see "I-W Orientation Has Successful Beginning," p. 917, Oct. 18, 1960, GOSPEL HERALD).

Service counselors are selected, appointed, and supported by the district conferences. The I-W Office has equipped them with detailed information on Earning I-W Service as well as information on Voluntary Service and Pax. Periodically they receive from the I-W Office information on job openings.

Every young man should see his service counselor before entering service. Young

women may also secure information from the service counselors on Voluntary Service.

Following is a list of the service counselors according to district conferences:

- Alberte-Saskatchewan Conference**
D. D. Emenacker, R. 6, Kalspell, Mont.
- Allentown Conference**
Harry Y. Sheller, Davidville, Pa.
- Conservative Conference**
Galvin Borngraver, R. 1, Middlebury, Ind.
Henry Plank, Arthur, Ill.
Leroy Schlabach, Eldon, Ohio
Mark Swartzentruber, Greenwald, Del.
Noah Swartzentruber, Turner, Mich.
Paul H. Yoder, Grantville, Md.
Richard Zehr, R. 1, Croghan, N.Y.
- Francisco Conference**
Mark Moyer, Herald Book Store, Souderton, Pa.
- Franklin County District**
Merle Cardell, R. 3, Greenacres, Pa.
Omar Martin, R. 1, Chambersburg, Pa.
- Illinois Conference**
Roy Bucher, Box 87, Metamora, Ill.
- Indiana-Michigan Conference**
Cleo A. Mann, 2305 Kessler Blvd. N. Drive, Indianapolis 22, Ind.
Herman Weaver, R. 1, Ashley, Mich.
Ora C. Wyse, Naubinway, Mich.
Richard Yoder, 755 N. Main St., Nappanee, Ind.
- I-W Office, Mennonite Board of Missions and Charities**
1711 Prairie St., Elkhart, Ind.
- Iowa-Nebraska Conference**
Loyal Burkley, Beaver Crossing, Nebr.
Warren Eicher, Millard, Nebr.
Paul J. Glanzner, Saint Lawrence, S. Dak.
Paul T. Guengerich, Parnell, Iowa
Roman Hershberger, 111 S. 13th St., Fort Dodge, Iowa
Ernest Kaufman, Beemer, Nebr.
Vernon Roth, R. 3, Washington, Iowa
Lee Schlegel, Shickley, Nebr.
- Lancaster Conference**
C. Marvin Eshleman, Paradise, Pa.
Acron H. Hollinger, Weaver's Book Store, R. 1, New Holland, Pa. (Home address: New St., Blue Ball, Pa.)
Paul G. Lendis and Norman Shank, I-W Office, Salunga, Pa.
Norman L. Zimmerman, R. 3, Mechanicsburg, Pa.
- North Central Conference**
Elmer D. Hershberger, Detroit Lakes, Minn.
- Ohio and Eastern Conference**
Eldon King, Star Route, Millersburg, Ohio
Lorna King, Box E, West Liberty, Ohio
John J. Martin, 830 Chillicothe Rd., Aurora, Ohio
William D. Nafziger, 400 West St., Archbold, Ohio
- Ontario Conference**
D. Edward Diener, 212 Bank St., Clarence, N.Y.



Service counselors in district conferences are available for counseling young men and women on vocational opportunities in I-W, YS, and Peace service. Here Willard Martin (right), at the I-W Office in Elkhart, Ind., counsels three young men on job openings.

Pacific Coast Conference
Lynford Hershey, 4545 N.E. Garfield, Portland 11, Ore.
Harold Hochstetler, R. 3, Nampa, Idaho
Oris Roth, 3224 Highway 20, Sweet Home, Ore.
Puerto Rico Conference
John Lehman, Box 8, Aibonito, Puerto Rico
South Central Conference
Daniel Knuffman, 1417 Broadway, Hannibal, Mo.
Calvin Redekop, Hesston College, Hesston, Kans.
E. M. Yost, 901 S. Valjejo, Denver 23, Colo.
South Pacific Conference
George H. Sears, 690 N. First Ave., Upland, Calif.
LeRoy Bechler, 147 W. 73rd St., Los Angeles, Calif.
Wilbert R. Matzger, Box 147, Winton, Calif.
Melvin L. Rulph, 9832 N. Seventh Place, Phoenix, Ariz.
Virginia Conference
Aldine Benneman, Box 16, Park View, Harrisonburg, Va.
Truman H. Brunk, Jr., 4 Widgeon Circle, Shore Park, Newport News, Va.

Revised schedule of I-W Orientations for 1961:

Aug. 25-30, Elkhart, Ind.
Sept. 1-6, Lansdale, Pa.
Oct. 6-11, Hesston, Kans.
Nov. 17-22, Ohio

For further information you may see your service counselor or write to:

I-W Office
Mennonite Board of Missions and Charities
1711 Prairie St. (P.O. Box 316)
Elkhart, Ind.

Japanese Church Grows Through Radio Ministry

During February a young man wrote from Shimokawa-cho, near Asahigawa, to Carl Beck, director of Menonaito Awa. He says, "Please excuse me for my tardiness in acknowledging the pamphlets and other materials you sent. I thank you most warmly for them. . . . Now I am very much embarrassed to talk about this next thing, but I am always afraid of death. Night and day this morbid fear haunts me. When I [a coal miner] am in the pits, I am so apprehensive that I cannot do my work well. At night when I sleep, this incomprehensive fear is ever with me. . . . I know nothing of your Jesus, but I am sure He can help me. I want to start learning about Him at once."

This young man's name is Yasuo Abe. Let us pray that Jesus may glorify Himself by delivering this young man out of all his fears.

Mr. Narizawa is a young believer from Tokyo, a member of the Setagaya Holiness Church. Somewhere or other he got hold of the address of Menonaito Awa. He writes as follows: "Praise His holy name! I was so glad to read about your work. . . . Do you have any correspondence courses in connection with your work? If so, I would be pleased to enroll and to receive any pamphlets or other reading materials that you might have."

Several weeks later came a gift letter containing 100 yen and the following note: "I praise His holy name! Thanks for the courses that have blessed my heart so much."

Prayers Answered

In November prayer was offered for Mitsuo Goto, a young Obihiro lad who was headed in the wrong direction. His uncle finally permitted him to live in the Massato Akutsu home. Soul-searching doubts shook him as he worked his way through the correspondence courses in the warm atmosphere of the Akutsu Christian home. The Spirit won the battle and Bro. Goto was baptized into the Christian fellowship at Ashoro town on a Monday evening in December, along with five other young brothers and sisters. Let us praise the Lord who wrought so great a salvation in the heart of this promising young man.

In September Mamoru Mimitsuka, his wife, and their grown son, farmers in the Nakashibetsu area, were saved. This all took place entirely through the media of the radio and correspondence work. It rather swept the Kanagaws off their feet when this family, total strangers to them, suddenly presented themselves for immediate baptism.

They were urged to ascertain their faith a bit more surely, to learn more of what it means to follow the Lord, and perhaps at Christmas time to seal their vows to Christ. They continued to study and to have contacts with the Nakashibetsu Church. The son decided to wait a bit until he is completely sure that he wants to commit himself unrevocably to this Jesus.

Recently the father wrote as follows: "From my heart I praise the name of our Lord. As a believer I cannot know all the marvelous works of our Lord, but I do want to serve Him. My wife and I were led to receive baptism recently, through your good leading. God was most merciful to weak and sinful us. I want as long as I live always to serve this Lord with my whole heart and soul, led by His light. Christ lives every day in our home and leads and blesses us. This I believe and give thanks. But could a righteous and holy God really love a weak one like me?"

(Continued on page 391)

Missions Today Reformers' Blind Spot

By J. D. GRABER

Did Napoleon favor nuclear war? This would be an unfair and an irrelevant question. There were no atom bombs in Napoleon's day. Warfare was carried on by totally different means. So, say the defenders of the Reformation leaders, it is unfair to ask whether they believed in missions. There was no such thing in that day; so how could they have had any opinion about it?

But they believed that the Gospel was for all the world. Theologically, they were sound at this point, but they did very little about it. Jonah also was sound theologically. He recited a very correct theology of God's grace and salvation. "I knew that thou art a gracious God," he said, "and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Here was a believer who was very orthodox. But what he did as a result of his orthodoxy was all wrong. "Therefore I fled," he said. "Therefore I went out to proclaim this wonderful message of grace," he should have said.

The people across the seas need the Gospel, most church members admit. They know that God opens His arms to receive any and all people. Yes, they believe in missions. The Gospel is obviously for all the world.

But what do they do about it? What did the Reformers do about it? Their theology was also orthodox. But yet they carried on no programs of evangelism, at least made no attempts to spread the Gospel beyond the national frontiers. We do not say they should have carried on missions as we do. We are not talking about methods of work. They thought the Great Commission was given to the apostles and its demands were fulfilled by the apostles. Anabaptists taught and practiced that it is binding on all believers.

Orthodox but indifferent to evangelism and missions—this was the blind spot of the Reformers, and is still the blind spot of many in our own day. Professing to believe that the Gospel is for all people may be only an excuse for doing nothing. If God wants to save the heathen, He can and will do so. That is what the church members told William Carey too. But it is clear that if the Gospel is to go to the ends of the earth, people (missionaries) will have to take it there. Someone must go.

I believe in missions, I say. What I do about it proves whether I speak the truth or whether I live a lie.

Elkhart, Ind.



MISSION NEWS

Foreign Missions

Miami, Fla.—Henry Yoders, missionaries to Cuba currently in the United States due to unsettled conditions in Cuba, are working at the Cuban Refugee Center here. The Franconia Mennonite Board of Missions and Charities, under which they serve, has loaned them to Church World Service on a temporary basis for this work. Their address is 9925 Pan American Drive, Miami 57, Fla.

Kato-gun, Hokkaido, Japan—In the business meeting and church conference to be held April 29, 30, a concern for an expanded, stronger radio evangelism committee will be discussed. Such a committee, it is hoped, would be able to integrate follow-up work more closely into local congregational life and give Japanese members more opportunity to welcome these seekers into church fellowships.

Hiroo-gun, Hokkaido, Japan—The semi-annual missionary meeting begun here April 10 continued through the following week. The meeting was largely a study conference with Howard Charles. Only one day of business was on the schedule, according to Eugene Blosser, missionary here.

Alger, Algeria—Annie Haldemann in a recent letter requests prayers that she may be able to proclaim the Gospel and to present it in such a way that it penetrates the hearts of Muslims. She reports that it is striking to see how much people trust themselves and their works to earn passages to heaven. She also says that social work is a duty for a missionary who proclaims the Gospel among people poorer than missionaries, for without it Christian love would be betrayed and disfigured.

Palamau, Bihar, India—Milton C. Vogts plan to stop at Kodaikanal, South India; Bombay, India; Colombo, Ceylon; Singapore; Saigon, Vietnam; Hong Kong; and Tokyo on their way home to the United States for furlough. They plan to visit churches in Western United States before annual Mission Board meeting, which is scheduled for June 22-25.

Tokyo, Japan—Language school began for the Marvin Yoders April 6. Bro. Yoder attends the morning class five days a week. Sister Yoder is enrolled in a class which meets two afternoons a week.

Tokachi-koku, Hokkaido, Japan—Joe Richards reports that three persons were prepared for baptism on confession of faith for April 9 at Hombetsu. In Ashoro one other person seeks baptism.

Bro. Richards indicates that the Kamishihoro people responded to the lay leaders' seminar in an excellent way. The four natural leaders of that area participated fully in the seminar.

Taiiki-cho, Hokkaido, Japan—Eugene Blosser report on some of their contacts. A high-school teacher and his wife seem quite interested in the Gospel message. An-

other person, a middle-school teacher, definitely has an interest and is seeking help. A neighbor boy, now a student in Tokyo, went to the Blossers while on vacation and was full of questions. Bro. Blosser referred him to Don Reber, who is in Tokyo and who can help the boy when he returns to school.

Obihiro, Hokkaido, Japan—Carl Beck reports that everyone approached the first lay leaders' seminar, which Howard Charles taught, with fear and trepidation. The day before the seminar was to begin, they planned for ten persons. Ingredients for ten servings of miso shiru were bought, and six futons to supplement the bedding supply were rented. The following day the Becks had to go shopping again because thirty Christian brothers and sisters assembled for the weekend of serious study.

Home Missions

Montreal-Nord, Quebec—Tilman Martin reports an attendance of 23 at a Sunday night meeting. A young husband and father found the Lord at this meeting. Two other members of the church have become personal workers witnessing to the saving power of Christ.

Tampa, Fla.—On the evening of April 1 Passover Seder was celebrated at First Hebrew Christian Church here. J. Ross Goodall, president of the Tampa-St. Petersburg branch of the Hebrew Christian Alliance of America, assisted with the supper and meeting.

Kansas City, Mo.—Tobe Schmucker, superintendent of Hope Rescue Mission,

South Bend, Ind., brought the evening message at Community Mennonite Church April 2.

South Bend, Ind.—Seven confessions were made at Hope Rescue Mission during March.

Montreal-Nord, Quebec—On Good Friday a communion service was held here for the first time. Fourteen were present for the service. All partook of communion except one, who refrained because he realized he was not a true Christian. After the service he found forgiveness and was born into the family of God. This man had attended services regularly for the last two months.

During the last months, work has developed into bilingual services with increasing attendance at both the morning English service and the evening French service. Average Sunday morning attendance has been eight, while average Sunday evening attendance has been 18, reports Pastor Tilman Martin.

Elkhart, Ind.—A recent letter received by Home Bible Studies Director Wilbur Hostetter reads, "Please send me 12 sets of 'God's Great Salvation' to be used in a mothers' Bible class. One of the most 'solid' of Christians is a middle-aged mother in our church who was saved as a result of taking this course in one of our classes. Your courses have been a great blessing to me as a teacher. . . . We are working in a mission station in the hills of southern Ohio."

Brooklyn, N.Y.—Guillermo Torres, pastor of the First Mennonite Church of Brooklyn, attended the Puerto Rico Mennonite Conference March 10-12. During his stay there he visited all the Mennonite churches on the island. He returned to New York March 22.

He also reports that new people came to the Holy Week celebration at the church during Passion Week.

Junta Directiva Meets

Floresta, Argentina—At the Junta Directiva meeting here March 8, members approved the Mission Week emphasis to be held May 7-14. This was suggested by the young people at El Monte. The purpose of Missions Week will be to raise 100,000 pesos for extension and another 2,000 pesos which the young people have set for themselves. Young people will give a day's wages or the equivalent to the T. K. Hershey Fund, which will go toward the support of a worker.

In other developments, Clyde Mosemann was accepted into the Ramos Mejia Church. The installation services were held March 12. Agustin F. Darino was assigned to start work in Moron and serve as bishop over a large area.

In the evangelism area the Junta Directiva approved that 2,000 pesos be used for young people going from Buenos Aires to the Arrecifes-Salto area for outreach purposes. The extension committee will

study the need for a colporteur to work through the various churches. Long-range plans at Villa Adeline, where eight adults and six children now attend, call for a church building and a primary school-kindergarten. Immediate plans call for the purchase of a lot and the renting of a hall as soon as the congregation is ready.

Mario Snyder reported on the Argentine Congress of Evangelical Churches, to which he and Lawrence Brunk were delegates. The Congress recommended churches have their own kindergartens and primary schools. If they cannot have their own secondary schools, various denominations should co-operate in establishing high schools, if possible. Pertinent to this was the establishment of evangelical high schools in various zones of Buenos Aires.

The next meeting of the Junta Directiva was scheduled to be held April 7, 8 at Mennonite Biblical Seminary, Montevideo, Uruguay, at which time the new seminary building dedication services were scheduled.

St. Louis, Mo.—June Swartzentruber, wife of Pastor Hubert Swartzentruber at Bethesda Mennonite Church, has undergone heart tests. Doctors report her condition is a serious one. Pray that the Lord's will may be done.

District Mission Boards

Buffalo, Ark.—The Arkansas Fellowship Meeting was held at Buffalo Mennonite Church here on Good Friday, March 31. Brethren from the Amish Mennonite and Conservative Mennonite churches participated in the services.

Three Brothers, Ark.—The Three Brothers Mennonite Church was dedicated April 2 with John Hale, of Oklahoma, former resident of the Three Brothers community, as speaker. Bro. Hale conducted a series of meetings which began that evening in the new church building. The church building, which seats approximately 100, was built for about \$5,000 and contributed labor. The church was started here in 1951 through mission efforts of the South Central Conference.

London, Ont.—A tenth anniversary meeting of the London Rescue Mission was held at the Metropolitan United Church here April 7. After the banquet, a program was held at which the mayor of London, Orland Gingerich and Alvin Roth (who represented the Ontario Amish Mennonite Mission Board), and William Seath spoke. Dr. Seath, the guest speaker, has been in rescue mission work since 1920.

Illinois—The Illinois Mennonite Conference Mission Board meeting was scheduled to be held at Sterling, Ill., April 21, 22.

Salunga, Pa.—The executive committees of the Eastern Mennonite Board of Missions and Charities and the General Board met here at Eastern Board headquarters for their third sharing session April 5. The last such meeting was held in the spring of 1958 at Elkhart, Ind. No decisions were made, since the meeting was considered a sharing session. The agenda included broad surveys of the two board programs, interrelated foreign (Israel, Europe) and home missions (New York, Florida), personnel concerns, promotional relationships, and student services.

Ontario—Sixty to seventy-five persons, one third of whom are adults, gather weekly for worship at McArthur's Mills. Approximately 40 meet weekly for Bible study and prayer. About 50 youth assemble every Friday evening for a program. These meetings are carried on despite the handicap of having no church building.

At Markstay a revival of spiritual interest has recently been experienced. Souls have been stirred and attendance has increased to about 60. The youth work has been advanced with new impetus. A worker replacement is needed for this fall when the Earl Meyers go on furlough.

At Ayr 50 to 65 folks meet in the library hall for weekly worship. These facilities are totally inadequate. A three-acre property has been secured by the local fellowship. Unchurched families are being contacted by dedicated workers. A handicap here is that no church building is presently available.

I-W Services

Smithville, Ohio—On April 7-12, a I-W orientation school was held at the Smithville Mennonite Church, with 19 participants. Six of these were women—wives or fiancées of the I-W's.

The group went to Cleveland, Ohio, and toured the university hospitals, since the largest concentration of I-W's is there. They spent the afternoon in sight-seeing in the city and attended Youth for Christ that evening. During the Sunday-school period the following morning, they met in the home of Vern Miller, pastor of the Lee Heights Community Church. He shared with the group the opportunities for service that exist in the local congregation. After this, the group joined the Lee Heights congregation in their worship service, and in a fellowship meal at the church.

Class discussions, during the last three days of orientation, were led by Lester Graybill, Orrville; Paul Brunner, Wooster; Vern Miller, Cleveland; Gerald Studer,

Smithville; Roy Koch, West Liberty; Edward Stoltzfus, West Liberty; and Willard and John R. Martin, Elkhart, Ind.

Future orientations are scheduled for Elkhart, Ind., on Aug. 25-30; Lansdale, Pa., on Sept. 1-6; Hesston, Kans., on Oct. 6-11; Ohio, on Nov. 17-22.

General Relief and Service News

Chicago, Ill.—The Mennonite Student Services Committee met here April 4, 5. Paul Erb, chairman, reported that new student fellowships have been organized on university campuses since the committee began the program of campus visitations.

Health and Welfare

La Jara, Colo.—Wayne Miller, administrator-elect at the new La Jara hospital, reports that a combination accountant-secretary, licensed practical nurses, and registered nurses are still needed. The hospital is scheduled to open July 1. In-

Relief Goods Distributed on Ulung Do

BY HARRY HARMS AND ROY BAUMAN

After a lengthy delay due to insufficient transportation and time for preparation, the supplies for Ulung Do, an island 80 miles off the coast of South Korea, finally were on the way. Jacob Klassen and Roy Bauman, together with one of our interpreters, had made an investigation trip to the island a month earlier, after we had received repeated requests for aid.

The circumference of this island is approximately 30 miles and it has a population of 18,000. Of these people, 11,000 are unable to make their own living. This year has been especially hard on the farmers, as a typhoon destroyed their crops of corn and potatoes. The 7,000 who are making their own living are shipworkers, merchants, and government employees.

There is only one doctor, plus one nurse and two midwives, to care for the medical needs of the whole island. This speaks for itself—people who are sick seldom see a doctor. There is only one middle and high school, which has an enrollment of 400.

The physical structure and the size of the island are such that farming is all but impossible. Steep, rugged cliffs soar straight up out of the sea. The island is made up of peaks and gorges, so that farming can be done only on miniature terraces on the sides of the mountains. The island resembles Switzerland in its splendid scenery.

Fishing during the past year has been deplorably bad for the islanders. Even an improvement of their primitive fishing apparatus could hardly have helped, since apparently the water temperature had been such that the squids did not come near their usual habitat. In winter excessive snowfalls add to their plight by making transportation and communication difficult.

Other relief agencies, such as the National Catholic Welfare Council and the Ko-

rean Red Cross, were sending relief grains. We decided to send clothing and canned meat in co-operation with Korea Church World Service. KCWS donated 24,000 pounds of clothing and paid the sea freight from Pusan to the island. MCC donated another 2,000 pounds of clothing, 18,000 pounds of Canadian pork, and 450 copies of the New Testament (in the Korean language) and paid for the freight and other expenses in and around the island.

After accompanying the goods to their destination (a sea-battered port on the island's southern tip), we spent a week there while the ship was unloading and making preparations to return. During that time an arrangement was made whereby the government welfare section assumed responsibility for preparing the name lists of all needy, eligible persons as well as providing places of distribution and other assistance. The KCWS committee members assumed responsibility for the actual distribution of the supplies with assistance from various churches and village chiefs. An allocation schedule was prepared covering all the towns and villages on the island.

We also had time to distribute some of the goods personally to some 300 people in the port, but with transportation being seriously hampered by snow, there was not much more that could be done. Goods had to be transported either by packboard (on the backs of men) or via small boats around the island. Eventually our goods were to be distributed among a total of 11,000 people.

We were told that of the island's 29 churches, 18 are Baptist and the remainder Presbyterian. We had the opportunity of attending services at both Baptist and Presbyterian churches and noticed the simplicity of their church life. Indeed, simplicity describes all of life on this rather lonely isle.

terested persons may communicate with Personnel Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. All replies will be held in strict confidence. For more information on the La Jara community, see page 1024 of the Nov. 22, 1960, GOSPEL HERALD.

Elkhart, Ind.—The official organ of Health and Welfare, Mennonite Health and Welfare Horizons, will be published bimonthly instead of monthly starting with the March-April issue.

Aibonito, Puerto Rico—The Mennonite Hospital has recently been equipped with a self-generating electric plant. The two generators, installed in a new annex recently built to the north side of the hospital, will ease tension when hurricane warnings come and the electric supply is threatened.

Maumee, Ohio—Ground-breaking ceremonies will be held soon for the new building at Sunshine Children's Home. The excavators, brick masons, carpenters, and plumbers of the building trades unions in Toledo, Ohio, have promised to donate their labor on the new building. Mr. Lathrop, one of Toledo's largest contractors, is furnishing a man to supervise the construction from start to finish. Electrical materials, plumbing, cabinets, plate glass, building permits, fluorescent tubes, furnishings for the doctor's room, and stone have already been promised or donated. The building committee is planning a financial drive soon for the remainder of the building needs.

According to Roy Engler, superintendent of the Home, two calls were recently received from attorneys who reported they had interested parties executing wills to the Home.

A commercial blender, commercial stove, stainless steel kitchen sink, and three stainless steel carts, at a total cost of \$1,090, were ordered for the Home by the Toledo Rotary Club last month.

Voluntary Services

Homestead, Fla.—Milton Brackbill, Paoli, Pa., conducted a five-night series of revival meetings March 15-19 in the chapel at Redland Camp here. No public decisions for Christ were made, but the clear, simple messages were an inspiration to all.

New York City, N.Y.—The New York VS-ers again opened their home to junior-high-school young people in the neighborhood on the evening of March 24. Twenty-two came for the fun, some of whom had not been there for some time because of their opposition to the Christian testimony being given. Although no direct evangelistic thrust was made, a prayer was offered, thanking God for the gift of His Son.

Don Hertzel invited several students from work to the New York VS Center for supper and discussion one evening. One of the students, a Christian, comes from Kenya, Africa.

St. Anne, Ill.—Eugene Miller, Seeley Lake, Mont., presently engaged in the agricultural program of the Camp Rehoboth community, recently attended a Seminar on Extension Education Methods sponsored by the U.S. Department of Agriculture in

Washington, D.C. The meeting, held Feb. 28 to March 10, was designed to help those working with rural people to evaluate their work, develop plans of action, and transfer desirable facts, skills, and attitudes to rural families and communities. Bro. Miller maintains a large demonstration garden and experimental plots throughout the community. This agricultural mission is helping community persons raise health and economic levels.

St. Anne, Ill.—Vernon Long, Sterling, Ill., who is a general assistant in the VS unit at Camp Rehoboth, St. Anne, Ill., testifies, "I enjoy the experience working with these people at Camp Rehoboth. We take too many things for granted and don't stop to think about the blessings God gives. I encourage anyone to spend time in VS, even though you may have to give up a job."



Leon Stutzman, Goshen, Ind., serving as VS unit leader of the Phoenix, Ariz., migrant unit with some Navaho youngsters who attend church at Sunnyslope. VS-ers take these children to church each Sunday.

Denver, Colo.—The newly organized club for Spanish boys was invited to accompany the VS unit and their girls' club for a weekend camping trip to Rocky Mountain Mennonite Camp, Divide, Colo. These youth projects are initial efforts in reaching Spanish youth for Christ.

Mathis, Texas—With the termination date set for the unit in Mathis, unit members are attempting to make each program activity contribute to character building and leadership training. When the unit leaves, the local church and its members will be assuming responsibilities formerly carried by unit members.

Unit Leader Kenneth Seitz, Telford, Pa., also reports that he has been helping an invalid youth who is presently enrolled in a Luz y Verdad correspondence course.

Kansas City, Mo.—This home of the oldest VS hospital unit (1948) continues to contribute leisure-time efforts into building a Christian fellowship in the community. Monday through Thursday, Builders' Clubs for children meet in the unit home immediately after school for crafts and character-building activities. Monday evenings adults from the community gather for crafts and

group activities. The midweek service on Wednesday evening features Bible study and prayer. Community women, on Thursday evenings, leave their children with VS-ers and attend a Bible Study fellowship. Friday evening is the time for MYF, which meets at the unit home. Over the weekend service projects such as visitation are sponsored.

Iowa City, Iowa—Witmarsum Fellowship, made up of university students and VS unit members, recently invited Darell Powers, a feature writer for the Daily Iowan, to present information about the Peace Corps.

Heston, Kans.—VS construction workers at Heston report that Schowalter Villa is beginning to take shape. The south wing has a roof, and in a few more weeks, the total structure will be under roof. The Villa will be a home for retired church workers.

La Junta, Colo.—Music has become an effective tool of service for the La Junta VS unit. The twelve members regularly sing at the local jail and in cottage meetings. A unit octet helped furnish music for the Free Methodist Church during recent revival meetings. Another group led the East Holbrook Mennonite Church in worship during a series of meetings. Frequently unit singers have been invited to sing at nearby Las Animas in various meetings, such as the Credit Union meeting and a men's club meeting. Presently the unit, along with singers from the local Mennonite church, is preparing to give a chorale program in May.

WMSA

Mio, Mich.—The WMSA of Fairview Mennonite Church has been sponsoring a birthday party once a month at the state mental hospital in Traverse City, 90 miles away. The group is responsible for a ward of 110 ladies whose appreciation for such kindness is expressed in many ways. Each month the WMSA representatives sing with them, serve birthday cake, and give gifts to ladies whose birthdays fall in that month.

Velma Esch, reporter, says: "Any WMSA close to a state hospital would find it very worth while to have such a project. It means a lot to the patients to have someone care enough to take time to come and visit them. We may not be able to see all of the good it does, but we know from the way we are received that they are truly glad to have us come."

Morton, Ill.—Mrs. Marion Albrecht, Illinois district WMSA officer who is serving on the local planning committee for General Mission Board meeting in June, reports that facilities have been arranged for a WMSA lounge during Board meeting days. This will be a place where WMSA members from all parts of the world can meet together informally for a chat during free time. Illinois district WMSA officers will serve as hostesses.

Broadcasting

East Germany—"We always hear your radio broadcasts gladly, and have already received much blessing through them, as many other brethren here also have."



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Roy Umble, Goshen, Ind., Church School Day speaker, at Hopedale, Ill.

Evangelistic Meetings

Willis E. Kling, Paradise, Pa., at Mt. Airt, Md., April 16-23. John Garber, Burton, Ohio, at Sunnyside, Conneaut Lake, Pa., April 23-30. Harry Y. Shetler, Davisville, Pa., at Steel City, Bethlehem, Pa., April 8-16. Paul C. Martin, Shippensburg, Pa., at Freemansville, Ala., March 26 to April 2. William Weaver, Reading, Pa., at Palo Alto, Pottsville, Pa., April 8-16. Lester Hoover, Pottsville, Pa., at Oxford Circle, Philadelphia, Pa., April 23-30. Glen Sell, Gaithersburg, Md., at Miners Village, Cornwall, Pa., April 27 to May 7. Kenneth E. Good, Hyattsville, Md., at Belmont, Elkhart, Ind., April 30 to May 7. Paul Mast, Lansing, N.C., at Rock, Elverson, Pa., April 29 to May 5. Rufus Jutz, Elmira, Ont., at Shantz, Baden, Ont., closing April 9.

Calendar

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Ohio and Eastern Conference, Orrville Mennonite Church, Orrville, Ohio, May 9-11.



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Roy Umble, Goshen, Ind., Church School Day speaker, at Hopedale, Ill.

Evangelistic Meetings

Willis E. Kling, Paradise, Pa., at Mt. Airy, Md., April 16-23. John Garber, Burton, Ohio, at Sunnyside, Conneaut Lake, Pa., April 23-30. Harry Y. Shetter, Davidsville, Pa., at Steel City, Bethlehem, Pa., April 8-16. Paul C. Martin, Shippensburg, Pa., at Freemansville, Ala., March 26 to April 2. William Weaver, Reading, Pa., at Palo Alto, Pottsville, Pa., April 8-16. Lester Hoover, Pottsville, Pa., at Oxford Circle, Philadelphia, Pa., April 23-30. Glen Sell, Gaithersburg, Md., at Miners Village, Cornwall, Pa., April 27 to May 7. Kenneth G. Good, Hyattsville, Md., at Belmont, Elkhart, Ind., April 30 to May 7. Paul Mast, Lansing, N.C., at Rock, Elverson, Pa., April 29 to May 5. Rufus Jutz, Elmira, Ont., at Shantz, Baden, Ont., closing April 9.

Calendar

Church School Day, April 30.
Ohio and Eastern Conference, Orrville Mennonite Church, Orrville, Ohio, May 9-11.

UNITY IN EPHESIANS (Continued from page 378)

triad in this passage. "... One Lord, one faith, one baptism ..." (4:5). Christ is the one Lord to whom we belong and to whom we are joined by one faith with one outward ceremony as a seal of our inner spiritual union with Him.

But Paul goes one step further and, it seems, carries the idea of "oneness" to its highest plane when he says, "one God and Father of us all, who is above all and through all and in all" (4:6).

This triad is like a capstone—the keystone in a beautiful arch. Within the compass of this brief passage (4:4-6), Paul has embraced and developed the doctrine of the triune God, the believer's experience and the believer's hope. This trinity of truth overflows with the concept of unity.

One of the blessed ministries of the Spirit of God is through the gifts given to the church to help Christ-followers realize the unity of the faith and increasing maturity in Christ. These gifts—some apostles, some prophets, some evangelists, some pastors, and some teachers—are given to equip the saints for the work of ministering and for the building up of the body of Christ. It is quite clear that diversity is not synonymous with divisiveness. Rather than being a divisive force, this diversity of gifts works toward the "greater completeness" of the church.

Herein lies one of the stark tragedies where differences divide brethren. Not only is the kingdom of God dishonored, but the church, fragmented, is the poorer. One faction with one set of convictions raises its banner. Another faction huddles in its corner. Still other factions move off in myriad directions.

Wherever the church, in fact, exists, believers need each other. I need the depth of my brother's convictions, or the breadth of his experience or his foresight. And maybe—just maybe—he needs the little or much I can contribute to his spiritual well-being.

We need each other. The enthusiasm of youth needs to be balanced by the insight of age. The certainty of conviction must be challenged by the demands of Scriptural logic. The timid temperament should be spurred by the heart filled with courage and boldness. And certainly the headstrong spirit needs the curb of knowledge wrought in the hot forge of experience.

To run ahead of my brother, or to withdraw because I will not run along—are both evidence of an adolescent selfishness. To be guilty of either is a contradiction of brotherhood, a theft of the gift of each other's fellowship, and a smear on the name of our God.

Unity is the work of God. Disunity is always the work of Satan. He seeks constantly to produce chaos through divisiveness. And he makes each broken fragment,

small or large, feel it is the injured party—and absolutely right.

This is the fallacy of division. Usually neither side of opposing viewpoints is all right or all wrong. The problem facing both factions is that personal opinions have crept in, replacing and superseding divine directive. Unity is not possible when the carnality of man expresses itself in "the only right view," when in reality each view is a personal, or at best, a limited conclusion.

Paul states very simply the goal of unity in the church. It is the "unity of the faith and of the knowledge of the Son of God, to mature manhood." Paul's standard of unity is "the measure of the stature of the fullness of Christ." He is concerned that there be a stable spiritual economy. His wish is that believers grow up in every way into the Head, who is Christ. Only then does he see the unity of the church become real and functional.

This unity of the church is but a part of God's total plan centered in Jesus Christ. Paul refers to "a plan for the fullness of time, to unite all things in him, things in heaven and things on earth." Here there are cosmic implications, with Christ not only the Head of the church, but also God's great Administrator of the universe in a master plan for final and complete unity.

Bringing all things under the headship of Christ is the great and glorious climax, the grand finale extending outward into eternity, the ultimate conclusion to the wonderful and humanly incomprehensible plan of God for the eternal ages. "To the praise of the glory of his grace!"

Elkhart, Ind.

Church Camps

Little Eden

The first four-week period at Little Eden Camp this summer is scheduled for the youth and the last six weeks for family camping.

The first two camps are each ten days in length and are for the Boys and Girls, and Junior High respectively. The fourth week is a seven day camp for MYF. In addition to the regular camp director for the first two camps this year, Little Eden is providing an experienced camper and teacher. Edith Herr will serve as a resource person and direct the recreation, worship, and learning experiences of the children. A carefully planned curriculum, prepared especially for use at Little Eden, will be used. It is graded for each camp.

The schedule for the summer includes the following camps:

Youth Camps

Boys and Girls—Grades 4, 5, 6

June 26 to July 5

Junior High—Grades 7, 8, 9

July 5-15

MYF	July 15-22
Family Camps	
Home Builders	July 22-29
Business and Professional	
	July 29 to Aug. 5
Fellowship and Family	Aug. 5-12
Farmers	Aug. 12-19
Rest, Relaxation, and Meditation	
	Aug. 19-26
Senior Adult	Aug. 26-31
For information about youth camps write to Little Eden Camp, Goshen College, Goshen, Ind. Those wishing to make reservations or seeking information about family camps should write to Olen Britsch, Secretary, Archbold, Ohio, before June 25 and after that date directly to Little Eden Camp, Onekama, Mich.	

Laurelville Boys' Camp

Laurelville Boys' Camp will be held June 24 to July 1. Everett Millsagle, R. 3, Mt. Pleasant, Pa., will be director. Harlan Steffen, Dalton, Ohio, will be assistant director and camp pastor. Other key personnel are Tony Ramos, Scottsdale, Pa., lifeguard and counselor; and Carolyn Nyce, Doylestown, Pa., camp nurse.

"Growing like Jesus" will be the camp theme. Special features will include films related to the courses, teaching on outdoor cooking and camping, hiking, nature crafts, and surprise activities.

Following is the daily schedule of activities:
7:45 Rising bell
8:00 Breakfast
8:30 Cabin cleanup
9:10 Morning worship
9:30 "In Japan We Find" (9-10)
Literature of the Bible (11-13)
10:15 Crafts (9-10)
"In Japan We Find" (11-13)
11:00 Growing as Jesus Grew (9-10)
Crafts (11-13)

11:45 Free time
12:15 Lunch
1:15 Rest, quiet games, hikes, projects
2:00 Softball, volleyball, swimming
5:00 Cleanup
5:30 Dinner
6:30 Special features
8:00 Evening worship
9:00 To cabins
10:00 Lights out
Rates:
Registration, \$4.50; room, \$4.50; board, \$11.00.

For reservation cards write to Laurelville Mennonite Camp, R. 2, Mt. Pleasant, Pa.

JAPANESE CHURCH (Continued from page 386)

... Morning and evening we worship and pray to our blessed Lord. Just this morning again He gave us a blessed experience in our family worship. ... Please continue to lead us and to teach us with your good courses."

Let us rejoice at the glorious victories

that the Lord can and does accomplish, to His eternal glory.

New Director Takes Over

Rhoda Ressler has taken over much of the radio evangelism program since February, since Director Carl Beck leaves for furlough soon. As of April 1, Sister Ressler is officially on her own in this work. Let us remember in prayer the outreach of the program and the contribution Sister Ressler makes.

An apartment house for aged people is planned in the mid-city section of Harrisburg, Pa., by the United Presbyterian Church. The church proposes to build an 11-story 100-unit building. It is slated to be completed in 1963. Units will be rented from \$75 to \$135 a month.

Removal of dollar limitations on housing loans available to colleges, universities, and hospitals has been announced by the Community Facilities Administration at Washington. The action will accelerate construction and help church-related institutions to expand their campus facilities to meet rising enrollments. These Federal loans are available only for housing facilities.

The Bible maintained its position as Japan's top nonfiction best seller in 1960, with sales of Scripture volumes totaling 1,886,909. Bible sales in Japan are second only to those in the United States, where sales of Bibles, New Testaments, and Scripture portions surpass 10,000,000 annually.

Religious services in Ohio's state parks will no longer be permitted, especially if these services are of an evangelistic nature.

Danish conscientious objectors have offered to work in international aid schemes instead of the civil labor camps which are the present alternative to military service, according to an item in the "Peace News."

—Reporter.

Publishers of the New English Bible announced that within two weeks after publication, the new translation was on the best-seller lists on both sides of the Atlantic. Almost 1,000,000 copies were sold on the publication date.

An amateur archaeologist has discovered a new hoard of Dead Sea scrolls that scholars believe may surpass in importance anything uncovered so far in Israel and Jordan. Relating to the period of the last of the Jewish revolts against the Romans in the second century, the find includes 70 fragile documents which had not yet been unrolled, metal tools, coins, and dozens of skeletons.

Oswald C. J. Hoffman, pastor of the Lutheran Hour, has charged that motion pictures today "are conforming to a pattern where honesty has been confused with vul-



ITEMS AND COMMENTS

BY THE EDITOR

garity, adult themes with adultery, and morality with immorality. Not content with reflecting the moral muddle that undeniably exists in the world, the motion picture makers are making a strong bid to convert the muddle into a puddle."

The United States spent \$1.5 billion on burials in 1959, an average of \$907.83 per death.

Attacking capital punishments as incompatible with the Christian concept of love as revealed in the New Testament, the Protestant Episcopal Church called on its members to work for the abolition of the death penalty by state governments.

United States Supreme Court Justice Tom C. Clark, who favored capital punishment when he was United States Attorney General, no longer believes that it is an effective deterrent to crime. He told a law school dinner that he is now "opposed to capital punishment, not on religious but on practical grounds." Court records, he stated, "leave me wondering whether anyone who commits a crime ever considers the punishment he will get."

What will happen to Negro colleges when white colleges in the South are integrated? Benjamin E. Mays, president of Morehouse College in Atlanta, believes that today's Negro colleges will still be

needed. He believes that as white colleges are open to Negroes, white students will also come to colleges that have heretofore been for colored only. That is, the desegregation of races in the white colleges will also work for the desegregation of races in the Negro colleges.

In 1959 new books published in the United States totaled 800,000,000 copies, plus a billion magazines and more than 20,000,000,000 newspapers.

Two Southern states, Mississippi and Arkansas, lost Negro population in the last decade, and in other Southern states the Negro population increased at a smaller rate than in the nation as a whole. This reflects a continuing Negro population shift from Southern to Northern states. New York has more Negroes than any other state of the Union. Washington, D.C., is more than 50 per cent Negro. Northern cities which have more than 25 per cent Negro population are Philadelphia, Detroit, Baltimore, Cleveland, and St. Louis.

Two new editions, Danish and Malayalam, have been added to the Upper Room, interdenominational daily devotional guide published at Nashville, Tenn. The Upper Room is now printed in 38 editions and 32 languages including Braille. It has a total circulation of about 3,250,000 for each issue.

MEDITATIONS FOR THE NEW MOTHER

By Helen Good Brenneman

A devotional meditation and prayer for each of the first 30 days, combined with a choice Scripture passage and a carefully chosen poem or quotation, make this book a lovely gift to any woman at the birth of a child, whether her first or fifth.

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Gospel Herald

TUESDAY, MAY 2, 1961
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*The face of Jesus Christ, when He was here,
reflected His various moods and purposes.
The Christian hopes to look upon
that face in its eternal glory.*

The Face of Jesus Christ

By Bill Detweiler

Have you ever wondered what the face of Jesus Christ looked like? Most of us have seen paintings of His face. But, even though most of these paintings are the careful portrayals of men's reverent imaginations, there is nothing authentic about them. Your concept of how Jesus Christ, the Son of God, appeared as He walked along the dusty trails of Palestine nearly 2,000 years ago is as good as any other. If with a brush I were to try to depict the face of Jesus Christ, there are certain qualities about it which I would want to try to reveal.

Certainly the face of Christ was one of changing expressions, and so no one portrayal of it could do justice to the wide range of personality and circumstance which was featured on it. There are at least nine pictures of the face of Christ which are revealed in the Bible.

A Sorrowful Face

I believe that the face of Jesus Christ was often a sorrowful face. Upon His face was revealed the sorrow that came as the result of His sinless heart's being plunged into the cauldron of the iniquity of this world. He grieved and sorrowed as He saw man going about his "perverse and foolish ways." Hundreds of years before, Isaiah, the Old Testament prophet, had said that Christ would be a "Man of sorrows." As Christ observed the awful bondage in which sin held men captive, I am sure that His face was characterized by a deep, sincere sorrow.

A Smiling Face

I believe that sometimes the face of our Lord was a smiling face. I am quite sure that Christ frequently smiled. I remember reading at one time a suggestion that Christ did not smile one time during His earthly ministry. I can understand the thinking that might prompt the impression, but I do not believe that it is true. When Christ was holding the little children in His arms to bless them, do you not think that He was smiling? When, because of His healing power, those who had been deaf listened to the world of sound for the first time, do you not think that Christ was smiling? When the blind looked with newly bestowed sight; when the dumb talked; when the crippled leaped for joy; when funeral processions were broken up—do you not think that Christ was smiling? I do.

And you remember how Christ gave His disciples instructions concerning the ministries which should be theirs, and they began to voice fears that their earthly needs would not be adequately supplied. Knowing their thoughts, the Lord asked them to consider the very common and insignificant sparrows. Not even one of them, Christ said, could fall to the ground without being noticed by the Father in heaven. And then Christ concluded, "Ye are of more value than many sparrows." As He spoke those words, I believe that there was at least a twinkle, if not a smile, on the face of Jesus Christ. Do you think Christ ever smiled? Well, I do.

Christ's Promise

BY LORIE C. GOODING

Christ made a promise, strong and sure;

He gave the Word to me—

"Come, follow me, and where I am

You shall forever be."

And tho' the world should turn to rust,

The mountains crumble into dust,

His promises, in whom I trust,

Will stand eternally.

I gave my heart and life to Him

Who saves me by His grace;

And He has promised to prepare

In heaven for me a place.

So if the stars should fall tonight,

Tomorrow's sun should fail to light,

It will but bring the glory bright

Where I shall see His face.

Killbuck, Ohio.

A Shining Face

I remember from the Gospel account that on at least one occasion, the face of Jesus Christ was a shining face. On the Mount of Transfiguration the hand of God reached down and flooded the face of His Son with the eternal glory that was His before He came to the earth to be born of the Virgin. We read in Matt. 17, "And his face did shine as the sun." I wish that I could have seen it then, but I am satisfied when I remember that sometime I shall see Him in all His glory.

A Serene Face

I am certain that the face of Jesus Christ was a serene face. I think that we may safely say that His face was never wrinkled by the lines of perplexity. He was serene in a boat during a fearful storm. He was serene when He was falsely accused. He was serene when His friends forsook Him. He was serene and calm when all around was rampant confusion. But don't forget that there was a reason for His serenity, and that reason was simply that He was in close and constant contact with His Father in heaven. That was the secret of His amazing calm, without and within.

That same source of calm can be ours if we are willing to pay for it. Christ spent many hours and entire nights in prayer. We too could find much more serenity in our lives if we were willing to go to its Source through prayer.

A Stern Face

The face of Christ was at times a stern

face. There have been those who have portrayed Christ as being almost effeminate, incapable of indignation, the "meek and lowly" Christ, and even "the congenial Man upstairs." But in so doing we are forgetting Christ's attitude toward sin. As Christ spoke out boldly against sin and its effect upon human society, I am sure that there was a burning sternness on His face. As He spoke to the Pharisees, lunging out against their sham religion of mere tradition, I believe there was a fire on His countenance.

You see, Christ realized the tremendous power and curse of sin as none of us can fully realize it. For Christ sin was no mere theological fiction. He did not condone sin as an evolutionary legacy or a moral hang-over from our alleged animal ancestry. It was not to be credited to man's environmental situation as a social or ethnic phenomenon. Christ did not try to whitewash sin, because He knew its power and results better than any man has ever known. He knew that it was sin that had made havoc of His fair creation, even to today turning our cosmos into chaos. It was because of sin that He had to leave His home in heaven to come to the world on a mission of mercy. For these reasons, I am sure that when Christ was confronted by unconfessed sin, His face could be described as being intensely stern. He knew that it was because of the fact of sin that He was walking toward Calvary.

A Set Face

The face of Christ was a set face. As I have already intimated, Christ came to our world with an awareness of His mission. He was a man with a purpose, the purpose being to redeem mankind. In Luke 9:51 we read, "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem." The face of the Son of God was a set face. He understood His reason for coming into the world of sin.

We think of pioneers pushing back the frontiers of our world, and we think of them as having rock-ribbed purpose etched on their faces. We visualize Christopher Columbus upon the lonely sea, and see upon his face a tenacity of determination. We remember missionary pioneers such as Livingstone and Paton, and can see burning purpose written on their faces. But the steel-girded purpose of none of these can be compared to the determination of Jesus Christ to reinstate fallen man to favor with God.

It is mysterious but true that for long

(Continued on page 413)

Our Readers Say—

The editorial, "Interpreting the Fathers" (March 14), was good, but I wonder if it was not a little optimistic. The editorial states that "The principles taught by one generation must be restated by their sons in terms that the younger generation will understand." This is good. Yes, times sometimes change the application of Biblical principle taught by our fathers, or have we compromised on the principle?

As an example, look at the problem of mutual aid. Wasn't our fathers' practice of mutual aid rooted in the idea that it was the necessary fruit and manifestation of brotherly love? To them "every good Christian . . . [was] under duty before God to use out of love all his possessions in supplying the necessities of life to any of his brethren." This was applied voluntarily and the compelling motive behind it was love for the brethren. Today we attempt to apply this idea of mutual aid by various mutual aid organizations. But haven't we compromised the principles behind mutual aid by the very organization that is to reapply the principle to our present-day conditions? Haven't we tried to accomplish through organization what has formerly been brought about through a spontaneous Christian love? Perhaps the answers to these questions are controversial, but to me we have unmistakably compromised the principle taught by our fathers. Is this because of spiritual decline?

The editorial also states that our fathers "must have had good reasons for the positions they took; what were they?" But do we want to really know them? Recently I talked with a friend about church music. The church he is a member of has just voted to install an organ. I asked him if this problem was "talked up" before the vote so that everyone understood the principles involved. The answer was no. Then I asked why the church did not get in someone who has deep convictions concerning the traditional Mennonite position and have him explain the reasons our fathers took the position they did. The answer was that it is our problem and we don't need outside help. It was finally admitted that the church wants an organ and they don't care about the principle involved.

Are we as a church really interested in applying the ideas of our Anabaptist fathers, and as far as that goes, the New Testament fathers (apostles) to our present-day situation? To be very honest, I wonder.—Leland M. Haines, Kalona, Iowa.

• • •

I do not find in my Bible that there were two men walking to Emmaus (GOSPEL HERALD, March 28, p. 277). I believe that it was Cleophas and his wife Mary, and that they had been in Jerusalem for the Passover. Mary, Cleophas's wife, was a sister of Mary, the mother of Jesus. The two Marys were at the cross when Jesus was crucified. They did not go home on the Sabbath day, but on the first day of the week.

I do not believe that Cleophas would have asked another man to go home with him and leave Mary at the empty tomb. Jesus met them on the way. At the supper table He broke bread, and their eyes were opened and they recognized Jesus, their nephew.—Frank H. Martin, Goshen, Ind.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERS, EDITOR

ELLROBE ZOOK, J. C. WENGER, CONSULTING EDITORS

BOYD NELSON, MISSIONS EDITOR

PAUL SCHROCK, ASSISTANT EDITOR

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A Change in Administration

The inauguration of a new Publishing Agent at the Mennonite Publishing House was an event of major importance at Scottsdale. In the more than fifty years of its existence our Publishing House has had only two chief administrators. Aaron Loucks, the man whose vision and energy were chiefly responsible for the location of a church-owned publishing business at Scottsdale, Pa., served as general manager from 1908 to 1935. A. J. Metzler became general manager in 1935. His title was changed to Publishing Agent in 1947.

In the twenty-six years of his incumbency Bro. Metzler has given the heart of his life to the publishing work of the church. After some preliminary business experience he was ordained in 1924 and became pastor at Masontown, Pa., from which work he came to Scottsdale.

A. J. Metzler has given to the work here his boundless energy and drive, his deep spiritual convictions, and his skills in administration. During his term the publishing work was greatly expanded, growing from total assets in 1935 of \$331,000 to \$2,036,000 in 1960; from a net worth of \$308,000 to \$1,111,000; from yearly sales of \$113,000 to \$2,047,000. The growth included buildings and equipment at Scottsdale, the addition of a number of bookstores, increases in the number of employees and publications, and the development of foreign literature outreach.

But during these years Bro. Metzler, in addition to giving vigorous leadership at Scottsdale, became a churchman in a major sense. He served as chairman of the Commission for Christian Education. He led the movement for the organization of the General Council of General Conference. He was moderator of General Conference in 1953-55. He has been chairman of the Committee for Co-ordination of Church Program from its beginning. He has been an active evangelist and Bible conference speaker. He was the Mission Board's first Secretary for Literature Evangelism. He is the president of the Mennonite Board of Education. He has served as moderator of the Allegheny Conference and is bishop of a number of congregations in that district. His services and counsels have been an asset to the entire church through his travels at home and abroad.

Bro. Metzler maintains a part-time connection with our publishing work as Director of Church Relations and Overseas Operations. He and Mrs. Metzler will spend the next few months visiting con-

gregations and conferences in our western districts, promoting the several church interests which he represents. In August, if General Conference accepts the recommendation of its General Council, Bro. Metzler will become Executive Secretary of Mennonite General Conference, with offices at Scottsdale. To this work he will give half of his time. We wish to Bro. Metzler, and believe all our readers join us in this, many years for this crowning period of his service to our Lord and the Mennonite Church.



A. J. Metzler

On page 397 an article by the Personnel Manager of the Publishing House introduces the new Publishing Agent to the church. Ben Cutrell brings to this office an excellent training in printing and publishing, a proved ability in administration, and a deep consecration to the cause of Christian literature. He is a young man, as was Bro. Metzler when he came into this office, and his co-workers at Scottsdale believe that this is the beginning, if the Lord tarries, of another long administration at the Publishing House. We are sure that Bro. Cutrell craves the prayers of the church as he assumes this major responsibility.

In the installation program on April 26, the forenoon session was given to discussion. Ben Cutrell introduced a "Clarification of Publishing House Organization, Procedures, and Criteria for Determining a Publishing Program." H. S. Bender introduced "The Church Agencies' Part in Our Church Literature Service." Participating in the discussion were some forty representatives of various areas of church activity.

The installation service was held in the

afternoon. President E. C. Bender of the Mennonite Publication Board presided and gave the installation message. Preceding the installation ceremony J. R. Mumaw spoke on "Publishing in the Mission of the Church," Jan Gleysten on "Workers Together," and A. J. Metzler on "Partners in a Great Cause." Following the ceremony Ben Cutrell spoke in acceptance of the office, and J. C. Wenger led in a dedicatory prayer.—E.

The Divine Patience

In one of His parables our Lord told of a man who planted a fig tree in his vineyard. He had room for only one tree on his small plot of land. Three years he waited for fruit, but the tree was a disappointment—it bore no figs. He asked his vinedresser to cut the tree down; it made no return for the space it took. The vinedresser urged a little more patience. He would cultivate and fertilize the tree one more year; perhaps it would start to bear.

How well this pictures the patience of God, and the reason for this patience! Just a little more time, and the unresponsive may awaken into responsiveness. A little more tender pleading may bring an answer. Yet another set of arranged circumstances may bring repentance, a turning to God. Another year of ripening experience may bring the perspective in which the way of God may be appreciated.

And so we see again and again the divine waiting—waiting for the fruit of man's response—his faith and obedience. The Old Testament pictures the forbearance of God—how He sent the prophets—"rising up early" and sending them—to make yet another effort to win His people from their evil ways. He spoke again and again through the discipline of pest and drought, of invasion and captivity. Abundant were His efforts; great was the variety of His appeals. It seemed that He would never cease in giving His people an opportunity to turn back to Him. His yearning heart could not give them up, as Hosea tells.

The New Testament shows how He sent His own Son to make a supreme effort to win those who were rebelling against Him. Only the rejection of the Son finally brought the destruction of Jerusalem and the breakup of the Jewish household.

Through the lengthening centuries of the present era we see again the divine patience. We have the promise that Jesus will return, bringing judgment and dissolution, as well as reward and fulfillment. But the time is long; so they mock in unbelief. He will never come, they say. But Peter explains the delay. It is because of the forbearance of God. He does not wish that any should perish, but that all

should come to repentance. His loving heart is loath to bring down the curtain of judgment upon so many unprepared souls.

The case must be similar in the fruit bearing of those who are His. We are His, but our lives are often without fruit, or with little fruit. As He purges His vineyard of the fruitless branches, it would seem that He would get rid of us. But He waits in hope that the fruit will come—the fruit of worship, of righteousness, of witness. He waits longer than we are often willing to wait on each other. The divine patience exceeds the human patience.

It is good for us to remember this when we are tempted to quickly give up on someone in our churches. We expect instant reform and quick results. We set our goals and standards, and feel like cutting off with short patience those who do not meet our expectations. We even forget our own slow progress. God's patience is a challenge to our own. In this too we should seek to be godlike.

Of course, there is a limit. God finally had to allow Jerusalem to be destroyed. And the wrath of God will speak in the judgment. His spirit will not always strive. There is a time when even the patience of God says, "Enough." It is good that we can count on His forbearance. But we must not presume on it. However, when we feel like saying, "Enough," we must be sure that we have emulated first the patience of God, a patience that waits and waits, that speaks and speaks, that loves and woos and begs for a long time before it gives up. To remember how God has had patience with us is one of the best ways to lengthen out our own patience.—E.

The Cross in the Heart

BY LORIE C. GOODING

Not long ago a kind but undiscerning friend made me a gift: it was a little golden cross hung upon a fine gold chain, to be worn around the neck. No doubt my friend gave the best she knew how. Since I am a

follower of Him who bore the cross, she thought I would be pleased with the little golden symbol.

How little the world knows of the cross! I have seen gleaming crosses upon the spires of church buildings. I have seen pictured crosses decked with flowers; and crosses of gold or silver enhanced with shining jewels and designed to be worn as ornaments.

But the cross of Christ was no ornament; no slender gilt cross to be set upon a spire; no pictured, flower-decked symbol; no jewel-encrusted treasure. The cross of Christ was a real cross. It was heavy enough that He staggered beneath its weight after a night of such agony as no man ever knew. It was massive and rough and repulsive. It was an instrument of torture, pure physical torture from which there was no relief until the bitter end. It was an instrument of death.

And I wonder how people can be so insensitive to the sufferings of Christ that they can say of a chronic ailment, an unruly child, or a hard-to-please relative, "It is my cross to bear."

For those who take up the cross, it means just what it meant to the Lord Jesus—death. Death to the self—to ambitions, desires, hopes, and plans; although they may have been legitimate ambitions, desires, hopes, and plans—so that one may be free to have and to do greater things, the things of God.

Taking up the cross is a voluntary act; not that we are forced to death, but that we lay down our lives willingly. This is what our Lord asks of us if we would follow in the footsteps of His redeeming love.

The cross is the symbol of the kneeling will. Taking up the cross is not a crisis experience only, but the continuing principle of the Christian life. Our relationship with God and our relationships with man turn in a single arc with the cross as pivot. Christ has required two things of us—to love God and our neighbor. He has made our love to our neighbor the measure of our love to Him.

It is here that the cross is our guardian. How can we be proud or self-assertive or

critical or vindictive or domineering or dogmatic, or anything else but humble and meek if self is nailed to a cross? How can we be anything else but sympathetic and merciful and loving and forgiving if Christ is central in our lives?

If we have accepted the cross of Christ with all its implications, we know, in some measure, the misery and despair and pain and suffering, physical, mental, and spiritual, that sin has brought into the world. Because we suffer with the world we will be quick to offer the remedy for that suffering, which is nothing else but Christ and Him crucified.

No, the cross is not an ornament, nor a picture, nor a token. Nor is it now a rough wooden beam to be carried upon the shoulder. The cross which the Christian takes up he bears, as Christ bore His cross from His earliest ministry—a cross upon the heart.

Killbuck, Ohio.

What Do You Do When You Are Not Elected to Leadership?

1. Do you start shopping for a church where you will be more appreciated?
2. Do you gradually "ease off" in your attendance and loyalty?
3. Do you resign from everything as a silent protest?

Or Do You

1. Win the admiration of the spiritual and thinking people by your continued attendance, loyalty, and giving?
2. Refuse to be counted out, by pioneering a kingdom of hard work for yourself? No elections are held, but the fields of earnest visitation, prayerful concern, and Christian hospitality are wide open.
3. Serve, when you are asked to serve, with humility; and if not elected, step aside with dignity and maturity?

—Herald of Holiness.

CHALLENGE BY LUCIA TRENT

*Your rice bowl is empty, Little Brother; your hands are blue from the cold;
Your face is a map of terror and pain, old as mankind is old.*

*Men launch their miracles, Little Brother; they send their rockets up,
But should it not be their first concern to fill your empty cup?*

*Men try to reach the moon, Little Brother, to lasso outer space,
But would they not come closer to God if they wiped the pain from your face?*

New Publishing Agent Installed

By Nelson Waybill

Ben Cutrell was installed as Publishing Agent of the Mennonite Publishing House at special services on April 26. Bro. A. J. Metzler, who has served in this capacity for the past twenty-six years, has resigned in order to assume other duties in the church.

Bro. Cutrell is well qualified to lead our growing publishing program in the years ahead. He is a graduate of Carnegie Institute of Technology and holds a Bachelor of Science degree in printing from that institution. For ten years he managed a family-owned printing plant in Denver, Colo. He came to the Publishing House in July, 1955, to serve as Business Manager. He has worked in this capacity until the present time.

Combined with Bro. Cutrell's business skills is his interest in the life and work of our church. During the past year he has served as co-ordinator of the church program for the Mennonite Church of Scottsdale and as chairman of their Ministerial Committee. He is also chairman of the Pastoral Committee, which serves as a liaison between the congregation and the pastor and a member of the Board of Elders, which has responsibility to guide the congregation in matters of doctrine, faith, and practice.

In speaking to the Mennonite Publication Board regarding his appointment as Publishing Agent Bro. Cutrell made the following comment: "I am completely humbled by this experience. Although I have been looking forward to it, it is always with a great deal of feeling that I am not equal to a task like this. The Lord asked me and I'll attempt to do it. . . . But I feel somewhat like Moses—'Who am I, that I should go unto Pharaoh?' Yet the promise remains—'I will be with thee.' This is a great work. It is a tremendous task. But it is not my work; it is the Lord's work. . . . Organization, methods, techniques, and tools are not enough. We must be thoroughly Christ-centered. This starts in the individual life. I recognize that this is a spiritual ministry and I want to dedicate myself to it."

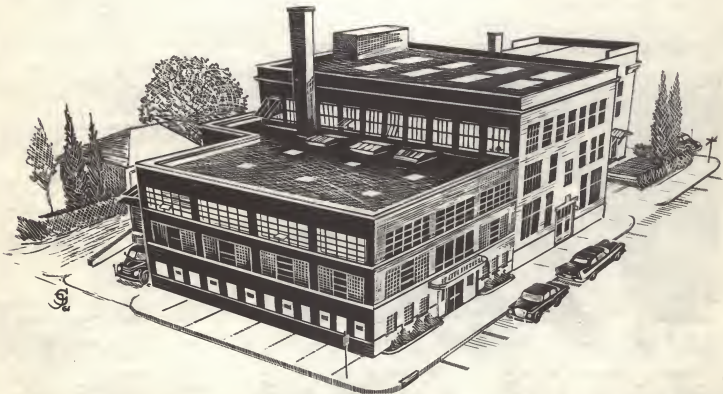
We ask the church to support Bro. Cutrell and the ministry of the Publishing House with their prayers and continued interest. This work is a great undertaking. The Lord has blessed it in the past with great leaders. We are especially thankful to Bro. Metzler for the leadership he has provided during the past twenty-six years. We are happy that he will continue to devote half time to the work of the House by carrying responsibility for overseas liter-



Ben Cutrell

ature work and public relations. We are confident that the Lord has again blessed the church by preparing Bro. Cutrell to lead the church in her literature work.

Scottsdale, Pa.



Mennonite Publishing House

The Artist

By FANNY MILLER

"Now, wait a minute! When you say everyone has some talent if he but uses it, then I start looking at myself to see what it is that God has given to me. When you say everyone is an artist, that is a little farfetched. I won't buy that."

Sit down and have a cup of coffee with me and I will explain to you that you really are an artist. I don't mean in the sense that you can handle a brush and palette with a great deal of ease, although the picture you paint is just as real.

You agree with me that God put us here for a purpose? You also agree that this purpose is to bring Christ to a dying world? If God's plan is for us to show Christ to a world that doesn't know Him, the Christian has to have something the world doesn't have.

Your life is a canvas. The whole world looks at this to see what you are. The things we say show up in the things we do. Every day we are adding to the picture of life. The circumstances God puts into our lives are the colors with which our picture is painted. God is a Master Painter. He takes each day and blends the joys and trials of life in a marvelous way and in just the right degree of shading to complete the masterpiece.

When you look at a painting, you notice that the intensity of the coloring is different in one area from another and that is what helps us to distinguish the objects of the picture. So it is with our lives. If life

were all easy and happy, our picture would not have the pattern that comes with darker days.

If we really seek to serve our Lord, we will not bemoan the fact that stress and trials need to come to the Christian, but we will prayerfully yield our lives into His hands. We will pray that others will see Christ in the picture of life we are painting.

Middlebury, Ind.

Be Glad!

By JOHN M. DRESCHER

S. M. Shoemaker, Jr., in his book, *Twice Born Ministers*, writes: "One comes upon quantities of people who go far enough in their religion to be earnest, but few who go far enough to be glad."

One is struck by this statement because of the apparent truth of it. There seem to be many who are pious to whom Christ is not precious. There are those who are earnest enough to argue the facts of the faith whose lives do not augment the fruit of the faith. Many are earnest enough to proclaim the sins of our time who cannot honestly testify to personal victory over these same sins. There are those who are earnest enough to expound the meaning of consecration who are not living the glad life of the consecrated.

You see, it is possible to live and die a martyr for a glorious cause without living and dying gloriously for the cause. It's much easier to proclaim a truth than to practice it. And one may be in dead ear-

nest about declaring every doctrine, while very deficient in displaying the deep-down satisfying portion which is God's intention.

One may be earnest enough to declare a duty while demonstrating the exact opposite of that which the duty should do in his life. It's possible to speak against hate and lack love while doing so. And it's possible to preach on or contend for nonconformity in a worldly spirit. It's possible to be earnestly contending for a death to self without experiencing the life of the one raised to newness of life.

The more one thinks about it, the more one is made to feel that the gladness of Christianity is stronger proof of its reality than is the earnestness of its adherent. In fact, one can be earnest in just about anything without its ever becoming real personal experience.

Marshallville, Ohio.

Shadows and Sunshine at Logsden

By ROY D. ROTH

In the past twenty months we have lived both in the sunshine and the shadows of missionary endeavor at Logsden, Ore. After an eight-year sojourn in a predominantly Christian community like Hesston, Kans., we were rather unused to meeting reality in the form of the spiritual need and apathy of our little logging community. Such conditions, however, are probably more characteristic of the average community in our land than most of us are able to realize.

Since both Carolyn and I are teaching in the public school, we need but keep our eyes and ears open to see and hear what the spiritual conditions are. However, more than keep our eyes and ears open to this need, we must keep our hearts aglow with the Spirit's fire in order to be able to respond to what we see and hear.

Here are a few samples of the shadows in our work at Logsden. One weekend a twelve-year-old boy in my seventh-grade classes, after waiting until his parents were dead drunk at home, ran off with the family car, wrecked it, and after several days woke up in a hospital, where he remained several more weeks with a brain concussion.

Another twelve-year-old, in Carolyn's sixth-grade room, led a gang of high-school boys in breaking into the local tavern with the intention of robbing the place, and was soon afterward committed to a correctional institution.

Another boy, a fifteen-year-old in my freshman mathematics class, seemingly couldn't be motivated to do his schoolwork.

Our Mennonite Churches: Fort Wayne



First Mennonite Church, at 1213 St. Mary's Ave., Fort Wayne, Ind., is the outgrowth of a mission established in this city in 1903. The building in the background was used as a church from 1906 until the present church was dedicated in 1915. In 1960 the building was extensively remodeled on the inside. The pastor of this church is John R. Snucker and the membership is 126.

His retort usually was of this nature: "I don't feel like doing it!" This I easily believed, but I, along with his other teachers, failed to provide the motivation he needed to do his classwork, and he was finally dismissed from school. One Sunday night several weeks later this lad stole some liquor, and after consuming a goodly portion, went into some kind of mad rage which prompted him to break into four places of business in the nearby city of Toledo. In each of these establishments our berserk friend broke windows and other items of value. By some strange coincidence the most extensive damage (about \$1,000 worth) was done in the shop of one of our Logsdens members. I visited this boy two times behind the bars of our county jail before he was transferred to a reform school. One of his comments I particularly remember. He said he used to go to Sunday school, but finally quit because his father growled at him for getting up so early on Sunday mornings and disturbing the family's sleep.

Concerning each of these sample cases of juvenile delinquency, Carolyn and I keep asking ourselves about our responsibility for their plight. What might we have done differently in our classrooms to turn their lives in another direction? Where did we fail? Even though we realize that these boys are the product of years of broken homes, parental failure, social and mental maladjustments, we still wonder what we and our church might have done to save them from such an end. As we look back, we remember that the second boy was in our Sunday school one time in the past several months. If only he had come more than just that one time. The third boy came to one of our MYF social meetings several months ago. Would that we had been able to enlist his interest in something deeper than a social good time.

But there have been days of sunshine at Logsdens too. Let me mention some of these things on the other side of the ledger. We have now enrolled in our biweekly boys' club (average attendance, 15) a number of the same kind of boys mentioned earlier. We hope to lead them into a real Christian experience through this avenue of work and play and worship together. Our chorus has taken on the complexion of a rather unique community venture. Eight local high-school students are singing with us, and a number of other community neighbors and friends are participating. A weekly women's Bible study meeting has attracted several women of the community who have not yet made a public confession of Christ as Lord. A men's fellowship group gathers periodically for a supper meeting and has usually included several times as many guests as local churchmen. And on special occasions, a women's tea has "broken the ice" for contacts with peo-

ple we have been trying to reach.

And then I must tell you yet about the special victory service we had at our church on the evening of Jan. 8, 1961. (By another strange coincidence this was the same Sunday night the fifteen-year-old boy went berserk and broke into the shops in Toledo.) The service was a baptismal service, and the victory trophy was an eighteen-year-old girl who literally had to slip away from her home that night in order to fulfill her vow to the Lord. We had planned the service for Sunday morning, when another girl, age eleven, was baptized, and a couple were received upon confession of faith.

Thought for the Week

Let us cling to the promises, for the Promiser is sure.—E.

Briefly, here is the story. This eighteen-year-old girl started attending the Logsdens services about five years ago. In due time she heard the voice of the Lord, and accepted Him as her Saviour. But her parents were unwilling to allow her to be baptized and become a member of the Mennonite Church. In fact, for the past year she was not even permitted to attend our services. There had been some kind of statement made, however, that when she became eighteen she could make her own decision. To this she clung, and in this hope we made plans for her baptism the first Sunday following her eighteenth birthday. For a long time there was a joyful anticipation of the coming baptism. But as the time drew nearer we sensed a certain hesitancy, a real struggle. Satan was fighting hard. The parents were still unwilling to have her go through with her decision, even if she was old enough to make up her own mind. There were, however, the encouragement, the counsel, and the prayers of God's people in the Logsdens congregation.

On the Sunday morning when her baptism was to have taken place, this eighteen-year-old girl was constrained to stay at home to attend to some family chores. So she decided in her heart to slip away later in the day and be baptized in our evening service. And slip away she did.

What a service of rejoicing! What a night of victory! But also, what a sober reflection! Here was one who was willing to go through with her decision for Christ in spite of parental and family opposition, while some other young people who have full parental and congregational encouragement are unwilling to stand up and be counted.

This girl's testimony stands both as a

A Prayer

FOR THIS WEEK

Through the Lord Jesus Christ, we approach Thy throne, our Father. We thank Thee for this unique privilege of fellowship with Thee—the Author of life.

As Thou upholdest the world by Thy mighty power, keep us from tottering on the brink of temptation.

As Thou lovest the world with Thy infinite love, instill in us more of this divine grace for healing the world's ills.

Dear Lord, as Thou seest time only in the perspective of eternity, teach us to focus our interest more on eternal values.

As Thou wilt bring forth new life this spring, bring forth in us more of the fragrance and beauty of Thy life.

For the eternal good of ourselves and others and for Thy eternal glory we ask this through Christ. Amen.

—Norman Derstine.

Prayer Requests

(Requests for this column must be signed)

Pray for an elderly couple who were once church members, but are now indifferent, that they may be saved.

Pray that the observance of Family Week throughout the church may stimulate thinking and consciences on the importance of home life.

The missionary staff at Dhamtari, India, find themselves few in number with large quantities of work. Pray that God may provide workers and strengthen the missionaries in their responsibilities.

Paul Swarrs and Roy Kreiders, missionaries to Israel, have received refusals for visa applications made last fall. They have appealed to the Ministry of Interior for reconsideration. Pray that God's will may be done.

challenge to the many unsaved young people in our Logsdens community, and also as a rebuke to those Christian young people who wouldn't be ready to pay even half the price she needed to pay to be a Christian.

Logsdens, Oreg.

A good marriage is not a contract between two persons but a sacred covenant between three. Too often Christ is never invited to the wedding and finds no room in the home. Why? Is it because we have misrepresented Him and forgotten His joyful outlook on life?—Donald T. Kauffman, in *Gist of the Lesson*, 1961 (Fleming H. Revell Company).



OUR SCHOOLS

Conservative Mennonite Bible School

"Copying My Blessed Saviour." This was the motto chosen by the Conservative Mennonite Bible School for its 1961 term. Concluding on Feb. 10, this was the tenth annual term to be held at Pleasant View C.M. Church near Berlin, Ohio. During this six-week term thirty-five courses were offered by seven instructors to 132 students from sixteen states. In addition to regular classes, each Tuesday evening of the term classes were held for local people who wished to attend. The adult section of the Tuesday evening classes studied principles of the Christian home, while the teen-agers looked into "last things." The juniors and kindergartners had classes under the direction of Miss Verna Gingerich of Hartsville, Ohio, who was also matron of the Bible school. So successful was she in this capacity that the 1961 issue of *The Gospel Star*, the school's annual publication, is dedicated to her with deepest appreciation.

The 1961 class of graduates, ten fellows and ten girls, was one of the largest graduating classes in the school's history. A total of twenty-seven units is required for graduation, which are taken from the Mennonite Board of Education curriculum, and are transferable to or from schools of the same level.

At the closing exercises a number of graduates spoke briefly on "Copying My Blessed Saviour" in various areas of life, touching upon such important areas as prayer, devotion, and witnessing.

In the commencement address given by Mark Swartzentruber of Greenwood, Del., the student body was pointed to the example of Joseph, who, as well as being honest and obedient, was available when his father needed him; who, in spite of persecution and misunderstanding, stood for his principles and remained faithful, even in prison. Bro. Swartzentruber pointed out that even a heathen king recognized something different in Joseph, saying, "Can we find such a one as this is, a man in whom the Spirit of God is?"

This earnest appeal for consistent living was followed by presentation of diplomas by the principal of the school, David Showalter of Rowdy, Ky.

Each class of graduates from C.M.B.S. has contributed something to the host church as a class project. Most frequently this has been equipment for the kitchen or perhaps books for the library. The Class of '61 made a radical departure from this custom in taking for their class project the raising of \$100.00. This they donated as the nucleus of a fund for the projected building of dormitories for the Bible school students, thus avoiding the necessity of lodging them with families belonging to local congregations. (It is also a dream and a hope of those interested in C.M.B.S.

that it will sometime be possible to erect a classroom building. This has not yet reached the planning stage.)

The Bible school chorus, under the inspired direction of David Showalter, gave two evening programs. Thursday evening (Feb. 9) the 127 voice chorus performed at Hiland High School near Berlin. On Friday evening they repeated the performance for a more-than-capacity audience at Pleasant View Church. The performance was excellent, carrying one's thoughts forward to a "great multitude" singing a "new song . . . even praise unto our God."



This report would not be complete without a word of gratitude for the cooks who served an average of 148 meals twice each school day. The food was plentiful, nourishing, and well prepared. The five ladies who served as regular cooks, with the two or three each day who helped, contributed much to the success of the Bible school. This is one of those inconspicuous but important services whose absence would be keenly felt by all. Student help efficiently served tables and washed dishes.

There was fun and fellowship as well as study and learning at Bible school. Old friendships were renewed and new friendships formed. Student Gospel teams presented programs at churches in Ohio and in nearby states, such as New York, Indiana, and Michigan. Table-tennis games and weight-lifting contests broke the monotony. Quartets, octets, and choruses harmonized or competed with each other.

The last evening was filled with farewells as friends prepared to depart for every point of the compass. On all sides were heard promises—to remember, to write, to visit. The remark heard most often was some variation of "Bye now. God bless you! See you next winter at C.M.B.S."

—Lorie C. Gooding.



I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible.

—William Lyon Phelps.

Central Christian High School

The Central Christian High School, Kidron, Ohio, plans to open in the fall of 1961. Begun on April 12, 1960, the general construction is now completed. The plastering was finished early in April. Two Wayne County persons furnished enough paint to cover the interior walls of the building, and a team of professional painters offered their services to completely paint the interior during the week of April 17-22.

In September, 1959, a two-year fund campaign was started, and a total of \$230,000.00 was committed in cash and pledges to be paid by August, 1961. A total of \$154,491.84 had been remitted by March 30, 1961; the remaining \$75,000.00 is scheduled to be received during the remaining five months.

The library is growing by donations of books and funds to purchase books. To date 98 persons have given \$1,977.00 for this project. Your contributions for the purchase of more books will be welcomed.

The faculty for 1961-62 include the following:

James O. Lehman, Apple Creek, Ohio—Librarian and Director of Audio-Visual Aids; Instructor of American Government, Geography, German, and Church History.

Lois Allen, Harrisonburg, Va.—Instructor of Home Economics, Business Education, and Girls' Health and Physical Education.

Robert Ewing, Shallow Water, Kans.—Instructor of Music and Art.

Wendell Hostetter, Orrville, Ohio—Instructor of Industrial Arts and Driver Education.

James Nussbaum, Freeman, S. Dak. (formerly Kidron, Ohio)—Instructor of Science and Mathematics.

C. L. Swartzentruber, Kidron, Ohio—Instructor of Bible and Speech.

Zelda Yoder, Lansdale, Pa.—Instructor of History, English, and Spanish.

Goshen College

A program of Church Vocation Emphasis was held on the Goshen College campus March 27 and 28.

Edward B. Stoltzfus spoke in morning chapels on "Open Doors in Church Vocations Today," and on "God's Call in My Life." He is a 1956 graduate of the Goshen College Biblical Seminary and pastor of the Bethel Mennonite Church, West Liberty, Ohio.

At a dinner meeting Tuesday evening chaired by J. C. Wenger, 83 students and 22 faculty and seminary members were in attendance. Earl Sears, Kermit Derstine, Willard Roth, and Glenn Musselman told of their experience of being in God's call. Mrs. Dorothy McCammon said that "The Church Needs Women, Too."

Of the 83 students present, 36 were definite as to their call to a church vocation, 45 were considering such an occupation, and 2 considered it doubtful. Pastor Harold Bauman stated that he felt the meetings had definitely stimulated interest in church vocations among the student body.



CHURCH MUSIC

Better Church Music

By J. MARK STAUFFER

There is nothing wrong with the basic principles of Mennonite Church music. Hymn singing by the entire group of the faithful has characterized the Christian Church in the past and has been especially functional in the periods of the church's greatest spiritual development.

In this fluid age, when many good traditions are about to face the firing squad, we ought to satisfy ourselves on the basis for the continuance of our church practices. Significantly history with all its devious attempts at progress has never found a suitable substitute for congregational singing.

In like manner, our ingenuous, revolutionary present age has failed to produce an acceptable synthetic for old-fashioned hymn singing by the entire congregation. Practically every Protestant denomination makes a nominal confession of belief and practice in congregational singing; actually, in many of these churches, the organ provides the congregational hymn with some support from a small volunteer choir and a minority of the braver congregational members singing in unison.

As Mennonites, we must be humble about the blessing of the Lord on our singing and our church music practices. Indeed, God has been good to us, but from our standpoint, all is not well today. We have not said this out loud, but we seem to think that congregational singing will "go on forever." Since this is not true, we face a genuine challenge in our current church.

We must be willing to stand up and be counted. The proposition is simple and the alternative decisive: we must be willing to pay the price for better church music or we will lose what we now have. This may not be an attractive experience to anticipate or to undergo, but it remains inescapable. May I call to our attention five signal challenges for us today.

I. Better Singing Congregations

In the healthy Mennonite Church, the congregation is the center of the musical service. We might say that the congregation is the chorus or choir and God is the distinguished Listener. Congregations need to be trained for their own sake and for the sake of their audience, God.

I lay it upon the heart and mind of congregational leaders to provide time and occasion for the musical training of the congregation. It may be the institution of a singing class, a congregational song rehearsal, a church music conference, a graded organization of choruses, or a strong

program for the revival of singing in the home and with children.

Since the churches of our brotherhood are so varied, I shall not be more specific in this brief statement. In conclusion, I plead for a revitalized program of music education on the congregational level. Moffatt rewrites Col. 3:16 to read: "... teach and train one another with the music of psalms, with hymns, and songs of the spiritual life; praise God with thankful hearts." This is the church musician's "Great Commission" which grows and extends to the outer confines of the kingdom.

II. Better Trained Song Leaders

Let's be sure to thank God for the good song leaders we do have; "may their tribe increase." Leadership is a costly responsibility; it carries with it some recognition for success and certain condemnation in the case of failure.

We need a program for self-improvement for our good song leaders in service and we need a planned outline of music education for the many potential song leaders among us. The traditional "whosoever will" system of leadership appointment has not served us well; we need to select song leaders carefully and prayerfully on the basis of spiritual life, musical talent and training, and with consideration for their personality and church loyalty.

III. Better Church Music Material

The church music diet reflects itself in the mental and spiritual health of an individual just as food determines physical health. It would seem that the Mennonite Church is in midstream in relation to its music material. There are those who are desperately calling us back to the Gospel song and in contrast, there are those luring us on toward a liturgical service.

This is a significant, delicate matter and we truly need divine wisdom to know when and where to move. Added to this situation, is the need for a more adequate supply of publications in the church music field. We sorely need an official treatise on the philosophy of church music. We need too a

song leader's handbook, and a guide for those who have the good nerve to plan for a singing class.

Along with the revision of the Church Hymnal, we need help in the area of hymnody and the planning of hymn services for our song leaders. One of our church college music faculty members has proposed a graded plan of music instruction comparable to our Sunday-school materials; this is worthy of further study.

IV. A Better Music Ministry

Let me raise my wilderness voice in favor of music training for the ministries of our brotherhood. History has spoken loud and clear regarding the place of singing in the great movings of God's Spirit. Many of our greatest church leaders have concerned themselves with the improvement of singing on the congregational level.

Even today, we note the influence of a singing pastor on the vocal expression of his people. With certain exceptions, we might well say that where you find a trained, singing preacher, you will find a good singing congregation. Our church colleges ought to provide music training for their ministerial students.

V. A Better Program of Church Music

Most Mennonite churches do not have a well-planned program of church music; our efforts have often been haphazard or impulsive. May I make a list of recommendations in addition to the above suggestions:

1. Appoint an active music committee.
2. Evaluate your special music activities as they relate to the over-all church music program.
3. Purchase Our Hymns of Praise for the children's department.
4. Analyze the musical diet of your church by tabulating the songs sung for an entire year.
5. Examine your worship services with the view of giving more time for singing by the entire congregation.
6. Promote continuous spiritual revival so that the congregational singing may be more wholehearted and sincere.
7. Seek out times and places where singing can serve as an evangelistic arm of the church; this noble cause is the great work of the church; for this work she exists on earth.

—Missionary Bulletin.

"Our Christian Musical Heritage" by J. Mark Stauffer

at the

Church Music Conference

LAUREL Mennonite Camp,

R.D. #2, Mount Pleasant, Pennsylvania

AUGUST 5-12, 1961





FOR OUR SHUT-INS

"But Such Sad Things Happen"

BY GRACE V. WATKINS

Have you ever said it, or heard someone else say it, with a sigh, wondering why God permits them? The fine Christian young man killed in an accident; the young girl who wanted to go as a missionary, but who was rejected for reasons of health; the child who becomes blind?

Yes, at first thought many happenings are puzzling. But a long-range look gives comforting and inspiring answers.

First of all, let's remember that in the purposes of God, great ultimate goals can be reached only by journeys that involve temporary grief, suffering, hardship.

If you had the choice, would you give your child a pathway that was all sunshine and roses? It sounds pleasant; but what would all sunshine and roses do to an individual? He'd develop little sympathy, kindness, compassion. He'd have little character, little spiritual fiber or strength. He'd be unable to fit into any social group or profession or "cause." He'd be unfit for marriage or any other basic life experience.

Through all his life years he'd earn resentment, dislike, hostility from others. When he died, he'd probably leave the world no better than he found it, more probably far worse.

Joseph in the Bible is a supreme example of the uses of adversity—the angry, jealous brothers; the pit; the trip to Egypt as a slave. What grief and trouble! Yet how these things helped prepare him for magnificent purposes of God!

Grief and pain and trouble are necessary for spiritual refining. Have you ever considered what a different person Job must have been after he'd progressed through his many troubles? Even as Job refused to be "downed" by his reverses, let us ask God to help us use our troubles for deeper spiritual development, as a preparation for serving Him more effectively.

Without suffering and adversity, we could not enter fully into fellowship with Jesus Christ. A man or woman who had experienced all sunshine and roses could not comprehend even in the smallest way what our Lord suffered for us.

And, along with this, how would you feel about Jesus Christ Himself if He had come to earth, lived a pleasant, untroubled life, given people a few cheerful suggestions about the better life, then died without suffering? It's unthinkable, of course.

But, if it had happened, what a weak, fleeting impression our Lord would have made! We'd probably never have heard of Him, except as a very minor figure in history.

How meaningless such a Christ would be to the alcoholic kneeling at the altar pouring out his heart in prayer for forgiveness and transforming grace! To the mother at the bedside of her sick child! To the man in a hospital bed, knowing that before the end of the night his earthly life will end!

For these, for us, there can be glory, peace, power in fellowship with Christ, deepened by understanding that comes only through grief, suffering, trouble.

Yes, sad things do happen—happen to everyone. Our reaction? Let us in humble prayer ask God to strengthen us, help us to bear them bravely, in fellowship with all humanity and with our Lord; that afterward we may be more compassionate, understanding, dedicated, better prepared to trust, to worship, better equipped for service in this world and for the life beyond.

Fargo, N. Dak.

"We Ought to . . ."

BY GEORGE REUTER

If we are honest with our God and ourselves, we admit that we have a lack. We have put forth many efforts and well-meaning suggestions to fill this lack.

We say that we ought to recapture the Anabaptists vision. We ought to have more men like George R. Brunk and Billy Graham. We ought to pray much more than we do. We ought to hold to our church tenets and doctrine. Missions are in dire need of workers and money. We ought to plan our money so that these are more cared for. We ought to stop buying boats and expensive cars and tithe more. More Bible study is necessary. More souls should be reached in our area. We ought to have more socials. What we need is more Christians who are bold enough to speak up for Christ. We ought to have a better teacher-training program.

Brother and sister, let us be honest with our God and ourselves. Let God tell us what is our lack. Is it not "[He] who is our life?"

We have a tendency to let our ideals become our life.

Let us give ourselves to Him so that He may do His good work through us.

Wilmington, Del.

Life's Punctuation

BY J. PAUL SAUDER

(A Christian who recently met with a major disappointment in life said, "Where God has placed a period, I shall not put a question mark." These lines are dedicated to her and to others of our friends into whose lives there have come some periods. Their faith has been strong enough to cheer us, for they have not raised a questioning "Why?" but have gone on in their ministry to others.—J. P. S.)

I sincerely sought to be useful;

My prospect was wondrously fair.
But God ended that with a period;
Shall I put a question mark there?

I praised God for showers of blessing,
For change that had banished the dark.
Then the light of my hope was
extinguished.

Shall I now place a question mark?

My smiles were exchanged for a heartache;
My plans were dissolved in the air;
An era was closed with God's period.
Shall I put a question mark there?

The Lord undertook in the matter;
Consistent was it with Christ's love.
It was right, and good, yet it vanished.
Still trust I my Father above.

I had prayed by frequent petition
For this which was close to my heart.
Now at last I thought it was granted.
How its fading tore life apart!

The tears that I shed at hope's passing
Completely eroded my bliss.
But I have a heavenly Father;
Shall I question His wisdom in this?

My vision was blurred by the teardrops
Which welled and spilled over my face.
Yet look I with thanks to my Father,
Who puts all His periods in place.

I cannot read all God's tomorrows;
My eyes cannot pierce through the dark.
When God writes His love with a period,
I shall NOT place a question mark.
Elkridge 27, Md.

On Teaching Boys

I myself, if I could leave the preaching office and other things, or had to do so, would not be so glad to have any other work as that of schoolmaster, or teacher of boys; for I know that this is the most useful, the greatest, and the best, next to the work of preaching. Indeed, I scarcely know which of the two is better; for it is hard to make old dogs obedient and old rascals pious; and that is the work at which the preacher must labor, often in vain. But young trees can be better bent and trained even though some of them break in the process.—Martin Luther.



TO BE NEAR TO GOD

The Soul Clinic

By W. R. NAFZIGER

"Examine yourselves, whether ye be in the faith; prove your own selves."

Sunday, May 7

Read Rev. 3:15, 16.

First let's take your temperature. Someone has said, "The Christian is born hot." His temperature is not 98.6 degrees—but HOT, ardent, fiery, urgent, excited. Do you still have the heat of your conversion? A passion for souls? Joy in prayer? Are you true to your first Love? Are you "fervent in spirit; serving the Lord?"

Monday, May 8

Read Jas. 3:2-13.

Now stick out your tongue. Is it coated with cursing, lying, gossip, slander, backbiting? No wonder food doesn't taste good! Does your speech betray you? Mark 14:70. "Let your speech be always with grace . . ." (Col. 4:6). "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29).

Tuesday, May 9

Read Gen. 6:5-8; 1 Sam. 12:20, 21.

How's your pulse? Steady? Slow? Fast? Weak? Irregular? The heart is the seat of life's affections and life's purposes. God saw evil thoughts and imaginations in the heart of the wicked, but righteous Noah found grace in the eyes of the Lord. "... Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7b).

Wednesday, May 10

Read Matt. 6:22, 23.

Can you read the bottom line, the small print? Are you nearsighted, so that you can see only the immediate present, that which is close at hand, the tangible things? Or can you see in the distance "him who is invisible"? Maybe you are a farsighted visionary. You see the man in Africa, but not your ungodly neighbor or the Jehovah's Witness who just left your door.

Thursday, May 11

Read Psalm 24:3-5; 1 Tim. 2:8.

Hold out your hands. Hands are expressive of action and authority. Our outward life as well as our inward motives must be clean. Hands express the strength of manhood. Lifting up holy hands indicates committed strength and abilities. Tennyson says of Sir Galahad, "His strength is as the strength of ten because his heart is pure."

Friday, May 12

Read Isa. 52:7; Eph. 6:15.

Do you have beautiful feet? They will be beautiful if they are "shod with the preparation of the gospel of peace." Running to and fro on the earth has no spiritual beauty unless we are in the business of the King

—not even a traveler with a picture of the speaker kneeling at the tomb of Jesus, unless he walks daily where Jesus walked "where cross the crowded ways of life."

Saturday, May 13

Read Psalm 51:6; 85:8; Rev. 13:9.

Can you hear me? Do you suppose God has ever wondered that about you? We speak to our children and they pay no attention, as they seem to be absorbed in some passing interest. Then we ask, "Do you hear me?" Matt. 13:15 speaks of a people whose "ears are dull of hearing" because their "heart is waxed gross." That is a serious ear wax. Are you keeping within hearing distance? Have you listened when the fathers told of the works He did in their day? Psalm 44:1.

Sunday School Lesson for May 14

Discipline in the Home

Prov. 4:1-4; 10:1; 13:24; 20:11; 22:6; 29:17; Eph. 6:1-4

This lesson is being written up for parents since possibly most of the teachers using it teach parents. A word is also given for teachers of youth.

There is great danger in a lesson like this that there may be a lot of talk but little to take away. Teachers should direct the thinking to a few good principles. Not all these proverbs can be treated with equal study in one class period.

Perhaps you would want to begin by reading together the proverbs.

Principle 1. Children reflect the kind of home training they receive. In what verses does God tell us this truth? (Let each pupil find an answer. Teacher, be slow to speak in a dictatorial manner. Let God speak.) 20:11 says that even children show forth their training. 22:6 is a strong statement. It is given to encourage parents in training children. It is a promise that can be claimed. If we want certain traits of character to be found in our youth, we can have them by paying the price in their childhood training. 22:6 and 29:17 both tell that we are responsible for what our children are. But be sure to observe that we may rest and delight in our grown children if we train aright.

Principle 2. Discipline is the right of every child. Discipline is described in several verses in these verses. "Taught," "train up," "correct," "provoke not," and "bring . . . up" are good to consider. Too often discipline is confused with punishment (to be discussed last). Discipline is one phase of nurture that parents should study and read about. We want to be workers God can approve of. Much of the punishment

administered by many parents would not be necessary if the children would be helped to choose the right way in daily problem situations (disciplined). It takes much wisdom and love (described in I Cor. 13:4-7) to train aright. As children are disciplined (not speaking of punishment) in the home, they learn self-discipline, which is really the goal we want to work for. And no child is happy and secure in a home where parents are too busy, or lazy, or too unwise to train well.

Principle 3. Love will also chasten at times. Notice the Word does not say anger or impatience will chasten. Read together 19:8; 22:15; 29:15, and 29:17. The immaturity of children makes correction necessary. Martin Luther used to say, "Spare the rod and spoil the child." That is true; but beside the rod keep an apple to give him when he has done well. If the rod of correction has to be used often, perhaps there is too little positive guidance in the right way. Punishment may be easier at the moment, but it may be very ineffective too. When children are old enough to reason, they should be respected and helped to self-discipline.

To teachers of youth. Read the proverbs that speak to the children: 4:1-4; 10:1; 15:31-33; 20:11; 29:1, and Eph. 6:1-3. What does God suggest as the good relation of a son or daughter to his or her parents? Hear instruction; attend to know understanding; forsake not the laws given; keep them; think how your conduct makes your parents feel; obey parents; honor them. Since a child is mostly what his parents nurture

(Continued on page 412)

Missions

YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Medical Services in India and Nepal



Mrs. Nahum Masih (left), standing in delivery room, was a member of the first class of graduate nurses at Dhamtari Christian Hospital. Having postgraduate training in ward administration and nursing instruction, she is now serving on the hospital staff as nursing instructor and assists in administration of nursing services. Mrs. Manohar Elkana (right) was a member of the second class of graduate nurses. She had postgraduate work in ward administration. Before her marriage she worked five years on the hospital staff. Both were the first lady missionaries to go to Nepal. When they returned they encouraged other young people to go.

Dhamtari Nursing School

Faces Problems

By Elizabeth Erb

The 1959-60 school year at Dhamtari Christian Hospital, India, opened with the admission of twelve new students in July in the nursing school. Of these, nine students were accepted at the close of the three-month preliminary period, bringing the total number of nursing students to 26. In January one of these students was transferred to another school, which left 25 nursing students to write the examinations in April. Of these, all except one were successful in all of their examinations; one student is required to take a supplementary examination in September.

In the midwifery school seven students were enrolled. Four of these were affiliate students from Tilda. All of these girls were successful in all their examinations. In the compounding school there were two students. Of these, one passed and one failed.

A total of nine nurses, seven midwives, and one compounder completed the requirements for their certificates and will



Sim Kushal (right), who was in Nepal this past summer, is a deacon in the church. At the hospital he is a compounder (pharmacist) and an anesthetist. Here he compounds medicines in the dispensary building at Dhamtari Christian Hospital. When Bro. Kushal returned from Nepal, he shared his challenge for the work with others.

be receiving them through the Mid-India Board of Nurse Examiners.

Greater care is being taken in the selection of nursing students. This is required because of the upgrading of nursing education in India today. Only high-school graduate students were accepted in 1959; yet all of these students were not properly prepared for nursing education in the sciences and mathematics. This explains the nonacceptance of some students at the end of the preliminary period. It also points out the need for a prenursing course in the high-school curriculum.

This year more board examinations have been added for nurses. A 60 per cent average in classwork is also required for eligibility for the examinations. These added requirements make added demands on the teaching and supervising staff of the nursing school. These requirements make it necessary for the student nurse to spend less time on the wards and more time in the classroom. The recent tuberculosis requirement even takes the students away from the hospital for one month of their training time. Such changes call for adjustment in the hospital program. More graduate nurses need to be employed to do some of the work which students had been doing or which was being neglected. More gradu-



E. M. Lal, M.D., Indian Mennonite doctor from the India Mennonite Church, counsels and diagnoses one of the patients in the consultation room at Dhamtari Christian Hospital. Bro. Lal has been at the hospital eight years. He was the first young man from the India Mennonite Church to have any medical training.

ates need to be trained to supervise the student nurses on the wards so that their practical experience will be meaningful and will contribute effectively to their learning. To help meet this need the staff is planning to send away two graduates for training in ward administration this year. So far as our classroom instruction is concerned, our school of nursing is adequately staffed with two trained tutors. Since a public health nurse completed her



Many little boys come to Dhamtari Christian Hospital with fractures incurred while climbing mango trees trying to gather fruit. The boy in the picture above is lying on a rope bed. Over the ropes is thrown a heavy quilt. Notice that under the bed are family cooking utensils and a "lota" (drinking vessel). The basket is used as a suitcase to bring his clothes to the hospital. The other boy is confined to a more comfortable bed made with cotton tapes. His clothes hang from the frame above his bed.



training in December, 1960, the school is meeting the public health requirements. The greatest and most urgent need is for clinical supervisors.

In educational facilities the school still lags sadly below requirements. A remodeling of the office and classroom unit has greatly increased the space for nursing demonstrations. The school still lacks library facilities, science and nutrition laboratories, a social hall, and dining rooms. Just how long the school will be granted recognition while lacking these facilities is not known.

A Young Man Dedicates His Life to Nursing Service

By Thangaiya Ananda

When I was a small boy six or seven years old, my schoolteachers used to ask me what work I would do when I grew up. I always answered them that I would drive a bullock cart because I thought that driving a bullock cart was the best work I could do and at the same time enjoy the fun of it. But when I grew older, I was much interested in electrical mechanisms, for which I was looking for a chance to take training. But I did not get a chance, and so I could not do that job.

When I became 18 years old, I had a call to go and work in a mission field in central India. Until then I never knew what poverty was and what difficulties are and how to solve them. I was never in a place where I had to deal with any such things. For about one year everything went on all right and happy. After one year the

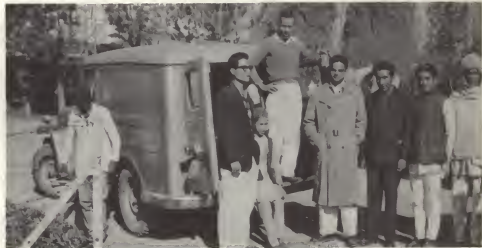
mission discontinued its support from England, and so we had to close many of our activities. But I had to stay there and work as a preacher. I had an orphan boy and a leper woman to take care of. I had no permanent support and I had to live on faith.

God was very faithful and helpful during these days. I had only five Indian rupees to cover my whole monthly expenses, including my food and clothing. I cut down my food to only once a day and sometimes only twice a day. This food meant absolutely nothing but plain rice with salt. I added no dal (pulse) or vegetables with the rice.

But still this was not sufficient. I had many clothes. I sold all of them except two shirts and two pants. I had no money to have them washed by the dhobi. Neither had I money to buy soap so that I could

wash them myself. I washed them as clean as I could by myself without soap. When this money ran out, I had to sell other articles such as my watch and buckets. As I had no money to buy kerosene for my lamp, or batteries for my torch, I disposed of them also. I sold my hens—the only source through which I could get some vitamins. Then I had nothing in my room which could be sold. I had no bicycle and no money to pay for a bus. I walked 18 to 20 miles a day to preach and to sell Gospels. After eating plain rice one day I had no more money to buy rice. I looked for something which could be sold, but there was nothing.

I had to wait patiently for God's answer. I passed one full day without food. On that evening the orphan boy whom I kept got very angry with me and ran away from



Ananda, in the long overcoat, along with some other workers and interpreters and a few patients, stands beside the ambulance in which they go out to the clinics in the villages of Nepal.

me. But I still had the leper woman to take care of. On the next morning and afternoon I had no food. I was very hungry. I prayed to Jesus that He would give me food. Thank God, on the second evening some Christians found out that I had nothing to eat. They brought me some food which lasted several days.

When winter came, I did not know that it would be so cold. I had no money to purchase a mattress. So I collected some straw and covered it with cloth and slept on it. Sometimes when I went to distant places I spent several days under a tree on straw. In this way I lived in hot weather, in rainy weather, and in winter. After two years of this I thought I could not go on any longer like this. When I was sick, there was nobody who could come and help me.

So I decided to give up this job and look for another job. But during that time I had many letters from my Christian friends telling me not to give up and I decided to stay. Then there came a challenge to work in a hospital and take nurses' training.

I thought that that was the worst job I could ever do. When I was a small boy, my schoolteacher used to ask me if I would like to work in a hospital. I used to answer immediately that I would never go to a hospital even if I were sick. But when I prayed and thought about it, I thought that I must go there and help the suffering people. I applied for it and got a chance. When I reached Dhamtari Christian Hospital, the studies started. Within two weeks I thought I must run away from there. I did not like the smell of medicines and I did not like to see sick people. My nursing superintendent was nice to me. She explained to me about the importance of serving the people. Therefore I was able to complete my training. Now I have the real joy of serving the sick people in Christ's name.

It was not difficult for Ananda to find a job after he finished his training at Dhamtari Christian Hospital. Nepal needed nurses, and he offered his services there. For two years he worked in the United Mission Hospital at Katmandu. Then he returned to Dhamtari in the summer of 1960. He was married to Mennonite P. Choudhary on July 11, 1960, in the Sunderganj Mennonite Church in Dhamtari. After a short honeymoon in Madhya Pradesh, where Ananda had previously done evangelistic work, the couple flew into Nepal for a new assignment of nursing and witnessing in Chaugama, seven miles outside of Katmandu.

Mennonite was born in 1938 in the home of Pidu, Carpenter, in Ama Para, Dhamtari. Loyal to even the name of their church, her parents decided to call her "Mennonite." The name, not exactly like the name of the church because it lacked



Lena Graber, missionary nurse to Nepal under United Mission to Nepal, in her office at Shanta Bhawan Hospital, talks to Nirmal Robert, a male registered nurse from Dhamtari, India.

the final "e," was quite acceptable for the little girl's name.

Mennonite's childhood was as uneventful as that of any other little Indian girl in the town. She played on the streets, wore pigtailed with ribbons, got a new dress each year on her birthday and on Christmas, helped care for her little brothers and sisters, and at six years of age started to school. But in one thing she was different. She and her brothers and sisters knew more Bible verses than the other children who lived around them. Her parents diligently taught them the Word of God at home.

In 1955 Mennonite completed her high school. She had her mind firmly made up that she wanted to become a nurse. She was admitted in the class that joined the Dhamtari Christian Hospital School of Nursing in July of that year. Filled with the adventure of each new experience, nursing became a joy to her. Her kind voice and sympathetic understanding made her a popular bedside nurse. Her keen observation won her favor with the doctors.

In 1958 upon completion of her nursing she took the usual year of midwifery training; then she worked on the Dhamtari Christian Hospital staff for one year.

Mennonite's marriage to T. Ananda was imminent, and she knew that he would most likely be asking her to join him in the work in Nepal. She thought a little peep into the country wouldn't be a bad idea. In the summer of 1960 she and one other graduate nurse and Mr. Sim Kushal went to Katmandu to give three weeks' vacation relief in the United Mission Hospital there. She learned a lot of Nepali in those three weeks. She decided she would say "yes" to T. Ananda when he asked her to go to Nepal. Two weeks after her marriage she began housekeeping in a Nepali village, there to love and serve the people to whom the Lord had led her and her husband.

Missions Today Church Needs Today

By C. J. RAMER

Commission means co-mission. "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). We are sent with the promise, "Lo, I am with you always" (Matt. 28:20). To lose this sense of co-mission is to lose all sense of direction and purpose.

Many youth see the relevance of a sense of mission and the Christian faith. Here is potential—dedicated youth who have a sense of mission. The discovery of the purpose that we might reveal Jesus will bring dedication of mental, physical, and spiritual powers.

A cry for spiritual leadership is everywhere. Recently when we visited an isolated town, an elderly lady said, "We must have a revival in our town." The coldness, worldliness, and hypocrisy of many so-called churches present a challenge both to give and live the message. Mission activity in a congregation will be effective only as the church is consistent in its practice. The simple, sincere, sanctified approach of the Mennonite Church has an advantage. One person has said, "We know you mean what you say."

We need to realize the value of godly living in presenting salvation. Its very nature teaches we should live sober, righteous, and godly lives in today's world. So much depends on prayer that we need to become a praying church. Our mission program lacks the backing of earnest, sincere prayer. We cannot depend upon our own resources. Our concern for others is manifest as we pray for them. The new Family Worship magazine has been a great help in uniting the church in prayer. When we pray for needs, conviction comes to help answer our prayers. It is then we can say with Isaiah, "Here am I; send me" (Isa. 6:8).

We need also to discover the "eighth ordinance." I call it the eighth since we already acknowledge seven.* To meet the challenge of our missionary opportunities let us take seriously I Cor. 16:2. The practice of stewardship acknowledges God's ownership. It puts the Golden Rule into missions. Consistent practice of stewardship calls for personal, purposeful, periodic, and proportionate giving.

Our responsibility in this age of prosperity is increased tenfold. Consistent faithful stewardship would raise our giving about 6 per cent since our giving now is about 4.7 per cent. This would not only make it possible to enter more open doors, but it would also open the windows of heaven and bring blessings untold. Will these blessings be ours?

* Baptism, communion, feet washing, holy kiss, anointing with oil, prayer veiling, marriage.



MISSION NEWS

Foreign Missions

Bragado, Argentina—Thursday to Sunday in Holy Week each year is a time for special meetings in Argentine churches. This year Amos Swartzentruber spoke at America, A. Darino at Villegas, Frank Byler at Tres Lomas, Raul Garcia at Carlos Casares, Martin Duerksen at Santa Rosa, Nestor Comas and son Daniel at Villa Adelina, Bro. Christi (Baptist) at Bragado and Mechita, and Bro. Coconi (Bible Society) at Ramos Mejia.

Easter weekend open-air meetings in village squares of five different communities demonstrate renewed interest in this type of evangelism.

Villa Adelina, Argentina—Mario Snyder, secretary for the Argentine "Association of Evangelical Mennonite Churches" (the Argentine Conference), reports that the executive committee met April 8 and 9. The agenda included:

- Discussion of the budget for the year from July 1, 1961.

- Conference expectations of raising 100,000 pesos more this year than last year for evangelism. Half this will go for rent of a worship location at Villa Adelina, the other half for increased pastoral support to make it possible for national pastors to devote more time to church work.

- The decision to free Agustín Darino for one year for extension and promotion work to help congregations to be more effective and interested.

- Missionary and pastoral assignments for the coming year.

- Pastors' Institute in July on how to prepare Argentine churches for evangelism.

- Invitation to the Montevideo seminary quartet to visit Argentine churches during midwinter (July) in order to awaken youth interest in serving in the church's ministry.

- Formation of a Mennonite Mutual Association to make contact with Mennonite Mutual Aid in North America.

- An extension committee report.

The extension committee recommendations: short range—working outposts from present congregations, visiting towns in the interior, starting work in the La Plata-Tolosa area, buying a lot in Villa Adelina, providing housing and church in Morón, assisting the work in Salto, providing colporteur service for the churches; long range (five years)—challenging the Argentine church to greater participation and through it to challenge the church in North America; studying south Argentina for mission possibilities; expanding in present areas; evaluating opportunities in Greater Buenos Aires; planning for a Missions Week May 7-14 with the necessary help; and inviting Lester Hershey to Argentina for evangelistic campaigns and outreach.

Montevideo, Uruguay—Mennonite Biblical Seminary dedicated its new buildings at 5:00 p.m., April 8. The president of Union

Theological Seminary in Buenos Aires gave the address before an audience of 300. The seminary has twelve students from Paraguay, three from Brazil, four from Uruguay, and two from Argentina.

Bragado, Argentina—Encouraging experiences:

- The little group of believers at La Limpia, close by, are happy for regular meetings every two weeks with the Cueto family and Alicia Olivera.

- German and Waldensian families swell the special Easter services at Santa Rosa

"New Frontier" Strategy Discussed at Broadcast Meeting

Radio's flexibility and mobility as part of total mission strategy came in for an important round at the recent meeting of Mennonite Broadcasts, Inc., at Harrisonburg, Va., April 6, 7. The executive committee of the General Mission Board also attended.

Sparking the discussion was a question from The Way to Life Director Norman Derstine, "Does the Mennonite Church have a greater obligation to Africa in the field of radio in view of new openings in radio and in light of critical conditions there?"

Sensitivity to the Spirit's leading to move in and out of any given field, the urgency of the times, and radio's adaptability to "feel out" spiritual needs without a large ground force came to the fore in the "new frontier" discussions.

The many actions of the two-day meeting included the appointment of:

- David Augsburg, baritone in The Mennonite Hour Men's Quartet, as Acting Program Director for The Mennonite Hour (English) during Norman Derstine's one-year leave of absence.

- Rhoda Ressler as director of the Japanese broadcast to succeed Carl Beck, who will be on furlough.

- John H. Yoder as chairman of the German Broadcast Committee. Paul Lehman, former chairman, asked to be relieved of his duties connected with the German program since he is no longer located in Europe.

In other actions, the broadcasts board:

- After reviewing 13 "three-minute program" scripts, decided to ask several persons to record them for further evaluation. This program, now in experimental stages, is "to convey Christian truth in a format of brevity and interest to people who habitually turn off 15- and 30-minute religious broadcasts."

- In view of fire hazard caused by the present furnace location and the need for a fireproof vault, decided to close in the north porch of the radio headquarters

to 85 at one meeting, because of contact with Martin Duerksen, the speaker.

Home Missions

Bronx, N.Y.—The Mennonite House of Friendship unanimously voted on March 12 to invite John I. Smucker to continue as pastor for another year. This procedure is provided by their constitution. Barbara Culliton was baptized at the House of Friendship on April 12 and received into full membership. The Spring Bible Conference was held April 14 through 16, with Moses Gitlin. The theme: "Christ, the Hope of the World."

Boulder, Colo.—Mennonite residents here have been meeting bimonthly since summer, 1960, for Bible study, discussion, prayer, and fellowship. Vincent Krabill, Hesston faculty member and graduate stu-



Conjoint meeting of board of Mennonite Broadcasts, Inc., and the executive committee of Mennonite Board of Missions and Charities held at Harrisonburg, Va., on April 7, 8. Standing (l. to r.): Jesse Martin, J. D. Graber, Jacob Clemens, Henry Weaver, Jr., Norman Derstine, John Howard Yoder, John Mosmann, Earl Buckwalter, Ernest Bennett, Seated (l. to r.): Winston Weaver, Mahlon Souder, Earl Maust, Lewis E. Strite, Richard Weaver, Harley Rhodes.

building in Harrisonburg, Va., to provide a fireproof furnace room, a vault and a small office.

- Approved a budget of \$314,102 to make possible an outreach of 250 weekly program releases in eight languages, including literature and follow-up needs.

Fiscal Year Closed in the Black

Mennonite Broadcasts, Inc., wishes to thank each person who prayed and gave, making it possible to end the fiscal year's operation in the black. Several months prior to the close of the fiscal year the records showed contributions almost \$30,000 behind expenses.

Four dollars per member per year for broadcasting averaged over the entire Mennonite Church will carry the existing program. In view of great spiritual needs in our world, the Mennonite Church must seek in every way to forge ahead bringing Christ to old and "new frontiers." Radio joins hands with other evangelistic efforts of the church "to know Christ and to make Him known."

dent in science at the university, is moderator and Dorilyn Cutrell, secretary-treasurer. Beginning April 9, the group planned to meet every Sunday evening at the Friends Church. They have requested assistance from the Denver congregation.

St. Louis, Mo.—Vincent Harding, pastor of the Woodlawn Mennonite Church, Chicago, was scheduled to speak for the Inter-Mennonite fellowship in a vesper service on April 23. The subject was race relations. The fellowship plans a spring retreat in Alton, Ill., May 26, 27.

St. Louis, Mo.—Bethesda Mennonite Church is entertaining Missouri Mennonite churches in a Bible conference May 13, 14. Milo Kauffman, Hesston, Kans., will speak, and the theme will be "Life in the Son." June Lambie Swartzentruber, the pastor's wife, has been undergoing tests to determine the severity of a heart condition.

Chicago, Ill.—Laurence Horst reports that Mennonite Community Chapel has grown to 22 members. In March three persons were baptized and a fourth taken in on confession of faith. On April 2 (Easter), attendance was 127 with the auditorium full. The chapel now needs a leader to live and work there. Pray that God might lead in sending forth laborers for the harvest.

Goshen College YPCA sent a work team of 12 to help with the spring cleaning of the chapel.

Chicago, Ill.—Woodlawn Mennonite Church presented the evening service for the Bethel Mennonite Community Church. The Woodlawn congregation is affiliated with the General Conference Mennonites. Its pastor, Vincent Harding, married a young lady of the Bethel congregation.

On April 15, a young married people's class from the Holdeman congregation at Wakarusa, Ind., assisted in spring cleaning and redecorating of the Bethel Church.

San Diego, Calif.—The San Diego Mennonite Fellowship meets every Sunday morning at the YMCA in Santee. They plan to build soon on a plot purchased with the aid of the South Pacific mission board and interested persons. Attendance numbers 35-40, including a number of adults. During January they received three adults and three children into their fellowship, bringing the membership to 16. George Eby is the pastor.

Saginaw, Mich.—A Goshen College youth team gave the program at a combined youth night at East Side Mennonite Church on April 6 and then helped in working with members of the congregation on their new building on Friday. Pigeon Mennonite Church sent several carloads of men to assist East Side in its building during the last week in March. East Side hoped to be in its new chapel by May.

Overseas Relief and Service

Boston, Mass.—Christian Science Monitor recently quoted a Bedouin chief in Iraq who commented, "I did not know what a Christian was until I met that boy." He was referring to a Pax worker who was helping in relief work in the Near East.

South Kasai, Congo—Although many unmet relief needs still remain in the Congo,

the emergency food problem of Baluba refugees in South Kasai is basically over. Reports from the Congo indicate that food needs of the Balubas are being cared for by United Nations, which began work in late December. In June the Congolese of Kasai will harvest their first crops, and although these crops will not be sufficient to completely meet the needs of the people, the U.N. hopes to be able to cut back their program at that time.

Medical care and rehabilitation are the areas of greatest relief need at present. Many school children and other groups across the Congo are seriously undernourished although not actually starving.

Dr. William Rule, now Executive Secretary of Congo Protestant Relief Agency, says that "pockets" of emergency food need probably will appear in various places in the Congo. Dr. Rule feels that CPRA should have foods on hand to meet unexpected needs. MCC is planning to send 100,000 pounds of Canadian government surplus whole milk powder.

The CPRA relief program in the immediate future will probably be concentrated in the areas of medical assistance and rehabilitation. Pax men Abe Suderman and Allen Horst, who assisted in food distributions, have returned to Leopoldville.

Much of CPRA effort is now directed toward getting drugs and other medical supplies to doctors in the interior Congo. United Nations has agreed to transport CPRA medical supplies throughout the Congo to hospitals and dispensaries, which have been drawing on stored supplies since independence.

Akron, Pa.—Jacob M. Klassen, director of MCC work in Korea, has been appointed Assistant Director of the Foreign Relief and Services program. He will join the Akron staff in August, 1961. The Klassens have been serving in Korea since August, 1958.

Akron, Pa.—Possible MCC co-operation with the new Peace Corps is still uncertain. The Peace Corps has not yet issued its criteria regarding the role of voluntary agencies in administering Peace Corps personnel. It is expected that criteria will soon be released by Gordon Boyce, Director of

Private Agency Relations with the Peace Corps.

Mr. Boyce has said he is sure the Peace Corps will want to work through voluntary agencies, but is uncertain about the constitutionality of providing direct support for personnel in church agency programs. A possibility exists that agencies such as MCC will be able to use Peace Corps volunteers in expansion of present projects. It is also possible that agencies will be able to recruit and orient personnel supported by the Corps.

When the criteria for co-operation are released, they will be carefully studied to determine whether there is any place for MCC as a church agency in administering Peace Corps personnel. Executive Secretary William T. Snyder said concerning possible co-operation, "Our relationship is first of all to the Christian Church. We cannot become dissociated from the mission of the church in the underdeveloped areas."

Yarrow, B.C.—Since beginning operations in April, 1960, the clothing depot at Yarrow has handled relief contributions from churches in western Canada, thus eliminating the necessity of shipping to the MCC center at Waterloo, Ont. The clothing center is sponsored by the Canadian Mennonite Relief and Immigration Council. It is under the direction of A. A. Wiens. Some 210 women have contributed volunteer time to this project since October.

Timor, Indonesia—With the recent granting of Indonesian visas for the Dr. Samuel Stover family of Bethlehem, Pa., the long-anticipated MCC medical program on the island of Timor will become a reality. The medical services will be added to the present agricultural work in Timor, to form a combined agricultural-medical program. The Stovers were scheduled to leave for Indonesia about April 25.

Mennonite Disaster Service

Kansas City, Kans.—On April 12 a group of local men met at the Grace Mennonite Church, Mission, Kans., for a discussion on Mennonite Disaster Service. Speakers were Walter Neufeld and Wilfred Unruh, Newton, Kans.; Roman Stutzman, pastor of the

VS-ers Co-operate with Local Church

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Close co-operation between VS units and local Mennonite churches is aptly illustrated by the nine-member VS unit in Albuquerque, N. Mex., in its relationship with the Bethel Mennonite Church, pastored by Theron Weldy. Although it began less than a year ago, the unit works hand in hand with the congregation.

Unit members work at Albuquerque's Presbyterian Hospital. During off-work hours they give free assistance to a children's rehabilitation center and assist a hospital auxiliary.

In co-operation with the pastor's wife unit girls have begun a girls' club. Since this and other demands fill the schedule of

Mrs. Weldy, the volunteers assist her each week with housework.

Unit fellows take turns serving as janitor in the church. During a remodeling project, they helped paint, lay tile, and improve the present facilities in other ways.

Recently the unit made posters and badges for GMSA. In addition, all unit members assist in the church choir directed by Unit Leader Lowell Nofziger, Wauseon, Ohio.

From the congregation, the unit receives the privileges of fellowship and collective worship during Sunday and midweek services. Pastor Weldy also presently leads unit devotional meditations and discussions on doctrines of the Mennonites.

Kansas City Mennonite Fellowship; and Lowell Nisley, local pastor. Discussion centered around the formation of the Mennonite Disaster Service unit for this area.

Student Services

Chicago, Ill.—The Mennonite Church student services committee met jointly April 4 and 5 in Chicago with the General Conference Mennonite student services committee. The two committees have cooperated in maintaining contact with Mennonite students in colleges and universities in a number of places. Fellowships exist on student initiative on approximately 10 university campuses. The student services committee present were: Paul Erb (chairman), Virgil Brenneman, Albert Meyer, John H. Yoder, A. Don Augsburg.

Voluntary Services

Stanfield, Ariz.—Recently, VS-ers traveled across the Papago Indian Reservation to attend the grand opening of the new hospital. The new hospital replaces the old one which burned in 1947. Since then, patients have had to go to hospitals on the Pima reservation or to the San Xavier reservation near Tucson. The visit gave VS-ers a good glimpse into Indian life, since the trip took them into the reservation. Opening activities included traditional Indian dances and games.

West Liberty, Ohio—VS-ers Warde and Patricia Hershberger, Woodburn, Ore. (who serve as maintenance man and house-mother at Adriel School), recently had opportunity to present VS and Adriel School at Salem Mennonite Church, Foraker, Ind. They exhibited ceramics to show crafts in work with retarded teen-agers.

Salunga, Pa.—New assignments to eastern board Voluntary Service include James and Jeanette Oberholzer, Reynolds, Pa., who began work at Immokalee, Fla., on April 1, and Lester and Laura Mae Kreider, Columbia, Pa., who began service at the Washington, D.C., VS Center on April 10.

I-W Services

Elkhart, Ind.—The I-W Office has prepared a release for district papers introducing their service counselors. The release describes the I-W Council which has planned the service counselor program and the work of the service counselors. In addition, the release lists the service counselors and gives dates for I-W orientations to be held this fall.

Elkhart, Ind.—The I-W Office is presently preparing a manual for I-W sponsors. The manual will: (1) give a detailed outline of the sponsorship program, (2) acquaint sponsors with the total I-W program, and (3) provide sponsors with many suggestions for counseling and activities.

Approximately 45 sponsors serve as spiritual big brothers to I-W men at various I-W locations across the church.

Colorado Springs, Colo.—Both I-W men and their wives are participating in plus service activities here. Wives of four I-W

men have organized a ladies' quartet. They have given programs at several churches in the Colorado Springs area. Several I-W's are participating in boys' club.

On March 12, the I-W group had a full day of activities. They met for a discussion period on Sunday afternoon, gave the Sunday evening program at the First Mennonite Church, and met for a time of fellowship at the parsonage following the evening service. Eldon King, Millersburg, Ohio, participated in the evening activities.

Broadcasting

Switzerland—Alfred Neufeldt, technician for the German broadcast, writes: "The last weeks have been most interesting and very busy. Yesterday afternoon I was able to record seven German numbers sung by the Pax quartet that is now touring European churches. They are in Basel these days, and also bring programs in some non-Mennonite churches. . . .

"Of our first pamphlet, containing eight messages under the themes, 'Conversion,' and 'The Sonship of God,' we've sold approximately 750. The series of ten messages on prayer is now at the printers to come out in pamphlet form also."

Jamaica—"I want to follow the Lord Jesus Christ, and I now receive Him as my personal Saviour. I confess my sin to Him. If you have any more lessons that I can take, I would be very glad."

Japan—The following are a few who have written to the Bible correspondence office during March.

Miss Kazuo Ito, 17, a high-school student in Kushiro, says, "As I study the lessons, read the Bible, or hear fine sermons in the church service, I believe that Christ is truly the Son of God. But as I go about my other studies and tasks, my heart soon changes and I don't know whether I have any faith or not. I do want to trust Him. Please help me." She is working on the last lessons of the first course.

Mr. Kenichi Mori, 22, an employee of the town office in Memuro, writes only briefly, "Before receiving these letters I completely rejected any religion at all. Now I believe that Christ is God's Son." This came just seven months after he wrote, "I cannot believe that God could inspire a book—even a book like the Bible." In comparing his notes, we can see progress, for which we truly praise the Spirit who moves in the hearts of men.

Miss Kayo Fujimoto, 32, who does custom sewing in Ashoro, finds herself frustrated in not feeling greater growth in her Christian life since her baptism in December. She deeply desires a strong, unwavering faith. She felt, as do others, that baptism would somehow magically assure her of a wonderful spiritual life. That her heart is divided between light and dark is distressing to her. She concludes with, "My conviction now is that God is, and that He is in my heart. From here I want to grow."

Harrisonburg, Va.—Thanks to the many groups saving commemorative and foreign stamps.

Someone sent in an interesting idea

worth a second thought. "Perhaps you should start a slogan such as, 'Give a penny with every stamp.'"

Another idea might be, "Offer a prayer with every penny and stamp." Bathe your gifts with prayer, and the gift will go farther and be more effective. The weapons of our warfare are not carnal (material) but spiritual.

To help the Spanish radio work, groups saving stamps should send them to Mrs. John H. Yoder, Route 1, Mohnton, Pa. (Note change of address—formerly, Elverton, Pa.) Stamps sent to Mrs. Minnie Winney, 1701 South Main, Goshen, Ind., will help the Japanese radio work. Please do not send the common 1¢-4¢ stamps, which are practically valueless.

Harrisonburg, Va.—The Mennonite Hour Bible study office processed 8,779 lessons the first quarter (Jan.-March) of 1961, higher than any quarter in 1960. Presently 1,392 active students are taking one of the four English courses offered, according to John L. Horst, instructor of English courses. Mrs. Horst does most of the grading, and Bro. Horst handles the counseling work. They can give individual and personal help to each student enrolled.

Puerto Rico—Evangelical Productions began using Luz y Verdad, our Spanish program, over radio station WFID-FM, Saturday, March 18, at 6:30 a.m. Luz y Verdad is sponsored on this station by Torrecilla Builders, a local Mennonite business. A different audience will be reached from that of regular AM stations.

Spanish Listeners Live in U.S.A., Too

New York City—"I am praying that your program will continue for the good of many who are still in sin, and especially for me as one who has many problems."

Texas—"It was a great blessing to hear the beautiful and familiar songs. Beginning the day hearing the Word of God and hymns is a wonderful inspiration. I am sending a little offering with the desire that you will continue proclaiming the Gospel by word and song."

New Jersey—A listener who appreciates the program says: "I know which way I should follow. Now I want to learn more."

Wisconsin—"We have been listening to your radio broadcast every Sunday for over a year," says a listener who finds the services a "big blessing."

New York—"I am suffering with the struggles of life, but when I hear your messages my heart voluntarily becomes glad," wrote a listener from New York who asks to be remembered in prayer.

WMSA

Tokyo, Japan—Barbara Reber writes, "Our women's meeting is looked forward to by all who attend. One meeting is for Bible study and sharing, the next for instruction in cooking a western dish. The time of fellowship around the table afterward with our tea cups is a time I really enjoy. We're all just a bit more relaxed and barriers are down. It's just a time of getting to know each other. This one doesn't get out of a regular worship service."



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. J. Curtis Rittenhouse has received from the Plains congregation, Lansdale, Pa., a set of the Mennonite Encyclopedia, in appreciation for long years of service as Sunday-school teacher, superintendent, and chorister.

Bro. C. F. Derstine gave the commencement address for Ontario Mennonite Bible School on March 23. Nine students from the Bible School and eleven from the Bible Institute graduated from a three-year course.

The MYF group from Glen Allan, Ont., conducted a service at the House of Friendship, Kitchener, Ont., on April 9.

Bro. Glenn Martin, chaplain at the Colorado General Hospital, distributes weekly to the patients a bulletin called "Friendly Word."

London Rescue Mission held its tenth anniversary service at Maple View, Wellesley, Ont., on April 9. William Seath, Chicago, Ill., was the speaker.

New members: five by baptism and two by confession at Spencer, Swanton, Ohio, on April 12; six by baptism at Clarence Center, N.Y., on April 9; one by baptism at Kaufman, Hollisville, Pa., on March 31; three by confession at Meadville, Pa., on April 16; one by confession at Wooster, Ohio, on April 2; four by baptism at Oak Grove, Smithville, Ohio, on April 2; eight by baptism at Howard-Miami, Kokomo, Ind., on April 9; nine by baptism and two by confession at Argentine, Kansas City, Kan., on March 26; five by baptism at First Mennonite, Colorado Springs, Colo., on April 16; one by baptism at West Chester, Pa., on April 30; eleven by baptism at Garden City, Mo., on April 9; eight by baptism at Peoria, Ill., on April 9.

Two by baptism and one on confession at Denver, Colo., on April 16; two on confession at Iowa City, Iowa, on April 11; twelve by baptism at Blooming Glen, Pa., on May 7; seven by baptism at Yellow Creek, Goshen, Ind., on April 9; four by baptism at Marlboro, near Hartsville, Ohio; five by baptism at Bethel, Broadway, Va., on Feb. 17; three by baptism and one on confession at Mount Jackson, Va., on April 9; eight by baptism at Valley View, Crider, Va., on March 19; one by confession at Salem, Needmore, W. Va., on Feb. 19.

Visiting speakers: John H. Yoder, Elkhart, Ind., at Oak Grove, Smithville, Ohio,

Family Emphasis Coming

In keeping with Family Week (May 7-14) the next issue of the GOSPEL HERALD will feature articles and poetry on the family. Watch for A Child's Rights, by C. Warren Long; The Importance of Love in the Family, by Wayne Swenson; Give a Child Wonder, by Lorie C. Gooding; and The Parable of the Prodigal Parents.

April 16. George Mensek, converted Chicago gangster, at Meadville, Pa., April 23. John H. Noble, former prisoner in Russia, at Bowne, Clarksville, Mich., April 3. Ray Shenk, Elkhart, Ind., at Nampa, Idaho, April 16. Joseph Atherton, Congerville, Ill., at Metamora, Ill., April 23.

Willard Roth, editor-elect of Youth's Christian Companion, at Waterloo, Goshen, Ind., April 23. Floyd Sieber, Argentina, at Benton, Ind., April 30. Joseph Burkholder, Ethiopia, at Waterloo, Ont., April 23. Virgil J. Brenneman, Goshen, Ind., at Bethel, Chicago, Ill., April 23. Sanford Oyer, Protection, Kans., at Fisher, Ill., April 9. Irene Bishop, European relief worker, at Park View, Harrisonburg, Va., April 23. Don Jacobs, Tanganyika, at Hess, Lititz, Pa., April 23.

Bro. Kenneth G. Good, Hyattsville, Md., spoke at a father-son banquet at Greenwood, Del., on April 21.

Orpha Zimmerly, former European MCC worker, at Orrville, Ohio, April 16. Elizabeth Erb, India, at Weavers, Harrisonburg, Va., April 9. Frank Classen, Union Rescue Mission, Wichita, Kans., at Pennsylvania, Hesston, Kans., April 9. Simeon Hurst, Tanganyika, at Riverdale, Millbank, Ont., April 5.

Nelson Martin, Newberry, Ont., at Meadville, Pa., April 9. Joseph Burkholder, Ethiopia, at Nickel Mines, Paradise, Pa., April 9. Gerald Studer, Smithville, Ohio, at Paradise, Pa., April 9. Glenn Musselman, Brazil, at Indianapolis, Ind., April 16. Harold Graber, Congo Inland Mission, at Belmont, Elkhart, Ind., April 9. Erland Waltner, Elkhart, Ind., at Tiskilwa, Ill., March 26.

Wilbur Hostetler, Elkhart, Ind., at Peoria, Ill., April 9. John Ventura, Denver, Colo., at Second Mennonite, Chicago, Ill., April 9. Cecil Byers, Mexico, at San Diego, Calif., March 26. Allen Kanagy, Alice, Texas, at Beth-El, Colorado Springs, Colo., April 9.

Nadusi Ayele, Ethiopia, at Upland, Calif., April 16. G. Irvin Lehman, Harrisonburg, Va., at Mt. Airy, Md., March 26. Mary Ellen Groff, Ethiopia, Alma Longenecker, Honduras, and Helen Ranck, appointed to Somalia, at Springdale, Waynesboro, Va., April 16. Alta Housour, Formosa, to Women's Fellowship of Holdeman's, Wakarusa, Ind., April 11.

The eleventh printing has been ordered for 1000 Questions and Answers on Points of Christian Doctrine by Daniel Kauffman. This book has been a steady seller since its first publication in 1908, fifty-three years ago. It is a 160-page booklet, and still sells for only fifty cents.

A number of congregations are joining the Every Home Plan of GOSPEL HERALD subscription. The list of one congregation contained sixty-four names that were not on the list before.

Bro. H. Ralph Hernley, in his work as

Mutual Aid Co-ordinator, attended meetings last month at Wadsworth and Cleveland, Ohio; Goodville, Pittsburgh, and Laurelville, Pa.; Goshen, Ind.; Sterling, Ill.; Hesston, Newton, and Hillsboro, Kans. This week he is at Akron, Pa.

A number of students from India, who are attending the University of Illinois, attended services at Fisher, Ill., on April 9 and visited in the homes of the community.

Bro. Roy Bucher, Metamora, Ill., addressed the men's fellowship at Fisher, Ill., on April 27.

Bro. Wilbur Nachtigall, Iowa City, Iowa, spoke to the father-son banquet at Donnellson, Iowa, on April 20.

Bro. Norman Moyer has been licensed to assist in the ministry at Boyer, Middleburg, Pa.

Dedication services were held at Swamp, Quakertown, Pa., on April 16, with A. J. Metzler and E. G. Gehman as guest speakers.

Bro. Elam H. Glick spoke on the work at Araguacema, Brazil, at Meyersdale, Pa., and Meadow Mountain, Grantsville, Md., on April 16.

Bro. Vernon Leis, of Indiana, has accepted the call to serve at Blenheim, New Dundee, Ont. He will also teach in the Ontario Mennonite Bible Institute.

Bro. Wilmer Hartman of Virginia has accepted a call to the pastorate at Crown Hill, Rittman, Ohio.

Bro. Jason Martin, a student at Goshen College Biblical Seminary, was ordained to the ministry at Wawasee Lakeside Chapel at Syracuse, Ind., on April 23. Bro. Amsa Kaufman officiated.

Bro. Owen Gingerich, who is a lecturer on astronomy at Harvard University, spoke on "The Space Race" at Eastern Mennonite College on April 21.

Sister Grace Lefever of the Eastern Mennonite High School, Harrisonburg, Va., has received a National Science Foundation Scholarship to study next year at the University of Virginia.

Bro. Luke Drescher, of the Eastern Mennonite High School faculty, will teach physical education next year at Messiah College, Grantham, Pa.

Calendar

Ohio and Eastern Conference, Orrville Mennonite Church, Orrville, Ohio, May 9-11.
Lancaster Mennonite Historical Society at Hammer Creek, Little, Pa., May 27, 28.
North Central Conference and associated meetings, Wofford, N. Dak., June 13-16.
Mennonite Board of Missions and Charities, Morton, Ill., June 20-25.
Ohio MYF Conference, Beech Church, Louisville, Ohio, June 23-25.
Virginia Conference, E.M.C., Harrisonburg, Va., July 25-28.
Allegheny Conference, Springs, Pa., July 28, 29.
South Central Conference, Hesston, Kans., Aug. 9-10.
Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11.
Illinois Conference, Flanagan, Ill., Aug. 9-11.
Ohio Christian Workers' Conference, Walnut Creek Church, Ohio, Aug. 12-15.
Conservative Mennonite Conference, Marlboro C.M. Church, near Hartsville, Ohio, Aug. 15-17.
MYF Convention, Lebanon, Cregg, Aug. 17-20.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.
Indiana-Mennonite Mission Board meeting, Sept. 30 to Oct. 1.

A group of students from Rutgers University in New Jersey came to the Hershey Church, Kinzers, Pa., on April 22, and discussed the Mennonite faith and principles, with a panel headed by Bro. Urbane Peachey. After lunch they toured interesting points in Lancaster County and were entertained in Mennonite homes for the evening meal.

Dedication services were held at Salem, Wooster, Ohio, on April 30, with Bro. Milton Brackbill, Paoli, Pa., preaching the dedication sermon, and Bro. John Drescher leading in the dedicatory prayer. The new building replaces one erected in 1891. It has a seating capacity of 214. The pastor at Salem is Bro. Paul Showalter.

Mennonite Health and Welfare Horizons, published at Elkhart, is changing from a monthly to a bimonthly publication. The announcement points out that the publishers expect the GOSPEL HERALD more and more to carry recent news developments.

Bro. Allen Ebersole, West Liberty, Ohio, has accepted an invitation to serve as pastor at Leetonia, Ohio.

Bro. Paul Sieber was ordained to the ministry at Lancaster Heights, Freeport, Ill., on April 30. Bro. R. J. Yordy, who officiated, assisted the congregation in a self-analysis program.

Bro. Nelson E. Kauffman, Elkhart, Ind., was guest speaker at a ministerial study conference at East Zorra, Tavistock, Ont., April 18, 19. He was also guest speaker at the annual meeting of the Franconia Board of Missions and Charities held at Franconia, May 1, 2. Bro. Don Jacobs, of Tanganyika, also spoke here.

The Christian Motor Transport Mission, with headquarters at Toronto, Ont., has placed an order for 3,000 copies per month of The Way.

Bro. Raymond Erb was ordained to the ministry on April 23 at Bethel, Elora, Ont., with Bro. Rufus Yutzky officiating.

Bro. J. Irvin Lehman, because of a heart attack which he had suffered, was unable to fill his appointment at Broadway, Va., on April 30.

Opening day services were held at the Big Spring Church near Luray, Va., on April 9. This is a new place of worship for Mennonites in Page County. The building was secured from the Baptists; it is on Route 340, five miles north of Luray. Bro. B. Charles Hostetter preached at the opening service and Bro. Linden Wenger led in a consecration prayer. Bro. Walter Schlaach, who is practicing medicine in Luray, assists in the work at Big Spring.

Bro. Richard Martin, Elida, Ohio, spoke to the Christian Businessmen's group, West Liberty, Ohio, on April 24.

Attending a conference on missionary education at Buck Hill Falls, Pa., the second week in April, were Edna Beller, A. Grace Wenger, and Willard Roth.

A new congregation was organized at Davenport, Iowa, on April 16, with Bro. A. Lloyd Swartzendruber, bishop, Eugene Garber, pastor at Kalona, and Leroy Miller, of the Iowa-Nebraska Mission Board, witnessing the signatures of seven charter members. The afternoon communion serv-

ice was held in the home of Bro. Ivan Hess, who is serving as pastor of the group. The evening organization service was held at the YMCA, with Bro. Eugene Garber preaching.

Bro. Nelson E. Kauffman, in a service on April 16, represented the Elkhart Mission Board in turning over the title to the church property at Lee Heights, Cleveland, Ohio, to the congregation there. In the afternoon Sister Kauffman was interviewed by a Cleveland radio station, which has been giving a serial reading of her book, For One Moment.

Bro. J. H. Yoder, who is leaving for Europe in June, spoke in a farewell service at the Oak Grove Church, Smithville, Ohio, on April 16.

Bro. Don Smucker, Chicago, Ill., spoke to the faculty-student retreat of the Associated Mennonite Biblical Seminaries at Elkhart and Goshen, Ind. The retreat was held at Camp Friedenswald in Michigan on April 22.

Bro. Carl Kreider, Goshen, Ind., spoke to the Mennonite Fellowship, Columbus, Ohio, on April 9.

Bro. S. C. Yoder, Goshen, Ind., spoke to the Sunday school at Bay Shore, Sarasota, Fla., on April 9, concerning the wisdom literature of the Old Testament. He also preached on the evening of that day.

God's Great Salvation, radio correspondence course, has been translated into Amharic by Million Belete. It is the first Mennonite publication in that language.

Bro. Roy Umble, Goshen, Ind., addressed the state MYF meeting at Hopedale, Ill., on April 29.

The Bellwood congregation, Milford, Neb., has purchased two lots adjacent to the church for use in parking.

Bro. David Thomas was the speaker in the annual meeting of the Lancaster Mennonite Hospitals held at New Danville, Lancaster, Pa., on April 27.

Church School Day speakers: Harold E. Bauman, Goshen, Ind., at Oak Grove, West Liberty, Ohio. Willard Smith, Goshen, Ind., at Second Mennonite, Chicago, Ill.

The first meeting of the Boulder, Colo., Mennonite Fellowship was held on April 9 with about 25 adults attending. Bro. Paul Wittig, Colorado Springs, spoke.

Bro. G. Merrill Swartley directed the Topeka High School singers in a program at East Goshen, Ind., on April 25.

Bro. C. M. Hostetter, chairman of the Mennonite Central Committee, who has just completed a tour of major relief areas of the world, spoke at Steinman, Baden, Ont., on April 26.

Bro. George M. Reed, Honey Brook, Pa., was ordained to the ministry on April 16 to serve the Cambridge congregation. Bro. J. Paul Graybill was the officiating bishop and the sermon was preached by Bro. Frank Enck.

The new building of the Paradise Valley Conservative Mennonite Church was dedicated at Phoenix, Ariz., on April 16. The dedication sermon was preached by Bro. Menno Mast, Lovington, Ill. The pastors at Paradise Valley are John H. Bender and Noah Yoder.

Bro. Paul M. Lederach, Scottsdale, Pa., attended a Leadership Training Laboratory at Green Lake, Wis., the last two weeks in April.

Announcements

Bro. John Oyer, who has been in seminary at Goshen this year, has accepted the position of hospital chaplain at Rocky Ford, Colo., and will also serve as pastor of the congregation there. He will take training in Louisville, Ky., this summer.

Richard Martin, Elida, Ohio, in weekend meetings at Vine Street, Lancaster, Pa., May 6, 7.

Miriam Sieber Lind, Goshen, Ind., at mother-daughter banquet at First Mennonite, Fort Wayne, Ind., May 11.

Harold S. Bender, in talks on the church, at Waterford, Goshen, Ind., May 17, 18, 24, 25.

Sam Wolgemuth, Youth Bible Conference, Blooming Glen, Pa., June 24, 25.

Nelson E. Kauffman in congregational self-analysis meeting, Versailles, Mo., May 8.

A Business of Our Own in the June issue of Christian Living will tell the story of a Mennonite-owned firm in Iowa during fifteen years, from "scratch to solvency."

Combined Home Conference of North Goshen, East Goshen, College, Pleasant View, and Waterford congregations at Goshen College Chapel, with Mr. and Mrs. Toelle of the Church of the Brethren, speaking, May 10.

Lester A. Wyse, Hartsville, Ohio, showing pictures of his recent travels through eighteen countries, including the Bible lands, at Berlin, Ohio, evening of April 30; Aurora, Ohio, evening of May 14; Justus, Ohio (EUB), evening of May 21; Chestnut Ridge, Orrville, Ohio, evening of May 28.

A Negro male quartet and a thirty-voice Negro choir from Akron, Ohio, will appear on the regular monthly community hymn sing held at Hartsville Mennonite Church on May 7.

Area discussion meetings on the question of district support of church high schools: Scottsdale, Pa., May 2; Belleville, May 4; Springs, May 9; and Johnstown, May 11.

All-day meeting on Ascension Day, Myerstown, Pa., with John Rohrer and Noah Hershey as speakers.

All-day meeting at Bair's Codorus, Bair, Pa., with Earl Mosemann and Menno Sell as instructors, May 7.

First Mennonite Church, Hyattsville, Md., offers its church building as a meeting place for committees, boards, and other general church groups. Good restaurants and motels are available nearby. Address First Mennonite Church, 4217 Coleville Road, Hyattsville, Md.

Beginning with the July issue of Builder, the lesson material now appearing in the Herald Adult Bible Studies will be included in Builder. This change is being made due to the numerous requests from our Sunday-school teachers. Both youth and adult teachers will now have in one publication these extra study helps for lesson

preparation and for teaching the class. Since we are using in Builder the type from the Herald Adult Bible Studies, there will be extra space in the margins which the teacher may use for notes. Each issue of Builder beginning with the July issue will contain an additional sixteen pages with the present price continuing at \$1.00 per quarter.

Sister Thelma Brenneman, wife of Foreman Orlo Brenneman of the Composing Room at Scottdale, underwent major surgery at the Greensburg, Pa., hospital on April 27. Prayers on her behalf will be appreciated.

Evangelistic Meetings

Lloyd O. Hartzler, Broadway, Va., at North Lebanon, Pa., May 9-21. George R. Brunk, Harrisonburg, Va., at Pike, Elida, Ohio, May 7-14. Linford Hackman, Carstairs, Alta., at Rocky Ridge, Quakertown, Pa., April 22-30. William Martin, Menges Mills, Pa., at Stuarts Draft, Va., April 30 to May 7. William Stutzman, Berne, Ind., at New California, Ohio, April 16-23. Jesse Short, Archbold, Ohio, at Petoskey, Mich., closing April 16. Martin R. Kraybill, Elizabethtown, Pa., at East Hanover, Hershey, Pa., April 30 to May 7. John M. Lederach, Hubbard, Oreg., at Blaine, Beaver, Oreg., April 16-23. Don Augsburg, Harrisonburg, Va., at Poole, Ont., June 11-18. Orle Kauffman, White Pigeon, Mich., at Sharon Conservative, Sugar Creek, Ohio, April 21-30. Raymond Kramer, St. Jacobs, Ont., at Dayton, Ohio, May 1-7.

During Passion Week meetings were held at Bragado, Argentina, with Bro. Christe, a Baptist preacher, bringing the messages. Every night the church was full, more new people attending than for many years. Street meetings preceded the services every evening. More than twenty people responded to the invitation.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Church Apostolic, by J. D. Graber; Herald Press, 1960; 137 pp.; \$3.00.

The warm missionary spirit of the author emerges in this book on a Mennonite philosophy of missions. His discussion makes the reader feel that our mission philosophy is not a theory to be argued but a spirit to be felt. The presentation is not a masterpiece of logic but a presentation of thinking and conviction that grips the reader and makes him feel that he must share in the mission and purpose of the church.

The discussion on relief and church building, the indigenous principle, the indulgent church in a world of need and danger, portrays an understanding of the issues from the practical rather than the philosophical point of view. Reading this volume makes church extension appeal to the reader. The author stresses the glory of the

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LAURELVILLE

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Lord Jesus Christ as the purpose of mission. He is glorified when love leads us to witness for love's sake.

This volume presents the Conrad Grebel Lectures of 1959. They will make a real contribution to our own missionary literature as a denomination and give a good witness beyond our circles.

—Nelson E. Kauffman.

One World, One Mission, by W. Richey Hogg; 1960; 164 pp.; \$2.95 (cloth), \$1.50 (paper).

There is no alternative for us but to face the issues of co-operation and relationship to other Christian groups if we plan to be active in church extension here or overseas today. We do not need to sacrifice our position of separation of church and state, non-resistance, and discipleship to share more in the common concerns of all churches in all parts of the world.

The author of this book attempts to show the reason for greater co-operation between all Christian groups, between Western and non-Western churches. It is missions more than any other aspect of church program that requires co-operation. We cannot avoid sharing in the failures of Christianity as a whole.

Our church leaders can no longer avoid thinking, praying, and sharing deeply in the issues facing the church, as a whole, as well as the congregation in particular, if we expect to be at all effective in building new churches today. This volume places before the reader the facts, movements, issues, opportunities, and problems in moving forward in missions today.—Nelson E. Kauffman.

Church Camps

Little Eden Camp:

Boys and Girls, grades 4-6, June 26 to July 5

Junior High, July 5-15

MYF, July 15-22

Homebuilders, July 22-29

Business and Professional, July 29 to Aug. 5

Fellowship and Family, Aug. 5-12

Farmers, Aug. 12-19

Rest, Relaxation, and Meditation, Aug. 19-26

Senior Adult, Aug. 26-31

Camp Hebron:

Informal Family Week, July 1-8

Junior Camp, boys and girls (10-12), July 8-15

Intermediate Camp, boys and girls (13-15), July 15-22

Mission Camping, July 22 to Sept. 2

Primitive Youth Project Camp, Aug. 5-12

Primitive Youth Bible Camp, Aug. 12-19

Primitive Intermediate Project Camp, Aug. 19-26

Tel-Hai Mennonite Camp:

Boys and Girls, 9-11, June 12-17

Boys and Girls, 12-15, June 19-24

Menno Haven Camp:

Youth Camp, June 26-30

Grades 4-6, July 3-7; July 10-14; and July 17-21

Junior High, July 24-28, and July 31 to Aug. 4

For reservations to Tel-Hai, write Vernon Kennel, Atglen, Pa., or phone LYric 3-6263.

For reservations to Little Eden, write to Little Eden Camp, Goshen College, for first three camps. For others to Olen British, Secretary, Archbold, Ohio.

A camp rally will be held at Menno Haven, Tiskilwa, Ill., May 30, with Roy Henry, Newton, Kans., and Don Snider, Dixon, Ill., as visiting speakers.

Iowa Youth Camp: at the Nazarene Campground, west of Des Moines.

Laurelville Girls' Camp: ages 9-12, July 8-18. Fern Hostetler, Johnstown, Pa., will be director. Ruth Yoder, assistant director. Pauline Cutrell, Scottsdale, Pa., spiritual adviser. Bernice Kolb will be crafts director and Carolyn Nyce, R.N., will be camp nurse and lifeguard.

The camp theme will be "Growing Like Jesus." This theme will be emphasized throughout the daily activities. There will be a surprise hour each day and special activities related to camping.

Rates: Registration, \$4.50; Room, \$4.50; Board, \$11.00.

For reservation cards write to Laurelville Mennonite Camp, Route 2, Mt. Pleasant, Pa.

SUNDAY SCHOOL LESSON

(Continued from page 408)

him to be, the doings of youth reflect on their parents. Try to think into the future when regrets for misbehavior will be great burdens but remembrances of honor and respect will bring great delight in soul. Someday each youth may think like Mark Twain, who said that when he was fifteen, he thought his father was very ignorant; but by the time he was thirty he wondered how the old man had learned so much in so short a time.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

THE FACE OF JESUS CHRIST

(Continued from page 394)

centuries the face of Jesus Christ had been set. Before the light ever came from the sun, before any wave ever broke in white foam upon the rocky shore of any sea, before any wind ever murmured among the leaves of any forest or the grass of any field, the blessed face of Jesus Christ was set for our salvation, set bravely toward a bloody hill, just outside Jerusalem. Is He not the One who knows the end from the beginning? Was He not the Lamb of God slain from the foundation of the world? The face of our Lord was a set face, set in its determination to bring salvation to men.

A Smitten Face

We want to remember that the face of Christ was a smitten face. In Luke 22:63, 64 we read, "And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?" Do not forget that the face of Christ was smitten for you and for me. Isaiah said, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

A Stained Face

The face of the Son of God was a stained face. It was stained by tears. In Bethany, as He stood before the tomb of Lazarus, we read the simple, poignant words, "Jesus wept." As from a hill He looked over the city of Jerusalem, the face of our Lord was stained with tears because of His grief over its unwillingness to repent.

But not only was His face stained by tears; it was also stained by blood. In Gethsemane, in His last secret rendezvous with His Father in heaven, we read, "And his sweat was as it were great drops of blood falling down to the ground." Later, as He walked toward Calvary, His face was stained with more blood because of the crown of thorns piercing His head.

His face was also stained by the spit of men. We read, "Then did they spit in his face, and buffeted him." The face of Jesus Christ was stained by tears, blood, and spit.

A Shrouded Face

The face of the Son of God was, for three days, a shrouded face. "Low in the grave He lay—Jesus my Saviour!" They took the body of Christ down from the cross of Calvary, wound the wrappings of the grave about it, laid it in a tomb, and the face of Jesus Christ was a shrouded face. But His

face did not remain forever within that shroud. If the shroud should have remained over His face, and if His body would have moldered away into dry dust in some forever hidden tomb in old Palestine, then that grave would mark not only the tragic death of a good man, but also the death of the Christian religion. But the face of Jesus Christ did not remain shrouded. On the third day, when God opened the entrance of the tomb of His Son, men could see the grave wrappings, but not the body. The shroud was there, but not the face! Christ had come forth triumphant from the power of death, assuring mankind of the truthfulness of His claim that all who believe in Him should not perish but have eternal life.

These, then, are at least some of the characteristics of the face of Christ while He lived in our world: His face was sorrowful; sometimes it was smiling; at least once it was shining with the light of heaven; it was a serene face; in the presence of sin it was a stern face; it was a face that was set in purpose; a face that was smitten by His enemies; a face that was stained with tears, blood, and the spit of men; and in death it was a face that was shrouded.

A Seen Face

But there is one more fact about the face of Christ which I want to mention, and that is that sometime it shall be a seen face. After He rose from the tomb, some weary men walking along the road to Emmaus saw His face. Later the disciples saw it, and Thomas said, "My Lord and my God." Still later, more than 500 men saw His face.

We too shall sometime see Him. The Apostle Paul says that here in this life we see through a glass, imperfectly, but that there is a time coming when we shall see Him face to face. Now there is a veil between. We look to the Lord in prayer, and we see Him by faith, but not by sight. But sometime we shall see Him as He is, and there will be no veil of imperfection between us and Him. David said in Psalm 17:15, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." In the words of the song:

Someday the silver cord will break,
And I no more as now shall sing.
But, oh, the joy when I shall wake
Within the palace of the King!
And I shall see Him face to face,
And tell the story, Saved by grace.

(Fanny J. Crosby)

I know that sometime I shall see the face of Jesus Christ in person, just as it is. And by His grace, I shall tell the story, "Saved by grace." There are some of you who will not be able to look on Christ as your Saviour, because you have never accepted His

grace in dying for your sins. You have never been willing to admit that He died for you so that you might have eternal life. Will you believe in Him right now, so that when you see Him face to face, you too may be able to tell the story, "Saved by grace?"

—Calvary Hour Sermon.

Births

"Lo, children are on heritage of the Lord"
(Psalm 127:3)

Beiler, Aaron and Naomi (Beiler), Paradise, Pa., sixth child, fifth son, Naaman Lloyd, Feb. 24, 1961.

Beiler, Clarence W. and Dorothy (Ruth), Mifflinburg, Pa., third daughter, Marilyn Ruth, March 31, 1961.

Benner, Christian and Edna (Bolton), Lansdale, Pa., fifth child, first son, David Christian, April 6, 1961.

Benner, Merrill and Sara (Heebner), Souder-ton, Pa., fifth child, third daughter, Beverly Kay, April 1, 1961.

Bixler, David W. and Marjorie (Atwater), Elkhart, Ind., fifth child, third daughter, Joyce Elaine, April 3, 1961.

Blosser, Elaine and Bonnie (Miller), Northfield, Ill., first son, Terry Lynn, April 5, 1961.

Brubaker, Darwin and Ethel (Graybill), Mifflintown, Pa., fourth child, second son, Steven Ray, Dec. 28, 1960.

Burkholder, Edgar L. and Grace (Lehman), Williamson, Pa., fifth child, second daughter, Miriam Leona, March 25, 1961.

Burkholder, Elvin and Ada (Zuercher), Orrville Ohio, second child, first son, Glenn David, March 30, 1961.

Diller, Roy M. and Mary Jane (Martin), Greencastle, Pa., fifth child, third daughter, Anita Jane, April 5, 1961.

Frank, Richard H. and Naomi A. (Burkholder), Elizabethtown, Pa., fourth child, second son, Dale Richard, March 26, 1961.

Freed, Norman M. and Pearl (Alderfer), Perkasis, Pa., first son, Vernon Lee, March 20, 1961.

Gleysteen, Jan and Barbara Ellen (Detweiler), Scottsdale, Pa., first child, Linda Jo, April 15, 1961.

Godshall, J. Arden and Evelyn (Alderfer), Tazewell, Va., third child, second son, Ricki Ronay, March 31, 1961.

Good, Jerald and Sandra (Schnekenburger), Kouts, Ind., second child, first son, Jeffrey Jerald, Jan. 13, 1961.

Grieser, Leonard C. and Betty J. (Miller), Wayland, Iowa, fourth child, first son, Doyle Eugene, April 12, 1961.

Groff, Aaron R. and Eva (Hurst), Conestoga, Pa., sixth child, third son, David Glenn, March 29, 1961.

Herr, Earl and Ruth (Weaver), Washington, D.C., second daughter, Yvonne Marie, April 17, 1961.

Hochstetler, Leon and Judy (Slabaugh), Kokomo, Ind., second daughter, Brenda Sue, March 27, 1961.

Hoover, Lloyd and Saranna (Harter), Goshen, Ind., fourth son, Evan Leroy, March 22, 1961.

Horst, Ernest and Beulah (Good), Wadsworth, Ohio, fifth child, second son, Philip Ray, April 6, 1961.

Horst, George and Beulah (Troyer), Glenwood Springs, Colo., fifth child, fourth daughter, Pamela Gail, March 13, 1961.

Horst, Paul and Joan (Hensberger), Denver, Colo., second child, first daughter, Cynthia Jo, April 2, 1961.

Hostetler, David and Rosanna (Yoder), Valinhos, S.P., Brazil, fourth child, first daughter, Marcella Rose, April 3, 1961.

Jones, Ivan and Mary Louise (Harshberger), Indianapolis, Ind., first child, Bruce Allen, April 13, 1961.

Keffler, John and Dana (Hostetler), Fenness, Va., ninth child, fifth son, Eric Neal, Nov. 20, 1960.

Knouse, Samuel and Lillian (Swartz), Cocalamus, Pa., second child, first son, Rodney Eugene, Feb. 9, 1961.

Koehler, Paul and Mary (Pomeranz), Toledo, Ohio, first son, David Paul, March 30, 1961.

Landis, Ross and Vesta (Witmer), Orrville, Ohio, fourth child, third daughter, Feb. 7, 1961.

Lehman, Richard N. and Ruth (Lehman), Lancaster, Pa., seventh child, second son, Richard Norman, Jr., April 8, 1961.

Licht, Harold and Elsie (Gerber), West Hamburg, Ont., second daughter, Denise Lynn, March 26, 1961.

Longacre, David M. and Gladys (Detwiler), Susquehanna, Pa., a daughter, Barbara Katriene, April 1, 1961.

Martin, Reuben A. and Marie (Eby), Hagers-town, Md., fifth living child, second daughter, Ida Sue, March 18, 1961.

Mauet, Dwight and Wanda (Stoltz), Plainville, Ind., second daughter, Marietta Rose, April 12, 1961.

Mauet, Francis and Leona (Yoder), Meyersdale, Pa., first living child, first daughter, Twila Maria, Dec. 9, 1960.

Nice, Henry Robert and Pauline (Wenger), Denbigh, Va., third daughter, Donna Marie, Dec. 31, 1960.

Nofziger, Melvin and Dianne (Whitacre), Wauseon, Ohio, second child, first son, Mark Lynn, March 30, 1961.

Nolt, Elvin and Ruth (Dick), Elizabethtown, Pa., third child, second daughter, Nancy Elaine, Feb. 21, 1961.

Reinford, Ernest and Mary (Hiland), Telford, Pa., fourth child, third daughter, Luanne Kay, April 1, 1961.

Risser, Eldon and Luella (Yost), Denver, Colo., second child, first son, James Alan, April 16, 1961.

Rittenhouse, Lester and Rhoda (Beyer), Franconia, Pa., second living child, first son, James Lowell, March 31, 1961.

Rohr, Robert and Lois (Beyer), Hatfield, Pa., second child, first son, Robert Lee, Feb. 4, 1961.

Ruby, John and Mary Ellen (Bast), Shakespear, Ont., first child, a daughter, Bonnie, April 8, 1961.

Schlabach, Adee C. and Dorothy (Hostetler), Sarasota, Fla., first daughter, Joyce Betty, Jan. 16, 1961.

Schrock, Ray and Wilma (Pomeranz), Pettisville, Ohio, second child, first son, Lyndon Ray, March 21, 1961.

Shank, Richard E. and Julia (Martin), Hagerstown, Md., first child, Kathleen Marie, April 12, 1961.

Shen, Robert D. and Miriam (Shank), Harrisonburg, Va., second son, Gerald Lee, April 13, 1961.

Stuffer, Merlin and Betty (Kauffman), Toftic, Alta., third daughter, Brenda Marie, April 3, 1961.

Stoltzfus, Daniel S. and Marjorie L. (Sauder), Mt. Joy, Pa., second son, Dale Eugene, Feb. 4, 1961.

Stutzman, Orville R. and Myrtle (Loucks), Goessel, Kans., a daughter, Carol Joy, April 2, 1961.

Swartzendruber, David and Judy (Jensen), Denver, Colo., first son, Steven David, April 5, 1961.

Troyer, James and Norma (Erb), West Point,

Nebr., fifth child, second son, Donald Jay, March 22, 1961.

Tyson, Irvin and Elizabeth (Miller), La Crosse, Ind., third child, second daughter, Barbara Jean, March 29, 1961.

Voran, Melvin and Marilyn (Helmuth), Goshen, Ind., first child, Miriam Judith, March 23, 1961.

Weaver, Martin M. and Grace (Horst), Wernersville, Pa., seventh child, sixth living child, Kathleen Joan, April 1, 1961.

Weldy, Dwight and Marjorie (Conrad), Goshen, Ind., fourth child, third daughter, Ruth Ellen, April 1, 1961.

Yoran, David L. and Verna (Beachy), Riverside, Iowa, sixth child, third son, David Lowell.

Yoder, Paul L. and Velma (Ryan), Ann Arbor, Mich., fourth child, second daughter, Karen Sue, April 4, 1961.

Yoder, Thomas and Hazel (Zehr), Hesston, Kans., second child, first son, Scott David, April 5, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month free subscription to the *Gospel Herald* is given to those whose address is supplied by the officiating minister.

Baum-Derstine.—Richard W. Baum, Doylestown, Pa., and Jeanette Derstine, Perkasie, Pa., both of the Deep Run cong., by Richard C. Detwiler at the church, April 8, 1961.

Becher-Kiefer.—Clare D. Becher and Donna Kiefer, both of Pigeon, Mich., Pigeon cong., by Donald E. King at the church, April 8, 1961.

Beiler-Yoder.—David Beiler and Mabel Yoder, both of the Casselman cong., Grantsville, Md., by Melvin W. Beiler at the church, April 12, 1961.

Boll-Buchter.—Lester B. Boll, Lititz, Pa., Erb cong., and Dorothy M. Buch, Akron, Pa., Metzler cong., by Mahlon Witmer at Metzler's, April 1, 1961.

Hernandez-Ventura.—Rudy Hernandez and Theresa Ventura, both of Chicago, Ill., Second Mennonite Church, by John Ventura, Jr., brother of the bride, and Don Brennan at the church, April 8, 1961.

Kreider-Fultz.—Benjamin Franklin Kreider, Jr., Manheim, Pa., and Mary Jane Fultz, Lebanon, Pa., by Simon G. Bucher at the home of the bride, April 1, 1961.

Lind-Beyerly.—Kermit J. Lind, Milford, Nebr., Bellwood cong., and Marietta Beyerly, Kerrville, Texas, Premont cong., by Ivan R. Lind, father of the groom, at First Methodist Chapel, Kerrville, Texas, April 6, 1961.

McMichael—Burkholder.—Elvin H. McMichael, Lancaster, Pa., New Danville cong., and Mary K. Burkholder, Leacock, Pa., Stumptown cong., by Elmer G. Martin at Stumptown, March 25, 1961.

Miller-Bontrager.—Nelson D. Miller, Millersburg, Ohio, Martin's Creek cong., and Fern Bontrager, Vestaburg, Mich., Zion cong., by Eric E. Bontrager at the Church of Christ, April 8, 1961.

Miles-Newberry.—Wesley Charles Miles, Puerto Rico, and Helen Van Newberry, Hartley, Iowa, at the Des Moines Mennonite Church, by C. R. Sutter.

Miller-Miller.—Jonas Lavern Miller, Kokomo, Ind., and Alma Arlene Miller, Bunker Hill, Ind., both of the Howard-Miami cong., by Emanuel J. Hostetler at the church, March 18, 1961.

Moyer-Alderfer.—Paul D. Moyer, Souder-ton (Pa.) cong., and Esther S. Alderfer,

Bloomington (Pa.) cong., by Edwin Alderfer, brother of the bride, at Souder-ton, Pa., March 11, 1961.

Rich—Aschman.—Willie Obede Rich and Lelene Joyce Aschman both of Toledo, Ohio, Bancroft cong., by Freeman Aschman at the church, April 2, 1961.

Roggie-Martin.—David Roggie, Lowville, N.Y., and Helen Martin, Croghan, N.Y., both of the Conservative Mennonite cong., by Lloyd Boshart at the Lowville Church, March 30, 1961.

Ropp-Lambright.—Robert Lee Ropp, Millersburg, Ind., Maple Grove cong., Tokopa, Ind., and Janice Elizabeth Lambright, Shipshewana, Ind., Shore cong., by Ellis Croyle and Arnold C. Roth at Shore, April 9, 1961.

Roth-Leichty.—Herbert Harry Roth, Milford, Nebr., and Jeanene Carol Leichty, Wayland, Iowa, Bethel cong., by Willard R. Leichty and Arnold C. Roth at the Bethel Church, March 25, 1961.

Sommerfeld-Burkey.—Stanley R. Sommerfeld, Lincoln, Nebr., and Janet Burkey, Milford, Nebr., both of the Bellwood cong., by Ivan R. Lind at the church, March 31, 1961.

Stalter-Gnagney.—Darwin Stalter, Indianapolis, Ind., and Mae Gnagney, Sebawing, Mich., both of the Pigeon River cong., by Willard Mayer at the church, April 1, 1961.

Ward-Good.—Tom Ward, Valparaiso, Ind., and Marlene Good, Kouts, Ind., both of the Hopewell cong., by Samuel S. Miller at the church, April 8, 1961.

Anniversaries

Yoder. Luman H. Yoder and Melissa Rakston were married at Nampa, Idaho, March 1, 1911, by the late Bishop David Hilty, at his residence. They observed their fiftieth wedding anniversary on Sunday afternoon, March 5, at Sarasota, Fla., when 172 friends and relatives attended open house. They have one son (Amos, Denbigh, Va.), 4 grandchildren, and one great-grandchild.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birky, Chris Z., son of John C. and Lena (Zimmer) Birky, was born Jan. 17, 1885, near Delavan, Ill.; died March 27, 1961, at Manson, Iowa; aged 76 y. 2 m. 10 d. On April 4, 1917, he was married to Lydia Stoltzfus, who survives. Also surviving are 2 daughters (Berdine—Mrs. Don Zehr, Manson; and Edna Mae—Mrs. Howard Anderson, Des Moines, Iowa), 2 grandchildren, 3 brothers (Jacob Z., Valparaiso, Ind.; Levi, Kouts, Ind.; and Samuel, Zion, Ill.), 2 sisters (Mrs. Maggie Kauffman, Hopedale, Ill.; and Mrs. Bertha Kiefer, Rolfe, Iowa), 4 half brothers (Albert, Conneautville, Pa.; John, Hopedale, Ill.; Simon, Tremont, Ill.; and Muncie, Peoria, Ill.), one half sister (Elizabeth, Peoria), and 3 nephews. He was a member of the Manson Church, where funeral services were held March 29, in charge of Nick Stoltzfus and Edward Birky.

Brydge, Isabelle, daughter of Nicholas and Lettie (Offigter) Henderson, was born March 12, 1871, in Nelson Co., Va.; died March 25, 1961; aged 90 y. 13 d. Her husband preceded her in death Aug. 23, 1960. Surviving are 6 sons and 4 daughters (George, Staunton; Oscar, Stuarts Draft; Paul and Amos, Lyndhurst; Vance and Silas, Waynesboro; Bessie—Mrs. Joe Hailey and Viola—Mrs. David Tidale, Stuarts Draft; Edna—Mrs. Harry Willis and

Lonie—Mrs. Junius Bridge, Lyndhurst, a sister (Mrs. Cornelia Campbell, Roseland), 28 grandchildren, 30 great-grandchildren, and a great-great-granddaughter. She was a member of the Lysinde Mennonite Church, where funeral services were held March 28, with Truman Brunk, William Jennings, and John D. Martin in charge; interment in Riverview Cemetery.

Burkholder, Fannie H., daughter of Isaac and Barbara (Huber) Sheer, was born Feb. 1, 1877, at Stoufferstown, Pa.; died April 1, 1961, at the Town House Nursing Home, Lancaster, Pa., after an illness of 2 years; aged 84 y. 2 m. She was the widow of John E. Burkholder, who died March 31, 1943. Surviving are 3 daughters and one son (Mrs. Ernst Walter, Chambersburg; Mrs. Arthur Shank, College Park, Md.; Mrs. Samuel Ebersole, Mannheim, with whom she resided prior to going to the nursing home; and J. Martin, Greencastle), 14 grandchildren, 18 great-grandchildren, and a brother (J. H. Shetler, Philadelphia). She was a member of the Chambersburg Church, where funeral services were held April 4, in charge of Harold L. Hunsicker and Omar R. Main.

Camp, Peter B., son of Christian and Magdalena (Smith) Camp was born Oct. 7, 1870, near Roanoke, Ill.; died April 1, 1961, at the Bethel Deaconess Hospital, Newton, Kans.; aged 90 y. 5 m. 25 d. In 1897, he was married to Celia Gingerich, who died in 1936. In 1947, he was married to Fannie Neuschwander Shwalter, who survives. Preceding him in death were one daughter and one son who died in infancy, and 2 daughters, both of whom died in 1931. Also surviving are 4 grandchildren, 3 stepchildren, and a number of great-grandchildren and stepgrandchildren. He was a member of the Heston Church, where services were held April 4, in charge of Peter B. Wiebe and Maurice Yoder; and on April 6 at the Mich. Bethel Mennonite Church; interment, Ashley, Mich.

Detweiler, Clara A., daughter of William H. and Catherine D. (Allebach) Derstine, was born July 31, 1882, near Sellersville, Pa.; died in her sleep, after an illness of three days, March 16, 1961; aged 78 y. 7 m. 13 d. On Feb. 3, 1901, she was married to Jonas M. Detweiler, who died in 1948. Surviving are 6 children (Paul D., Telford, Pa.; Miriam—Mrs. Quintus Leatherman, London, England; Ruth—Mrs. J. C. Wenger, Goshen, Ind.; David D., Telford; Esther, missionary on furlough from Cuba; and J. Warren, Sellersville) and her youngest brother (William S., Sellersville). She was a member of the Rockhill Church, near Telford, where funeral services were held March 19, in charge of Clinton D. Landis and Jacob M. Moyer.

Grabill, Lavina, daughter of Peter and Hannah (Grabner) Aschman, was born Aug. 14, 1884, in Daviess Co., Ind.; died at her home in Sarasota, Fla., March 12, 1961; aged 76 y. 6 m. 26 d. On Jan. 30, 1908, she was married to Abraham Grabill, who survives. Also surviving are one daughter (Mary—Mrs. Ora Miller, Sarasota), 7 grandchildren, 12 great-grandchildren, 3 sisters (Mrs. Mary Yoder, Plain City, Ohio; Mrs. Josephine Miller, Harlan, Ind.; and Mrs. Susanna Yoder, Mark Center, Ohio), and 5 brothers (Samuel, New Paris, Ind.; Amos, West Liberty, Ohio; and John, Auburn, Ind.). Two sisters, 2 brothers, and a daughter preceded her in death. She was a member of the Leo (Ind.) Church. Funeral services were held March 17 at Lockport, in charge of P. L. Frey and Walter Stuckey.

Hershberger, Philip J., son of Joseph E. and Savilla (Bontrager) Hershberger, was born in Washington Co., Iowa, May 28, 1942; died as a result of a car accident at Walnut, Ill., April 8, 1961; aged 18 y. 10 m. 5 d. Surviving are his

parents, one sister and one brother (Esther and Jerry, both at home), his grandparents (Mr. and Mrs. Menno J. S. Bontrager, Iowa City, Iowa; and Mrs. Esther Hershberger, Kalona, Iowa), and 2 great-grandparents (Joe N. Bontrager, Shipshewana, Ind.; and Joe E. Miller, Kalona). He was a senior in the high-school department at Hesston College, and a member of the East Union Mennonite Church, Kalona, Iowa, where funeral services were held April 6, in charge of A. Lloyd Swartzendruber and J. John J. Miller.

Holsopple, Boyd R., son of Irvin and Elizabeth (Eash) Holsopple, was born June 10, 1928, at Holsopple, Pa.; died in a mine accident at Tire Hill, Pa., April 13, 1961; aged 32 y. 10 m. 3 d. On March 27, 1948, he was married to Marian Meyers, who survives with 2 sons (Raymond and Darrel). Also surviving are his stepmother (Mrs. Minnie Holsopple), 2 brothers (Alvin, Archbold, Ohio; and Carl, Holsopple), and one sister (Mrs. Twila Lehman, Holsopple). He was a member of the Kaufman Church, where he was serving as assistant superintendent, chorister, and on the summer Bible school committee. Funeral services were held at the church April 16, in charge of Harry Y. Shetler and Sanford G. Shetler; interment in Stahl Cemetery.

Krempien, Norman, son of Charles and Judith (Weber) Krempien, was born Sept. 4, 1885; died at the K-W Hospital, Kitchener, Ont., March 31, 1961; aged 75 y. 6 m. 27 d. On June 21, 1910, he was married to Susanna Frey, who survives. In 1912 they moved to Arcadia Valley, Alta., and in 1932 they returned to Waterloo. Surviving also are 2 sons (Howard and Maynard, Arcadia Valley), 2 stepisters (Mrs. Addison Snider and Mrs. Benjamin Druze), 2 sisters (Mary—Mrs. Walter Snider and Selma—Mrs. Walter Shantz), and 2 grandchildren. One sister preceded him in death. He was a member of the Erb Street Church, where funeral services were conducted by J. B. Martin on April 3.

Kurtz, Lydia, daughter of John M. and Rebecca (Stoltzfus) Mast, was born Nov. 23, 1870,

at Morgantown, Pa.; died at the home of her daughter, Mrs. Elam E. Mast, Elverson, Pa., after a lengthy illness, April 6, 1961; aged 90 y. 4 m. 14 d. On Jan. 21, 1890, she was married to Jacob S. Kurtz, who died March 13, 1923. Surviving are all her 9 children (Rebecca—Mrs. Elam E. Mast; Malinda—Mrs. John E. Kauffman, Atglen; David M., Morgantown; Christian J., Elverson; Ira A., Morgantown; Harvey and Anna—Mrs. Levi S. Beiler, Elverson; Jacob M., Fleetwood; and Joseph, Narvon), 59 grandchildren, 77 great-grandchildren, and 2 great-great-grandchildren: She was baptized and became a member of the Conestoga Church on Sept. 18, 1887. Funeral services were held at the church April 10, in charge of David S. Yoder, Omar Kurtz, and Millard Shoup; interment in Pine Grove Cemetery.

Petersheim, Mary K., daughter of Daniel M. and Annie (Kenneil) Petersheim, was born Aug. 24, 1886, in Lancaster, Pa.; died April 3, 1961, at Elverson, Pa.; aged 74 y. 7 m. 10 d. Surviving are a sister, a foster sister, and a foster brother (Emma K., Elverson; Susan Little, Lancaster; and Wilkins Howe, Ocean City, N.J.). She was a member of the Conestoga Mennonite Church, where funeral services were held April 6, in charge of Ira Kurtz and Harvey Z. Stoltzfus; interment in Millwood Cemetery.

Reimer, Jacob J., a native of the Crimea in Russia, died March 23, 1961, at his home in Indian Cove, Idaho, as a result of a coronary attack; aged 61 years. He came to the United States in 1918, under the sponsorship of the Mennonite Church. He lived in Morton, Ill., until 1930, when he moved to Indian Cove. On Nov. 21, 1938, he was married to Leona Y. Brubaker, who survives. Also surviving are a brother (John, Lexington, Ill.) and 3 sisters (Mrs. Alex Laut and Mrs. Ervin Schloemer, Milwaukee, Wis.; and Erina, Sacramento, Calif.). He was baptized and received into church fellowship in Russia. Services were held March 25, at Glens Ferry, Idaho, in charge of David A. Good and Samuel Honderich.

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Roh, Katie (Catherine), daughter of Joseph and Catherine (Zimmerman) Roh, was born Feb. 22, 1861, in Henry Co., Iowa; died April 2, 1961, at her home, Elkhart, Ind.; aged 100 y. 1 m. 11 d. On Oct. 10, 1884, she was married to John Roh, who died in 1931. Surviving are one son and one daughter (Jennie—Mrs. Oscar Oswald and Willard). Four children preceded her in death. She was a member of the Prairie Street Church, where funeral services were held April 4, in charge of Howard J. Zehr; interment in Union Center Cemetery.

Sala, Alice, daughter of Elijah and Annie (Mumaw) Stahl, was born Nov. 28, 1869, in Somerset Co., Pa.; died at the home of her son, William Sala, Dec. 25, 1960; aged 91 y. 27 d. On Sept. 23, 1888, she was married to William Sala, who died Dec. 12, 1941. Surviving are 11 children (Ammon, Mrs. Annie Yoder, Mrs. Elsie Blough, George, Mrs. Maggie Thomas, Mrs. Lizzie Gindlesperger, and Henry, all of Hollisport, Pa.; Calvin, Scotland; Mrs. Emma McDaniel, Tire Hill; John, Kalispell, Mont.; and William, Johnstown, Pa.), 43 grandchildren, 50 great-grandchildren, and 6 great-great-grandchildren. She was the oldest member of the Stahl Church, with which she united 70 years ago. Funeral services were held at the church Dec. 29, in charge of Sanford G. Shetler and David Alwine.

Schrock, Clyde S., son of Sam and Mary (Beachy) Schrock, was born near Millersburg, Ohio, June 29, 1929; died April 3, 1961, as the result of a two-truck crash near Michigan City, Ind.; aged 31 y. 9 m. 5 d. On June 1, 1952, he was married to Carol Jean Kaufman, who survives. Also surviving are 2 children (Robin Diane and Mark Duane), his parents, 2 brothers (Ivan and Paul), one sister (Betty), all of Millersburg, Ohio, and a grandmother (Mrs. Jacob Beachy, Sugar Creek, Ohio). He was a member of the Middlebury, Ind., Church, where funeral services were held April 6; interment in Grace Lawn Cemetery.

Sommer, Anna, daughter of Jacob and Magdalena (Lahn) Sommer, was born Oct. 22, 1880, at Washington, Ill.; died at Bloomington, Ill., April 1, 1961; aged 80 y. 5 m. 19 d. On Oct. 9, 1934, she was married to J. C. Sommer, who preceded her in death, Sept. 1956. Surviving are 5 stepsons (Nelson, Fossiland, Ill.; Raymond, Saybrook, Ill.; and Chester, Fisher, Ill.), a brother and 2 sisters (George, Meadows, Ill.; Mrs. Minnie Streid, Gridley, Ill.; and Mrs. Lydia Boughman, Normal, Ill.). She was a member of the East Bend Mennonite Church. Funeral services were held April 3, at the Normal Mennonite Church, in charge of Harold Zehr, H. N. Harder, and J. Alton Horst; interment in East Bend Cemetery.

Stoner, Lizzie R., daughter of the late Isaac and Mary (Rohrer) Stoner, was born near Lancaster, Pa., July 8, 1873; died shortly after being admitted to the Lancaster General Hospital, Feb. 18, 1961; aged 87 y. 7 m. 10 d. Surviving is a sister (Stella R. Stoner). She and her sister had resided at the Mennonite Home since June, 1958. She was a member of the East Petersburg Church. Services were conducted at the Home by Wallace Hottenstein, Landis Brubaker, Irvin Kreider, and Benj. Eshbach; interment in East Petersburg Cemetery.

Swartzentruber, Ephraim, son of John and Anna (Diener) Swartzentruber, was born Dec. 3, 1888, near Gap, Pa.; died unexpectedly at the Lancaster General Hospital, Feb. 17, 1961; aged 72 y. 2 m. 14 d. He was married to Anna Smoker, who preceded him in death in 1946. Surviving are 4 sons and 3 daughters (Earl, East Berlin; Lester, Carmichael, Calif.; Leo, Christiana; Mary Ellen, East Berlin; Sara Ann—Mrs. Luke Boll, Holtwood; Calvin, Bangor, Maine; and Verna Mae, at home), 11

grandchildren, and 2 sisters (Lena—Mrs. John Hertzler, Morgantown; and Sadie—Mrs. William Stoltzfus, Milford, Del.). He was a member of the Millwood Church, where funeral services were held Feb. 21, in charge of Leroy Stoltzfus, Reuben Stoltzfus, and Aaron F. Stoltzfus. Roy Ulrich was in charge of the service at the funeral home.

Wittig, Orvin E., son of Ed and Alma (Birky) Wittig, was born May 7, 1917, near Beemer, Neb.; died after an illness of 8 months at the Veterans' Hospital, Omaha, Neb., March 31, 1961; aged 43 y. 10 m. 24 d. Surviving are his parents, 3 brothers and 3 sisters (Nettie, Lebanon, Oreg.; Russell, Conarth, Wis.; Faye—Mrs. Emil Dykast and Wesley, both of Tekamah, Neb.; Ray, Lebanon, Oreg.; and Marjorie—Mrs. John Schantz, Pender, Neb.). In his youth he was

baptized and received into the Mennonite Church, but did not live a consistent Christian life. During his last illness he came to the Lord Jesus Christ for pardon of his sin, and peacefully fell asleep. Funeral services were conducted at the Beemer Mennonite Church, with Sam Oswald and J. W. Birky in charge.

Yoder, Chancy Earl, son of I. Z. and Sarah (Kauffman) Yoder, was born May 29, 1891, near Garden City, Mo.; died at the family home April 5, 1961; aged 69 y. 10 m. 7 d. He had been in failing health for almost 14 years. Surviving are one sister and 2 brothers (Edna M., William R., and Roy T.). Two brothers preceded him in death. In his youth he became a member of the Mennonite Church, and in that faith he died. His entire life was spent on the family farm near Garden City, Mo.



ITEMS AND COMMENTS

BY THE EDITOR

Between the Lines quotes the American Association for Health Research as saying that United States boys and girls are weaker than the youth of other nations in terms of physical fitness. Between the Lines then assigns three possible causes: the devitalizing processes of food packaging, the destruction of walking habits by the use of the automobile, and the substitute of TV viewing for outdoor play.

Bible reading in the public schools was endorsed by Pennsylvania's Superintendent of Public Instruction, Charles H. Boehm, at a meeting of the Pennsylvania Council of Churches. Dr. Boehm told the group he knew of "no more appropriate way to begin a school day than to listen reverently to the reading of God's Word."

Representative Francis E. Walter of Pennsylvania, Chairman of the House Un-American Activities Committee in Washington and a bitter critic of Protestant churchmen who have opposed his committee, has announced he will not seek reelection to Congress in 1962.

Winona Lake School of Theology has been merged with the Fuller Theological Seminary and will become the latter's summer school division. Both schools are conservative Protestant seminaries.

The year 1960 saw a record set in the number of crimes committed in the United

States, according to the Federal Bureau of Investigation. Crimes reported in cities over 25,000 population increased 12 per cent above the 1959 record. Juvenile delinquency rose 7 per cent in large cities and 5 per cent in small cities and rural areas.

Former Congressman Byron L. Johnson has been appointed a consultant to the International Co-operation Administration in Washington. Johnson is a religious pacifist, and was one of the two men who in 1958 were the first conscientious objectors ever elected to Congress. Both were defeated for reelection in 1960.

Duke University, a Methodist institution in North Carolina, has announced it will admit Negroes to its graduate and professional schools in September. Duke admits no Negroes at present.

A Catholic priest in Puerto Rico ventured an estimate that only 9 per cent of the Catholics of that country attend mass regularly. Twelve per cent of the people of Puerto Rico are listed as Protestants.

News from Darjeeling, India, indicates that in recent months the Chinese have intensified persecution of all religion in Tibet. The Chinese have persecuted the Lamas and have polluted the sanctity of the monasteries. Some Swiss monks of the Roman Catholic Church are in communist jails.

Gospel Herald

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A Child's Rights

By C. Warren Long

A child has some rights in our complicated and confused society.

The Gospel to me is a Gospel of men's rights, women's rights, and children's rights. The Gospel protects the rights of children as it sets slaves free and exalts womanhood. Jesus puts a greater value on a child than He does on a sheep, and yet shepherds will seek long in dangerous places for a sheep so that it will not perish. It seems to me that the rights of a child—your child, my child, a colored child, a foreign child, a child in the slums, an abandoned child, any child—dare not be minimized or destroyed.

In the first place, a child has a right to be wellborn, that is, a right to all that is involved in good health. The child has a right to a healthy body. His veins as he comes into the world should be free of taint of disease (not weakened by liquor, tobacco, social disease, or other diseases).

The child has a right to moral health, that is, a good clean name. This will give him more than a fighting chance in life. Some parents make shipwreck of their name by besmirching it with dishonor. Their names were once honored and revered by the community and are now jeered at and used as a byword. Parents do not owe their children large sums of money upon their death, but they do need to transmit to them a good name, moral health.

The child has a right to spiritual health, that is, Christian training, faith in God. A minister once said, "The loyal young people in our church today come from homes where there is a family altar. The disloyal ones do not know what you speak of when you speak about the family altar." At one time a little girl came to her mother with an age-old question, "Mother, what is God like?" The mother hesitated a while and said, "Dear, ask your daddy." She went to her daddy with her search after God. He too hesitated. In later years the parents found a bit of free verse among her childhood possessions that read like this:

"I asked my mother what God is like.
She did not know.
Then I asked my father, who knew more
than anyone else in the whole world,
what God is like.
He did not know.
I asked my teacher what God is like.
She did not know.
I think if I had lived as long as
my mother, or my father,
I would know something about God."



"A child has a right to his childhood."



Bereft

By MARY ALICE HOLDEN

Only the paths I walked with you,
Only the days we shared,
Only the months we lived as one
Remain in my memory.

Now all the world has fled away,
Only our love lives on;
But I have these pearls you left with me
To count through the night's cold hours.

Garden City, Kans.

Some years ago there appeared a newspaper account of a Southern girl from a poor farm home. At age sixteen she made her way into Memphis, where for the first time she saw such things as electric lights, trolley cars, moving pictures, and radios. She was described as intelligent but had never heard of leading world figures. "I knew," she said, "it couldn't be a dream, because I never dreamed of anything as wonderful as this." The country is astonished on discovering a girl ignorant about radios, electric lights, and trolley cars, but not astonished at seeing millions of children ignorant about God and their soul.

One American girl did not know who Hitler was. That simply is amazing. However, millions of American children do not know who Christ is. That is not amazing at all in this so-called "Christian" country. The Traveler's Aid Society told this Tennessee girl who Hitler was. Will our parents and church tell the child of today who Christ is? It seems to me a child has a right to be wellborn, to have physical health, moral health, and spiritual health.

In the second place, a child has a right to his childhood. It is cruel to force him to live as an adult by forcing the vain, artificial life of society upon him. Night is made for rest and not for the artificial life of the social butterfly. The wrong use of night makes a rebellious, resistant, irritable child the next day as well as a dull child in school. Let a child be a child and live a child's life as God intended. Early to bed and early to rise to join Father and Mother at the family altar is still good for the child.

Last, it seems to me a child has a right to good training. It is cruel to withhold training which leads the mind out to God. The child who is taught everything but reverence for God and man and personal rights is dwarfed and stunted.

The child has a right to be trained to

work. He who does not know how to work is a menace to society and a parasite. The child has a right to the training of family discipline. The undisciplined, untrained, unspanked child becomes a spiritual and social and moral moron. The child not trained in discipline of conduct, of thought, and of emotions is a spiritual and social suicide and frequently a physical suicide.

Frequently a father or mother is heard to say, "My parents brought me up so rigidly that a reaction took place in my mind and I have turned away from religion." To such, may I ask a few personal questions? Did they teach you to be honest? Were they strict about it? Has any reaction taken place on this point? Have you while in school learned the multiplication table? Is there a reaction in your mind today against the multiplication table? My friend, the child has a right to be trained in discipline, that he may speak and live intelligently. Someone said, "From little boys have grown the noblest men the world has known." Jesus said, "Take heed that ye despise not one of these little ones."

Tiskilwa, Ill.

Better Not Get Your Rights?

Many years ago as a little fellow I attended a meeting in Toronto where some difficulty had come up between brethren. I well remember how horrified I was to see men I esteemed and had been taught to respect apparently so indignant with each other. I can remember one man springing to his feet, and with clenched fist saying, "I will put up with a good deal, but I will not allow you to put anything over on me, I will have my rights!"

An old Scotchman who was rather fond of hearing leaned forward, holding his ears, and said, "What was that, brother? I did not get that!"

"I say, I will have my rights," the man said.

"But you did not mean that, did you? Your rights? If you had your rights, you would be in hell; wouldn't you? And you are forgetting—aren't you?—that Jesus did not come to get His rights; He came to get His wrongs, and He got them."

I can still see that man standing there for a moment like one transfixed, and then the tears broken from his eyes and he said, "Brethren, I have been all wrong. Handle the case as you think best," and he sat down with his face in his hands and sobbed before the Lord, and everything was settled in three minutes.—H. A. Ironside.

Our Readers Say—

The letter by Edgar Metzler on the limitations of the principle-application formula (GOSPEL HERALD, April 4) has been working in my mind during the past week and now I am ready to add my "Amen" to it. Because we Mennonites like to take the Bible seriously and live accordingly, we have been exposed to Sunday-school teachings and sermons that have found us the answers for today through the principle-application method. But the danger of oversimplification is a real one, and we have all heard some effortless, thoughtless, and unrealistic answers. I feel that Ed has made a real contribution by sharing his convictions with us. I hope that throughout the church it will lead us to do more original thinking and make us willing to be led by the Holy Spirit.

—Jan Gleysteen, Scottdale, Pa.

• • •

Dear Brethren: Greetings. I read with deep interest the article by Bro. J. C. Wenger on "Abiding Principles of Separation" (Feb. 14) and desire to express my deep appreciation for this article.

We as a church are challenged to recognize carefully these abiding principles, which would indeed make us a good light to the world and a glory to God.

We are challenged, in our interpretation and application of these abiding principles, to tarry long enough to allow the illumination of the Holy Spirit to direct us, and would this not bring about that confusion and schism would become unknown to us?

May we seek earnestly that we may be fully led by the Lord.—Nevin Bender, Noxapater, Miss.

• • •

I very much appreciate the article entitled "Preachers, Please" (Feb. 21) by John Bontrager. He surely hit the nail on the head. I can say a hearty amen because I experience the same trouble, as I also use a hearing aid. It surely is discouraging to sit in a meeting and not get enough of what is being said to make any sense or connection, not only from the preacher, but from the Sunday-school teacher as well. How can anyone be expected to take part in the discussion if one doesn't understand the questions or what some of the others have said? We are the only class in the room and would not disturb anyone else. And I shall include the song leader as well. I can't hear the number half the time. I need to look it up in the index, if it is a song. I know, after they start singing. Also in the evening youth meeting, not half of the people with good hearing get half of what is being said. A speaker ought to speak distinctly so that everyone in the house can hear what is being said to benefit thereby. Apply the Scripture, I Cor. 14:12, or even the whole chapter; for if anything is worth saying, it is worth saying so that everyone can hear. . . . A radio announcer speaks out; and a basketball coach makes himself heard. Actors and actresses can be understood. Why should the church people be ashamed of what they have to say, which should be to glorify God?

—S. H. Dietzel, Tampa, Fla.

GOSPEL HERALD

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EDITORIAL

A Lot to Learn

Patricia, the editor's three-year-old granddaughter in Argentina, does not speak English as yet. She understood her grandparents when we spoke to her, but she always replied in Spanish. And it was hard for her to realize, since she could understand us, why we could not understand her.

One day she confided to a friend: "Grandpa and Grandma Erb have a lot to learn!"

Little did Patsy realize the far reaches of that judgment. How truly she spoke! There is nothing that points up our adult ignorance better than the ease with which a little child learns a language that seems difficult to us.

In a world of several thousand languages we monolingualists indeed have a lot to learn. Even in the use of our one language, after a lifetime of practice, we often sit with pen poised in the air, wondering how to say what we are thinking. And often we are misunderstood: we have not yet learned to say what we mean. Communication is our constant problem—almost our frustration.

We went to school many years to pick up a general education and to get started in our several specialized fields of learning. Through the years we have listened to lectures and discussions in the thought areas of our interest. We have read countless books and articles. There is no day in which we do not learn something that we had forgotten, or that we had never known before. But always we are behind. Always there is much to learn that we know we will never get to. We are doomed to come to the end of life ignorant of even those things we would like to know, which are relevant to what we do know. But there won't be time enough. Patsy is right: her grandparents are comparative ignoramuses.

Our ignorance is accentuated when we step into fields we have not studied. Last week we visited the Argonne Laboratories near Chicago, where peaceful use of nuclear physics is the area of study. We could scarcely begin to understand what was shown or told to us there. We stand in uncomprehending awe of the skill which can turn bits of matter into tremendous currents of energy. We can understand that scientists can now put a man into orbit around the earth. But we cannot even imagine how they would know which button to press to bring him down again just where they want him. It is almost discouraging to realize only a little of how much we have to learn.

Because we believe that the Bible is God's Word to us, we are eager to know and to understand that Word. We have not had the privilege of systematic theological disciplines, but we have, in a lifetime of teaching and preaching, endeavored to be correct interpreters of the Bible's message. Of some parts we have attained some degree of mastery. But always a restudy shows us things we had not known before; and we are admitting now that life will not be long enough to permit us a careful study of all the Sacred Pages. We still have a lot to learn.

Thank you, dear Patsy, for putting so clearly and so honestly the state of our ignorance. It might be disheartening to think that the years of our learning here are rapidly coming to an end. But we are

heartened to know that in another world we shall know more than we do here. Now we know only in part: we know only part of what we might know, and we know that part imperfectly. But in that world of Perfection we shall know even as we are known. Our partial knowledge shall vanish "when wholeness comes" (1 Cor. 13:10, NEB).

We do not know just how that wholeness of knowledge will come. It seems probable that it will be a gradual awareness, like the light of an advancing dawn. It is thrilling to think of an eternal learning, going farther and farther into the mysteries of being. It may even be that we shall not all have the same ability to learn, there as here. It is enough to know that no area of knowledge will be forbidden to us. For whatever ability we have, there will be adequate facility. So hungry for knowledge are we here, it seems likely that part of the joy of heaven will be the unending exploration of the untracked riches of the wisdom of God.

At least, Patsy, surely in heaven we shall understand each other.—E.

The General Conference Treasury

Habits are hard to change. Thinking patterns tend to persist. There is a strong tendency to do as we have always done.

For many years the Mennonite Church did not expect year-round services of its General Conference. We met every two years and took offerings at the meeting to meet expenses of that particular session. There was very little expense between meetings.

Those subsidiaries of General Conference which developed an ongoing program, such as the General Sunday School Committee (later the Commission for Christian Education), the Peace Problems Committee, and the Historical Committee, began to ask churches for offerings. The Research Foundation was organized and solicited individuals for financial support. The Conference organized its General Council to give continuity to its work and to meet situations that develop during the long biennium between conference sessions. To equalize the expenses for district conference representatives on the Council, traveling expenses are met by the General Conference treasury. To meet current needs we keep assigning tasks to various committees. To do this work the committees must meet, which costs money. The Executive Committee, the Committee on Economic and Social Relations, the Historical and Research Committee, the Peace Problems Committee, and the Commission for Christian Education have had to employ full-time or part-time employees to do things that the General Conference has said it wants done.

All this has made the General Conference budget grow very rapidly. But expenditures must be balanced by receipts. And General Conference has no source of income other than the congregations which make up our district conferences. Only as they pay the requested average amount, "either an increase over the giving this past biennium of 50 per cent or a quota of \$1.50 per member per year for General Conference and 50¢ per Sunday-school pupil per year for the Commission for Christian Education" (1959 Proceedings, p. 92), can the General Conference meet its obligations.

We have not yet got into the habit of meeting this need. Some congregations do their fair share or more, some take an offering for the purpose, and send in only that, even though it is not a fair share, and some do nothing at all. And so the treasury balance is seldom enough to meet all scheduled payments.

That is the condition now. The treasurer closes his books as of June 30. Read his appeal on page 425. Good receipts from those who are behind in their payments may still make it possible to meet all obligations.—E.

It is impossible to realize the position of the church in the world without a knowledge of the age-old struggle between God and Satan, good and evil, light and darkness.—Elam Longenecker.

Keep Up Your Church Attendance, Parents

*If you backslide, you are almost sure to regret it.
Your children may backslide, too.*

By HENRY H. GRAHAM

One of the greatest mistakes that parents can make is to stop attending Sunday school and church. Not only do they themselves miss the inspiring influence of religious life, but parental disinterest encourages their sons and daughters to stay away, too. Nearly all children look up to their parents as models. When a model is good, everything is all right; when it is bad, well—

Some years ago I knew a family of churchgoers. Every member attended Sunday school and church regularly. The boy and girl liked religious services and looked forward to them every week. They studied their lessons thoroughly, and everybody thought, of course, that they would become fine Christians. Then, gradually, the mother and father began to stay away from religious worship on Sundays. First they dropped out of Sunday school completely, then by degrees they quit going to regular church services, too. The father played golf on Sunday mornings and sometimes his wife joined him. Occasionally Sunday evenings were devoted to card parties.

For some weeks the son and daughter kept right on going to Sunday school and church. But they were very young and impressionable. Predictably they, too, drifted away from religious interests. For several years the various phases of Christianity had been discussed in the home. Religion was kept in the children's minds and hearts most of the time. But when the parents separated themselves from the church by no longer attending, the subject of religion was rarely mentioned in that home.

What became of the son and daughter? The son began to run with a loose, immoral crowd of young people who frequented disreputable places, and he spent a period in the state reformatory. Upon his release he took up where he left off. He began to drink heavily and got into some very serious trouble. His parents had their hearts set on the children getting a college education, but their hopes were dashed. Today the young man is a ne'er-do-well. As for the girl, she married and has two children. But she could not possibly be farther from church than she is. Her social set is fast, with drinking rampant. Her cocktail parties are the talk of the town and she is rapidly becoming an alcoholic.

What do the parents think of all this? Neither accepts the blame. Naturally, they were greatly upset—horrified, in fact—by the turn of events, but they cannot seem to see that they were to blame by stopping Sunday-school and church attendance them-

selves. The son and daughter both consider their parents old-fashioned because they do not give wild parties.

How different it would all probably have turned out if those parents had been wise and sensible—if they had been smart enough to continue their religious affiliation! It requires no mental giant to figure out the children's early reasoning. At a tender age they saw their own parents forsake the church. Without the splendid example that had been originally set for them, they began to waver in their allegiance to things religious. They began to attend church services spasmodically after the parental letdown; then they stopped going at all. And the result, as we have observed, was tragic.

Altogether too many parents send their children to Sunday school. Instead, the parents should accompany them. This is not to make sure the youngsters actually go, but to show them that the whole family is deeply religious and that the parents are solidly behind their sons and daughters. Mothers and fathers who never relax their religious interests are helping to assure a good future for their children by giving them a good start in life. A good start is of the greatest importance. The boy and girl who attend religious services through their teens seldom go wrong and arrive at adulthood with a firm, solid foundation for a life of usefulness, honor, and success.

We have discussed the cases of the boy and girl who went to the bad through lack of inspiring religious guidance. For the sake of contrast let us consider another family of my acquaintance.

Here again were a boy and girl. Very early in life these children started going to Sunday school. As is usually the case, they quickly grew to like Sunday school, and both joined the church while still very young. But their parents did not make the mistake made by those mentioned earlier in this article. They went to Sunday school and church with the son and daughter every Sunday without fail, and furthermore they kept on doing it until the children were virtually grown.

Both of the youngsters worked hard and received college degrees. Today, the young man is a practicing physician of high repute with a wife and three lovely children. The girl taught school for several years, eventually marrying a fine Christian young man. Every member of both families is a devout Christian and a regular church attendant. They lead clean, decent lives and are a true credit to their communities.

All of us like happy endings and what a happy ending this little story has! And how different from the other one! Certainly there is a good lesson in these two cases, showing as they do the vital importance of keeping God in the heart and in the home and of regular church attendance for the whole family. Parents owe it to their children to live in an atmosphere of religion and never to relax their church work. Thousands of children would not have turned out as they have if Mother and Dad had been shining examples of the good life that Christ wants everybody to live.

Conference of Missionaries in Europe

By CLARENCE HIEBERT

Under the theme, "Christ in You, the Hope . . ." 81 missionaries and Christian workers from English-speaking countries and working in German-speaking areas of Europe met in the Tannenhöhe Retreat Center of Villingen in Southern Germany, April 10-15, for a spiritual renewal and fellowship in the sharing of concerns and experiences. Leading nine devotional Biblical studies from Philipians was Captain Metcalfe of England with the inspirational "Keswick" approach. At the concluding service of testimony, this body of Christian workers voiced new resolve to live in the power of "Christ within, the Hope . . ." This same theme represented for them as well the compelling force and renewed incentive to carry the Gospel to unreached peoples of Europe and the world. Each morning was begun with an informal prayer fellowship centered in the common concerns of the group.

This retreat is the fourth and largest ever held by the Inter-mission Christian Workers' Conference. Attending the conference, representing 22 different sponsoring organizations, were 6 Britains, 45 Canadians, and 30 from the United States, serving in Austria, Germany, Switzerland, and Holland.

Daily workshops in the fields of evangelism, Christian education, literature, and other related means of outreach, offered opportunities for reports, helpful suggestions, and the sharing of experiences. One result of these discussions was a concern, expressed especially by those serving in Austria, that an evangelical Bible school be established at some central location in this country in co-operation with Austrian Christian leaders.

The next conference scheduled for May 7-11, 1962, is to be held at the Tannenhöhe again, with Cornelius Enns as chairman. Dwight Wadsworth served as this year's convention leader.

Kaiserslautern, Germany.

The Parable of the Prodigal Parents

Behold, a certain son had two parents. And one of these parents said unto the son, "Give us for the next ten years that portion of time and strength which we have pledged to thee."

And the son divided among them that time and strength which rightfully belonged unto the child.

And not many days after, these parents gathered all together and took their journey into a far country, and there wasted their time and strength on that which concerned not their child.

And, behold, there was a daughter also in that home, but her mother knew her not. For while this parent spent much time in play, it was always with other women and never with her daughter.

And, lo, the mother attended musicals and lectures and read books and magazines for her own entertainment and pleasure; yet she never shared them with her daughter.

And this parent became popular and honored throughout the whole region, for all women knew her in person or by reputation, but withal her home knew her not.

And likewise the prodigal father spent his waking moments in riotous selfishness. And he was successful in business and saving money, but in so doing he was losing his boy. And he called himself a good provider. And, moreover, when evening came, this father spent his time with other men, or when at home, with his face buried deep in the evening paper, while his son longed for the fellowship of his father.

And, lo, after a few years there came a great famine in the souls of these parents, and they began to be in want and to be hungry for the life that satisfies. And in their despair they joined themselves to more pleasure, and they fain would have filled their souls with the real pleasures of life; but no business office nor amusement place nor club gave them what they sought.

And when they came to themselves they said, "We have made a great mistake. We perish with hunger for our children. We will arise and go unto our children and say unto them, 'We have sinned against heaven and home, and you, our children; we are no more worthy to be called your parents. Let us, we beseech you, become your companions.'"

And so these parents rose up hastily and returned to their former abiding place. And while they were afar off, alas, no son ran to meet them, and no daughter fell on their necks and kissed them. But instead they heard the blare of radio in jazz, the sound of laughter without joy, the clink of ice in tall glasses.

And in great heartsickness they crept into the house and looked on their children.

And, behold, at what they saw, they were sorely grieved in their hearts, and they cried out with a loud voice, "Bring us instead of the best robe, the sackcloth, and put it about us—no rings for our fingers, no shoes for our feet, no fattened calf for our table. Let us not eat and be merry but fast and be sad; for as parents, we were alive but are dead, were found but are lost."

And in that day was the Scripture fulfilled which saith: "There was a voice in Ramah, weeping and great mourning, Rachel weeping for her children, and she would not be comforted."

—The Gospel Trumpet.

Give a Child Wonder

By LORIE C. GOODING

This is a wonderful world. It is filled with beautiful, marvelous, pleasant, curious, and amusing things. There is no reason ever for anyone to feel despondent or idle or bored in such a wonderful world. Among so many things to see and hear surely we and our children may be happy. But not unless we and they learn to see and to hear. These are not automatic processes which are taken care of by the physical mechanics of sight and hearing. Eyes and ears are equipment, but their use requires training. This requires time, effort, and planning. To many busy people this will seem a little more than they can add to an already overcrowded schedule. But it really requires little more than the determination to experience the fullness of living; to learn to see with appreciation and to hear with comprehension; and to share these secrets of seeing and hearing with our children.

If a child is old enough to notice color and form and sound, his sense of appreciation can be trained. He will not be interested in detail, and he will not be interested for long; but he will be delighted with the sound of bells, the brightness of the moon, the motion of leaves. Call it to his attention, and pause a moment to enjoy it with him. Let him listen to music. Show him the romping puppy, the fuzzy kitten. Laugh with him at the funny duck. His pleasure and yours will be doubled if it is shared.

As he grows older, his attention span lengthens and his appreciation increases. Soon he will enjoy watching plants grow, following the cycle from seed to seed. He will take pleasure in listening for bird songs and identifying the singers. He will be thrilled with the wonders of the insect world, and delighted with the antics of

animals. Pets will awaken feelings of protective tenderness. Clouds and mountains will stir his awe; storms and rivers and seas excite him; stars and moon teach him the beginnings of reverence.

But not without guidance. He will need to have his attention called to these things, and called back again and again. He must see that you really enjoy and value these things, and for their intrinsic qualities; not as only a convenient way to keep a child busy.

When he is ready to enter the world of books, he will need your help and interest. Here is all the wisdom and philosophy and science and poetry and art of all the recorded ages of history gathered into convenient form and presented for his appreciation and enjoyment. And for yours. Learn here of nature and of man. Here also, learn of God and His wonderful works. The whole world is here spread for your pleasure: buildings, bridges, cameras, airplanes, ships, radios, mines, observatories, telephones, and a thousand other things.

Having come so far with the child, it is doubtful that you will want to stop here. It is certain the child will not. With his sense of wonder and curiosity awakened and directed, his desire to know has been stimulated; and he will continue to have seeing eyes and hearing ears—and a comprehending mind.

Give a child wonder. Learn to experience the fullness of living in this world full of wonder by sharing it with a child. Do this for two weeks and you will be amazed to find how immeasurably broad and full and deep life has grown, how filled with joy and expectancy; and how little you have contented yourself with until now. It takes just a little time, just a little effort, just a little resolution to begin, but the rewards are beyond computing, are guaranteed to last a lifetime, and may even continue for several generations.

Give a child wonder; and enrich him and yourself together in this wonderful world where God hath given us all things richly to enjoy.

Killbuck, Ohio.

In a certain West African village the native Christians had no privacy for prayer in their huts. So each Christian made off to the bush, behind his hut, for a season of prayer. After a while there was a worn track from the hut to the place of prayer. Then if it ever happened that the track became overgrown from want of use, another Christian villager would admonish his neighbor, "Brother, there is something wrong with your prayer track."

—Zion Church Bulletin.

This Is God's World

By KATHERINE BEVIS

One day Alfred Tennyson stood by a rocky ledge and looked at a little flower growing in a crevice. He plucked it out, root and all, and then soliloquized:

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all,
in my hand,
Little flower—but if I could understand
What you are, root and all,
and all in all,
I should know what God and man is."

There is life in the flower, and that life is still hidden in mystery, a secret known only by our heavenly Father.

Everything that grows tells a story of infinite power. Think of the luscious watermelon. One day as I sat eating a slice of this fruit I was struck by its beauty. I took some of the seeds and, weighing them, found it would take some 5,000 to weigh one pound. Then I applied mathematics to a forty-pound melon. I was amazed! One of these seeds put into the ground, warmed by God's sun, and moistened by His rain goes to work. It sprouts and a new plant begins its miraculous growth. Through a tiny stem is forced the raw material for producing a melon many thousands of times its own weight. The outside is covered with a beautiful green coat; inside this coat it puts a layer of pure white, and then within this layer a core of red. Then all through the red core it scatters seeds, each one capable of duplicating this unlikely feat of reproduction.

How could anyone ever doubt that a divine hand fed a multitude with a few loaves and fishes, when we see multiplied millions fed every year by a hand that converts the seeds scattered over the fields into an abundant harvest! This same God, the Creator, can just as easily eliminate the element of time, this matter of a few months in which the seed is multiplied.

When a man is privileged to live close to the earth, he comes to know that even a lofty thought or a dream castle in the sky must eventually know a rooting in the ground.

Though born a nameless slave and traded for a horse, George Washington Carver might have turned his natural talents to painting or music and excelled in either. Rather, he chose to study and work among the plants and flowers. Just two years before Dr. Carver died, he told of his latest explorations in the field of plants. His determination, he said, was to discover ways and means of converting the weeds of fields and woods into edible goods, to partially offset the demands which our sec-

ond World War was making upon the land. George Washington Carver had a great consciousness of God's great outdoors and all the loyal, patient earth which responds to its Creator.

There was a man named Nicodemus, who had lost the sense of wonder, and had lost almost everything else worth living for. His religion had been a matter of rote, ritual, and rigid forms that were empty and meaningless. One evening as they sat together Jesus talked with Nicodemus. The mild chill air of the night was edging its cool fingers to the hilltop, and a fine coat of dew was forming on the grass below the window where the two sat together.

Jesus spoke. "The wind bloweth," He said, "and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth" (John 3:8). As the Master told him about the wind, Nicodemus looked out into the mystery and wonder of the world in which he lived, and found the thing which he had lost.

Nicodemus realized that night that the place where he lived was a lot less important than the direction in which he lived. John the Divine lived on a rocky island in the sea, but he looked toward God's creation, the stars, and Patmos was transformed into a paradise.

An American visiting in China tells of a great man who lived in a small house. This house had but one window, but over it these words were written: "I dwell in a little house, but its windows look out over a great world."

The English poet W. H. Davies, in his poem "Leisure," begins by saying:

"A poor life this if, full of care,
We have no time to stand and stare."

Davies challenges us to enjoy life as we go along; not to postpone living, but to thrill to the Creator's nature—the charms of streams, stars, forests, and flowers.

Let us take time out to thank and worship God for the simple things of life. Let us rid ourselves of the unnecessary clutter and lose ourselves in the beauties our God has created.

Houston, Texas.

The Christian who is unhappy in his environment is either not where the Lord wants him to be, or else he is in a very real sense complaining against God.

—Leonard E. Schmucker.

Our Mennonite Churches: Rikubetsu



This is the Rikubetsu Church in Hokkaido, Japan. It was built in 1959, chiefly by the donated labor of local Christians. A loan of \$300 is being paid back over a five-year period. The building seats 30 people. Joe Richards is the pastor.

What Reviewers Say About— Growing Up to Love

By H. CLAIR AMSTUTZ

"This modest book, written by a physician who also brings a distinctively Christian approach to sex education, will be helpful in a practical way to all who are concerned with fostering wholesome attitudes toward sex in children and youth. Written in a frank, friendly manner, the book compasses typical problems that typical parents must meet, in children from preschool age through adolescence to marriage. The author knows children at all levels, and he also knows parents—and the uncertainties, the anxieties, the hopes, the ideals, the tensions involved between them. Perhaps the author's strongest point is that effective sex education is not so much a matter of imparting correct information as fostering healthy attitudes through the right kind of family relationships. The psychological and spiritual dimensions of sex education are ultimately more important than the technical."—Religious Book Club Bulletin.

"This is an excellent treatment of sex education by a Christian M.D. He deals with sex in a comprehensive way that should give one a truly Scriptural perspective of the whole subject. He writes most understandingly of parents, children, and the Bible, and gives down-to-earth, concrete advice as to how to answer children's more difficult questions. This book meets a real need, for Christian parents can have confidence in this advice given by one who honors the Lord and His Word. Recommended unreservedly."—Inland Africa.

This \$2.50 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

A Spiritual Gymnasium

By MONT HURST

It goes without saying that the way to perfection in any trade, profession, or program is through regular exercise of the abilities, determination, and exertions. When an athlete neglects his exercises and practice, he fails in his goals. Fish in underground lakes in caves cannot use their eyes because darkness has dissipated the power of sight. The village blacksmith got his brawny arms through daily use of them. On the other hand, the arm of a Hindu fakir shrivels into a powerless limb because it is never used for years.

A Christian cannot be at his best without faithful prayer practice. No matter in how many ways he may have earnestly served

our Lord, he is a failure if his practice of prayer is the least bit neglected.

The Christian graces would enjoy a more rapid growth if they had the benefit of steady exercise. Our sense of genuine spirituality is as susceptible of cultivation by use as are the senses of sight, hearing, and speech. Everyone can develop a talent for effective praying. God has provided the means with which to do it. And we know that any talents will grow by constant use. The spiritual gym is the prayer closet. There, shut out from the world and shut in with God, the exercise of prayer will be at its best. We can live in a spirit of prayer all day long, and we can murmur prayers or think of them. But the real exercise of prayer is in the private, personal prayer chamber of each of us. Those who know the way of real prayer will testify that they find God's presence more marked in the private prayer sanctuary than anywhere else. There are no distractions, interruptions, or wasted moments.

Robert Browning said that the unpardonable sin was the sin of "the unlit lamp and the unguilt loin." He meant that the neglect of prayer was the reason why a testimony is of no value and witnessing a waste of time. We are told in God's Word to let our lights shine. They cannot do so unless they have been polished, filled with the oil of the Holy Spirit, and lighted through the exercise of prayer. Jesus was the Light of the world and His holy flame was kept ablaze through the many long hours He spent in prayer. He set the example and His followers today, like those of His own day, are still negligent and often go to sleep on the job. We never see nor hear a great soul-winner without knowing that the source of his magnetic power in presenting the Gospel came as a result of long hours in earnest prayer.

So many of us fail to realize that prayer is not only our responsibility, but also a great privilege. We would count it a great honor and privilege if we should be invited to chat with the president or some other world figure. How much greater is our privilege and honor in being able to talk with God through prayer and know that His invitation to do so is a standing one. He can be approached at any time, any minute of the day or night, and His ear is open to hear our petitions.

When we sincerely pray, there is no element of time, distance, nor hindrance to enter in. No matter how long we pray, or how often, God is always delighted to have His children talk to Him. And when praise is the gist of the prayer, He is especially pleased. After all, prayer is primarily an expression of praise to Him, or should be.

May we keep our spiritual gymnasium reverberating with our prayers and, in so doing, enjoy a constant growth in spiritual stature and the joy of being a Christian!

A Prayer

FOR THIS WEEK

Our loving Father,

We come to Thee early in the morning, gladly keeping our appointment with Thee, that our goals may be sharpened, our consciences cleansed, our fellowship restored, our hearts impressed with Thy will for this day.

We open Thy Word and lay bare our souls before Thee. Search us. Cleanse us of cheap, mixed motives. Selfish wishes. Wanting to have our own way. A wrong sense of values.

Touch, we pray Thee, our relationships. Make us wise and tender parents, forgiving and seeking forgiveness. Make us responsible children, growing in grace. Oil our relationships with the lubricant of Thy love.

Direct us, Lord, to those who need us. Fill our spiritual cups to overflowing, that our lives may touch the sorrowing, the struggling, the lonely, our neighbors without hope and without God in this world. Direct our paths of service, as we seek to acknowledge Thee in all of our personal ways.

For Jesus' sake, Amen.

—Helen Good Brenneman.

Prayer Requests

(Requests for this column must be signed)

Pray for the Graham evangelistic crusade in Manchester, England, beginning May 27. More than 90 per cent of all British people do not regularly attend church services.

Pray for Charles Kauffman, son of Milo Kauffman, who is in critical condition because of a brain tumor.

Pray that Rosedalia, the new schoolteacher at Araguacema, Brazil, will have the needed strength and spiritual wisdom to make the school a blessing to the church and the community.

Pray for José Brito, lay pastor at Araguacema, Brazil, who is suffering physically and whose wife is no help to him in his ministry. Pray for the new members and the many converts that they may grow in the image of Christ and win others to the Saviour.

Pray for Algerian young people to whom Annie Haldemann has told the story of Christ. They fear the hostility of their Moslem families in the neighborhood and this causes them to be absent from or to leave her classes. Pray as well for the Algerian neighborhood itself into which she has gone to bear the Gospel, in order that it may be possible for her to get a hearing for the message of Christ.



OUR SCHOOLS

Teaching Is My Job

By EDNA K. WENGER

"When did you decide to be a teacher?" the biology teacher asked me across the school Thanksgiving table.

"I guess I always knew I'd be a teacher," I had to answer him.

I cannot imagine myself not being a teacher. In my mind the schoolroom is associated forever with the pleasant experiences of life—books; friendly people; discussion; freedom under self-discipline; hard, hard work; humor; prayer; and God at work in human lives. In our household, the best compliment we can give a late summer day, autumn-fresh and aster-starred, is, "Doesn't this seem like the first day of school?"

My mother was "through the books" of her one-room country school at twelve. At that early age that eager (I think I may honestly say, brilliant) child left the schoolroom forever. She has never stopped learning. A few days ago, looking up from the newspaper, she said, "I believe I'd rather try to keep the tracks of my mind shining than polish doorknobs!" She is seventy-seven years old, and reads through one cataract lens.

During the years of childhood, my children caught an idea—that the right to an education is a priceless privilege, never guaranteed and never to be taken for granted. Today it comes to me that this idea has deep-laid roots. Grandmother suffered from tuberculosis, and Mother eagerly waited each morning for the glad words, "Today you may go to school." Some days she heard the frustrating, "We must have you to help here today." A day at school meant seven more short hours in the untraveled world of knowledge. Sometime in my early life I must have realized that by becoming a teacher I could spend a lifetime in the wonderful world of books.

In high school, I believe it was, I began to see that a teacher builds students' lives for time and for eternity. Could it be that I could help build something that would outlast the Roman temples pictured in my Latin book! About that time I found the poem, "A Teacher Built a Temple." When in youthful eagerness I showed the poem to my chemistry teacher, he said, "Well, I guess it's true. A person surely doesn't see the results of his teaching when he's at it!" In high school I had several very good teachers. But my second-year algebra teacher taught us mathematics as an artist chisels a statue—with tireless work,

with enthusiasm and finesse. Later in other schools I met a few other teachers who taught on the artist level—teachers who forgot their long hours, low salaries, and hard work in the sheer love of teaching.

In the first verdant week of college, a sophomore asked some of us freshmen why we had come to this college. With shocking naiveté I said, "To become a teacher."

I knew then that I must have said something a little less than I'd been expected to answer. In student assembly I heard my blunt answer read among others, to all appearances, closer to the target:

"To prepare for Christian service."

"To grow in my Christian life."

"For spiritual help."

"To meet Christian friends my age."

Now, looking back, I can see that in God's plan for me to be a teacher, I also, like these earnest persons, simultaneously prepared for service, grew Godward, was spiritually helped, and met Christian friends. Through the years, I have had a few days when I felt like trading jobs with the men working on the roads. Sometimes, "when life is too much like a pathless wood," I've wanted to get away from teaching a while. Like George Herbert, preacher of three hundred years ago, I've said inwardly, "No more! My lines and life are free." But, like Herbert, too, I've come back to the desk I had mentally struck in my frustration, knowing that for me my work is best. It is God's assignment, and I want, by His grace, to complete it by life's end. On some Friday evenings when I'm red-penciling theme after theme, I wish I could take time to weave or sew or walk in the snow. Yet, every year, sometime in April or May, I am struck with this sudden thought, "This has been the happiest year of teaching I've ever had."

When I tell one of my fellow teachers, she invariably replies, "Why, I'd just been thinking the same thing about my school year, too!"

Bareville, Pa.

Hesston College

A weekend student VS team left on April 13 for Birch Tree, Mo., to help the congregation there clean and paint the church in which Arlin Yoder, a former student, is the pastor. On Sunday the group helped with the singing, speaking, and teaching in the regular services. The group consisted of Clair Brenneman, Glen Troyer, James Wenger, Lloyd Yutzi, Mary Mast, Doris Enns, and Norma Shaum.

On March 24 the high-school choir and soloists and ensembles from the choir participated in the district music festival at

Haven, Kans. The group received six first-place ratings out of the seven entries at the festival. At the state contest at Emporia on April 15, the four winning soloists—Marcia Yoder, Elaine Yoder, Gordon Sommerfeld, and Rodney Loucks—and a girls' sextet consisting of Peggy Geil, Elaine Yoder, Corinne Miller, Betty Voran, Marcia Yoder, and Lu Ann Jantz were entered. All the numbers won first-place rating except Elaine Yoder, who received a second place.

On April 10 Dean Paul Bender attended a meeting of the Conrad Grebel Lecture-ship Committee at Elkhart, Ind., to work on plans for future Conrad Grebel lectures and the newly inaugurated Funk lectures.

John Koppenhaver attended the annual meeting of the Kansas Modern Languages Association at Wichita University on April 15. Mr. Koppenhaver has been elected as a delegate to the Mennonite General Conference by the conference in Argentina.

On Sunday, April 2, the Vesper Choral from the Iowa Mennonite School, under the direction of Darrel Hostetler, gave the evening program. The local MYF planned the after-program entertainment.

On Sunday, April 2, President Smith spoke at the Grace Mennonite Church in Kansas City, where the Smith family was spending the weekend. On Thursday President Smith and a number of students attended the funeral of Philip Herschberger in Kalona, Iowa.

Business Manager Daniel Kauffman spent April 5-7 in New York City as a representative of the Mennonite Church at a workshop on World Christian Stewardship, sponsored by the National Council of Churches. On his return he stopped in Scottsdale, Pa., to make advance preparations for his new assignment as stewardship secretary.

Willard Conrad and an Easter Gospel Team of five students gave programs in churches in Missouri and Oklahoma. In Adair, Okla., the group took time out to put in three days of labor for college worksdays.

On April 7 and 8 Clayton Beyler and Gideon Yoder attended a Bible Seminar at Smithville, Ohio. The meeting is an annual conference of the Bible faculties of E.M.C., Goshen, and Hesston.

On Saturday, April 8, John Duerksen and the high-school senior men's quartet planned to give an evening program for the Denver, Colo., Alumni Chapter. However, because of heavy snow they returned to Hesston after the party had gotten as far as Hays, Kans. Mr. Duerksen proceeded on the train and held the two meetings which were scheduled.

Evan Oswald, three students, and Miss Kathryn Steckly, secretary in the business office, spent their workdays at the Valley View Hospital in Glenwood Springs, Colo. Mr. Oswald spoke in the evenings to interested groups about youth activities.

Mr. and Mrs. Kenneth King accompanied the College Choir under the direction of Orlando Schmidt on their extended tour through states in the northeast and on into Ontario, Canada. The choir returned on April 12.

† GENERAL CONFERENCE

Read This, Please

Mennonite General Conference, by its very nature, does most of its work behind the scenes. We all enjoy the resulting benefits, but do not realize the time, effort, and expense involved in receiving them. As a consequence, many members of our Mennonite Church give very little thought to the significance of the work, and feel almost no responsibility for supporting it financially.

The work now requires more than \$70,000 per year. Since the bulk of the support must come from member conferences numbering slightly under 50,000 baptized members, we need an average of approximately \$1.50 per member per year to carry it on.

So far this fiscal year we have received \$51,000 from all sources toward our budget. We will need to raise not only the \$19,000 yet to be paid out, but also approximately \$8,000 more to carry the program until General Conference meets this coming August. Thus we should receive \$19,000 during the two-month period from now to June 30, and \$8,000 more shortly thereafter.

Please do not assume that the work will get done somehow whether you do your part or not. Our shortage exists because many churches fail to take an offering or to allocate funds for this purpose; many more fail to interpret the amount actually needed and as a result give much less than they should and easily could contribute. If the efforts of our Peace Committee, Music Committee, Mennonite Commission for Christian Education, General Council, Committee on Economic and Social Relations, and many others are to be continued, adequate finances must be provided. And their work is of vital significance to each one of us.

Has your congregation done its part? If not, please send your congregational contribution directly to Mennonite General Conference, Scottsdale, Pa., or through your

district treasurer, whichever is recommending in your district. We do need your help.

—J. Robert Kreider, Treasurer.

General Conference Meets This Year

Mennonite General Conference will meet at Johnstown, Pa., this year in its thirty-second biennial session. The date is Aug. 22-25, and the place is the memorial auditorium in the heart of this historic city, named for a Mennonite pioneer settler.

The host to the Conference is the Allegheny Conference. Committees have been appointed and are hard at work making the necessary plans. The General Committee is: Harold E. Thomas, chairman; J. E. Gingrich, secretary; Mervin Hostetler, treasurer. The authorities in Johnstown are giving special concessions to assure that there will be adequate parking space.

Further announcements concerning travel and lodging reservation will be published in the GOSPEL HERALD from time to time.

The program is just about ready for printing. Discussion subjects relate to the church: The Price of Church Unity, A Witnessing Church, A Spirit-Led Church, A Congregation-Centered Church, The Church and Christ's Lordship, A Bible-Obeying Church, The Role of the Minister in the Church, The Waiting Church. Bro. Clayton L. Keener, a bishop of the Lancaster Conference and a former missionary in Ethiopia and Somalia, will preach the Conference sermon. Others who have accepted assignments as speakers include Harold E. Bauman, Paul N. Kraybill, Myron S. Augsburger, Peter Wiebe, Elmer G. Kolb, Paul Miner, and John H. Hess. Earl Maust will be in charge of the singing.

A new detail of this year's Conference will be that almost all reports will be in

the hands of delegates several weeks before the Conference. The purpose of this is that they may be read by the delegates ahead of time and the time of the Conference need not be given to much reading. Therefore there will be more time for questions and discussion on the floor. Two additional half-day sessions will also provide more time for full participation.

Most of one session will be given to a sectional discussion of the new Statement of Faith which is being presented for possible adoption. This may be the most important action of General Conference this year.

Other business of these sessions will be consideration of a statement on the remuneration of church workers, one on Christian equality in standard of living, one on Christian parenthood, and one on the conference status of ministers without pastoral charge. There will be a recommendation on the revision of the Church Hymnal. In the last session a new moderator, a new executive secretary, and the newly appointed secretary of stewardship will be installed. An amendment to the constitution will be offered which will rename the General Problems Committee.

All General Conference sessions are open to everybody. Our members are urged to attend, and to keep informed concerning the work of their church. There will be plenty of room for all who come.

—Paul Erb, Executive Secretary.

The Airlines Clergy Bureau

The Airlines Clergy Bureau, of Sacramento, Calif., which announced its services last year, is sponsored by an independent minister. He has sold annual identification cards at \$12.50; cards of airlines which offer clergy rates cost \$5.00 for each company. Presently no United States airline will accept his card as a basis of reduced fare. (Northeast and Central did for a time but have withdrawn until more holders were secured.) The Bureau asserts that many hotels, motels, and car-renting chains offer reduced rates to its card-holders. It is recommended that our ministers delay applications to this Bureau until more favorable conditions are achieved.

—Paul Erb, Travel Agent for Mennonite General Conference.

"Backgrounds in Mennonite Hymnology" by Don Sommer

at the

Church Music Conference

AUGUST 5-12, 1961

LAURELVILLE MENNONITE CAMP,

R.D. #2, Mount Pleasant, Pennsylvania





FAMILY CIRCLE

The Importance of Love in the Family

By WAYNE SWENSON

Love, like all other intangibles, is impossible to capture and evaluate as to quantity and quality. But its presence or absence in any given situation or individual is vividly perceived by its manifestation in the actions and attitudes expressed. No place is this more true than in the relationships of a family and its members. The presence of the love factor is most evident because of the conspicuous results in character and personality. Its absence in a family produces devastating results, both to the marriage union, and, more tragically, to the children subjected to such deprivation.

Peter's arrival upon this earth was not intended. Paternity was indeterminate and accidental. The boy was hated before his birth, was a frustrating hindrance throughout infancy, and was given to understand that he was in the way and unwanted at the age of reasoning. By the time Peter entered school, reaction to love deprivation had established definite patterns, and, as could be expected, he was unable to get along with school children or teachers, and experienced expulsion from first grade because of intolerable behavior. One attention-getting device used by Peter was fretting. Screaming sirens, clanging bells, and swarming firemen produced a satisfying attention. The frustrated mother applied burning matches to all ten of his fingers after the eighth fire. Public authorities stepped in at this point and forcibly removed the boy from his unfit home.

Could we expect radical behavior changes and attitudes as a result of placing this boy in a Christian home setting among people who do love him and provide adequate care? The prognosis is very reserved. Psychiatric research declares that an infant must, between the third and twelfth months of his life, have a mother who expresses love to him and to whom he can return his latent love ability. Without this intangible ingredient during these early months, the possibility that this new individual will ever be able to receive love or to love is extremely remote. The implications of this reality are staggering. Do we recognize, for example, the hazards inherent in the marriage of such an individual? Serious as this is, it is but a temporal concern. There is a spiritual aspect which is of eternal consequence.

Human relationship to Almighty God is based upon the divine attribute that "God is love." He created man "in his own im-

age," which implies that man is capable of the same expression of love if it is properly kindled. The human love relationship in early childhood is a conditioning to an understanding and response to the message of redeeming love through Jesus Christ, the Saviour. How easy is it going to be for one who has experienced love starvation to grasp a spiritual virtue in which faith, "the substance of things hoped for, the evidence of things not seen," is the unfamiliar addition?

Restricting and confining the implications of love to the Christian home and desiring, selfishly, let us admit, to conserve the generation of such homes, there are positive principles that can be presented as a basic practice for every home that is worthy of the name "Christian." Verified research again makes some observations deserving of most thoughtful consideration and application. If the quality of these child-rearing ingredients is reasonably adequate in the child's life, the prediction is that a potential 90 per cent of such children will grow up to be a satisfaction to the father and mother. If deprived of these ingredients, at least 75 per cent of such children will have difficulties with law enforcement authorities before adulthood. Notice that all of these principles are to be the contribution of the parents, not of the child.

1. Every child must have a father who really loves him and shows it in evident ways that the child can understand. Affection, notwithstanding, is manly and very basic for a child.

2. Every child must have a mother who loves him and makes it felt by the child. Although it may seem that all mothers would love their children, it is only realistic to admit that an egocentric society produces many mothers who do not.

3. The discipline of the home must be established and maintained by the father. This is not the mother's responsibility, but she will and must co-operate and reinforce the firm, but kindly, standard expected by the father.

4. Supervision of the child during the work absence of the father must be carefully maintained by the mother. This includes knowing the whereabouts of the child, even of teens, at all times, the companionships, and the activities. Children left to roam aimlessly and indiscriminately are headed for difficulties.

5. Father, mother, and children must do things together. A feeling of cohesiveness is imperative. Such activity as out-loud reading of many kinds of materials, family outings, work projects, and playing together is most needful. A request like, "Daddy, please tell me a story about when you were a boy," opens a vast storehouse of stupendous material for the parent's use and establishes the parent as a hero in the child's mind instead of some fictitious character from fairyland.

Let us, however, not oversimplify. If we grant that children are the product of the parents in their character and personality, we must not expect more of the child than is available through the parents. Self-knowledge, although this is likely to be anything but complimentary, will help us to recognize those weaknesses which need converting. How tremendous that "in Christ" has such vistas of practical potential! One does not just sit down and resolve that "from here on I am going to love adequately." It is only as we release our self-life to the refining power of Almighty God that we can expect to approximate what should be basic for parenthood. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Apart from God, who is eternal love, there is only imitation. Nothing short of reality is good enough for a Christian family.

—Courtesy of National Sunday School Association.

OMBA*

By BERTHA NITZSCHE

[There was a good response to our inquiry of Feb. 7 as to whether people read these quarterly summaries. It is evident that there is sufficient interest to justify continuing them, but this one is abbreviated a bit. Some readers understood us to be asking about continuing the weekly report on births, marriages, anniversaries, and deaths. There was a vigorous protest against omitting those, which, of course, we were not proposing. It is evident we would lose many subscribers if we did. —Ed.]

During the first quarter of 1961, 454 births were reported: 222 boys and 232 girls. Two pairs of twin daughters, four sets of twin sons, and three son-daughter twins were reported; three sons and six daughters were adopted.

Seven different families reported the birth of their seventh child; nine couples reported the eighth child; in two cases the newborn were ninth children in the family; another child was the tenth, and still another the eleventh.

Two hundred and fifty different family names were reported, with 165 appearing only once. Names reported most often were Miller, 28; Martin, 15; Yoder, 12;

*Obituaries, Marriages, Births, Anniversaries.

(Continued on page 437)



TO BE NEAR TO GOD

The Soul Clinic

By WILBERT NAFZIGER

"Examine yourselves, whether ye be in the faith; prove your own selves."

Sunday, May 14

Read John 6:26, 27, 35; 1 Pet. 2:2, 3.

Loss of appetite. No hunger and thirst for righteousness. Hunger for loaves and fishes but not for the Bread of Life. No hunger for the Word of Life—for Christian fellowship—for the quiet hour. Desire for the leeks and garlic of Egypt but not for the manna from heaven.

Monday, May 15

Read Lev. 17:11; Eph. 1:7; Col. 1:14; Rev. 1:4; 5:9.

Anemic, not enough blood, or lack of balance in the blood. "The life is in the blood" is as true spiritually as it is physically. Spiritual life is in the blood of Christ. Are you discounting the "power in the blood" and placing your hopes in a social or moral gospel? The Christian program is not that of making the world a better place to live. The world of today is an ideal place for the Christian to carry out the program God has for him, to point men and women to the Lamb of God whose blood was shed to take away the sin of the world.

Tuesday, May 16

Read Luke 14:26, 27; Mark 10:21.

Frustration—divided loyalties. Have you ever said, "I know I ought to, but—"? That is a mark of frustration. Not a matter of wrong evaluation but of not accepting the most valuable.

Turn your eyes upon Jesus,

Look full in His wonderful face;
And the things of earth will grow
strangely dim

In the light of His glory and grace.

—Helen Howarth Lemmel.

Wednesday, May 17

Read Psalm 73:1-17.

Pain. Do you, like the psalmist, have great pain when you try to rationalize God's economic order? Is the prosperity of the wicked puzzling? Do you have a pain in the arm when you reach for your billfold as the offering plate comes around? Does teaching on Christian stewardship give you a "pain in the neck"? You need to enter the sanctuary of God to get a proper perspective. See things from where He sits. Then you will feel as the psalmist did in Psalm 73:21-25.

Thursday, May 18

Read Psalm 31:10; Matt. 26:41; 1 Cor. 11:30.

Loss of strength—weak. "Sin lieth at the door." Since the Holy Spirit is the source of power (Acts 1:8), spiritual weaknesses

comes from a withdrawing of the Spirit. Knowledge of the insufficiency of your own strength is a prerequisite for the power of Christ to rest upon you. 11 Cor. 12:9; Heb. 11:33, 34. Out of weakness you may be made strong.

Friday, May 19

Read Rev. 2:4; Phil. 3:13, 14.

Sunday School Lesson for May 21

The Importance of Diligence

Prov. 6:6-9; 22:29; 24:30-34; Eccl. 3:22

Do we as Mennonites or any other Christian people need a lesson on diligence? We often hear it said that Mennonites are very thrifty. Some people think we work too hard in house, yard, and garden. Are we equally interested with the world in all short cuts to work? Are we diligent in our spiritual work—to prepare well for teaching or superintending, to teach our children God's ways, to witness for our Lord, to win sinners to Christ? Are our youth learning to work as they once did when we had better opportunities to learn on the farms? What is our attitude toward the unemployed about us or even among us? We need this study.

Our lesson text gives an example of industry and one of slothfulness.

Industry. What does the example of the ant teach us? The ant works tirelessly and voluntarily. While it may work by instinct, it is a part of wisdom for us to do likewise. Did you ever complain about your much work or your share of the work, or your kind of work compared to another? Some people are always tired. Might it be a chronic attitude to work? How can we enjoy our work? How does attitude toward employer affect our toil? Consider together in class your pupils' temptations to be lazy on the job and to do good work only when someone is watching.

The industrious mother is praised by her children and husband. Prov. 31:27, 28. Why? A good businessman shall be recognized and honored. 22:29. Why? Other proverbs that would encourage us to be diligent in business are 12:11; 12:24; 13:4b; 21:5; 27:23-27; 28:19.

Listlessness—no push—lost interest. No wonder people have so much time to criticize and fuss and quarrel. Only the dog who has lost interest in the chase has time to scratch fleas. We forget that "one thing is needful." Paul was busy doing this one thing. We need Peter's fervor: "For we cannot but speak the things which we have seen and heard."

Saturday, May 20

Read Isa. 40:30, 31; Gal. 6:9; 11 Thess. 3:13.

Tired, depressed feeling. Tired of carrying your own burden; tired of self-effort; weary in well-doing; wearied and faint because of the contradiction of sinners. Heb. 12:3. "Come to Me . . . I will cause you to rest—I will ease and relieve and refresh your souls" (Matt. 11:28, The Amplified New Testament).

Slothfulness or laziness. The example given is in agriculture, but it could be duplicated in many other industries. I have made some observations of children's Sunday-school rooms. The sluggard must have been very common in the days of these writers. Is it so today? It is becoming worse. Why? Why are we so anxious for all the time and energy-saving devices?

Read together the very descriptive proverbs of the lazy man and be honest and open for conviction. 18:9; 19:24; 21:25; 22:13; 24:33; 26:14, 15.

What is the relation of diligence to character? Most of us despise laziness. Is hard work praiseworthy, regardless of the value of the end product? So diligence is not blessed except as it is exercised in worthwhile works. We must learn to do the necessary and important jobs well, even though they be difficult. Can we be honest and pure and do our work halfway? Can we respect ourselves when doing shoddy work? Are we happy when we hurry over our work and leave it half done or poorly executed?

What about those services that we designate as the Lord's work? Is not Col. 3:23 a Christian duty? If any work must be neglected, should it be our homework or the work of the house of God? Don't we have time to do a good job of preparing to teach, or is it because we are too lazy in this kind of work? Much Sunday-school teaching, children's work of any kind, is very poorly done because there is little, if any, hard work put into it. Is not this worse than some other forms of slothful-

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Missions

YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

MCC Agriculturists at Work in Southeast Asia

Most of the eighteen independent states comprising the region known as Southeast Asia—Burma, Cambodia, Indonesia, Laos, Malaya, Philippines, Thailand, and Vietnam—have achieved independent status during the last 15 years. As these countries emerge from colonialism, they face tremendous problems of establishing stable governments, of developing their economies, and raising their standards of living.

Southeast Asia is rich in natural resources and during the colonial period became the world's major source of rubber and tin. As the "Rice Bowl" of Asia, the area supplies much of the rice for other Asian countries. When measured against its potential, however, Southeast Asian production is seen to be a fraction of what it might be. Lacking technological and agricultural skills, much of the population lives on a subsistence level. Indonesia, for example, is the world's third richest country in natural resources but her people live in poverty.

In these countries are many indigenous Protestant churches, the result of European missions during the colonial era. Since most of the churches were dependent on Western countries for support before independence, their assumption of the educational, medical, and social responsibilities of the church has not been easy and some have found it necessary to call upon outside assistance. Invitations to work in partnership with several of these Christian groups have resulted in placing MCC units in Indonesia, Vietnam, and Thailand.

MCC is one of many groups attempting to raise the standard of living in Southeast Asia through agricultural service. The greatest amount of MCC effort in this field goes into projects located on the two Indonesian islands of Timor and Halmahera. Additional assistance is given in the form of Pax men loaned to a rural project in Thailand. While this article will be concerned chiefly with the agricultural program, MCC has programs of material, medical, and educational aid in these countries as well.

Timor

MCC work on Timor began in 1956 at the invitation of the Christian Church of Timor. With a membership of about 300, 000, this is one of the largest churches in

Southeast Asia. Since the withdrawal of the former Dutch government subsidy when Indonesia became independent, the church has been continually faced with the problem of low finances.

Timor, located in Southeastern Indonesia, is a coral island and much less fertile than the volcanic Indonesian islands. Production is limited by the lack of adequate rainfall and the inability of the soil to support large amounts of plant growth.

The custom of shifting cultivation is a major problem and has resulted in large-scale erosion throughout Timor. New areas of land are burned in preparation for cultivation during the rainy season, so that large portions of Timor are burnt over each year. The Timorese farmer uses a few acres one year and then moves on to burn off a new area. He leaves the land exposed to heavy rains which carry it into the sea. About 40 years ago, Timor was largely covered with trees, but now very few forest areas remain.



The "tikar"—a two-wheeled, oxen-drawn cart—is used by Javanese people for travel and transportation. Copra (dried coconut meat) is hauled by oxcart from the groves to market.

Timorese work only 100-125 days a year on the average. Their working days start shortly before the rainy season when they clear the land for planting and continue until crops are harvested. Farming methods are primitive; soil is tilled with sharp sticks or, less often, with a hoe. No draft power from cattle or horses is used.



Part of the task of MCC workers is to improve the production of coconut plantations operated by the Christian church.

MCC agricultural services on Timor have been concentrated in the Agricultural Training Center at Oenitu. Sponsored jointly by MCC and Church World Service, the school aims to train young men in the simple techniques of agriculture. The training center was opened in August, 1957, under the leadership of Leonard Kingsley, Berne, Ind., and is now directed by Glenn Zimmerly, Orrville, Ohio.

Trainees are sent to the school by rural congregations of the Timor Church, with the hope that they will return to help the village pastors develop local agriculture. Beginning in January, 1961, graduates of the Theological School at Soe are being required to take the course in agriculture before going to their assignments as village pastors.

The six-month course consists of both theoretical and practical work. Theoretical training is given by instructors from the Timor Extension Service and Soil Conservation Service. Since one of the major goals of the school is to change some of the negative practices concerning use of the land, the students are taught principles of soil conservation and particularly prevention of soil erosion. Other major areas of theoretical training are general agriculture and co-operation. Principles of co-operation are taught in line with the large system of rural co-operatives which flourishes in Indonesia.

In addition to classwork, much time is spent in practical work. Guidance is given in the raising of rice and vegetables and in the care of poultry. This phase of the training is the responsibility of Pax men Gordon Harder, Bingham Lake, Minn., and Maurice Penner, Newton, Kans. (Former Pax men were Albert Hoover, Troy,

Ohio, and Edgar Hoover, Detroit, Kans.) "Although it is often much easier to do things ourselves than to see that the students do them, our job is to help them learn," says Maurice Penner. "Thus many hours are spent telling them what has to be done and seeing that it is done properly."

A current project is the relocation of the Agricultural Training Center in the nearby village of Tarus. The classroom and dormitory of this school are now being built with funds given by Mennonite churches of the Bluffton-Pandora area in Ohio and several IJF fellows who contributed their earnings.

Not long ago, several former training school students were asked how they were helping their people. They replied, "It is difficult. The people only ask what the sense is in working so hard or doing it a better way: 'As long as we have food enough to live, that is enough, because we'll soon die anyhow.'" This answer illustrates well the difficulties and challenges which face workers on Timor.

Halmahera

Halmahera, located in Northeastern Indonesia, has a Protestant church of about 40,000 members. When Dutch missionaries were forced to leave the island, the church inherited a hospital and a coconut plantation of 30,000 trees. But they had no doctor to operate the hospital and they did not know how to manage the coconut groves. The church invited MCC workers in Java to work together with them in their program.

The first team of MCC medical and agricultural workers arrived on Halmahera in October, 1957. The agricultural team—Chris Yoder, Warwick, Va.; Edward Weber, Kitchener, Ont.; and Maurice Hertzler, Mechanicsburg, Pa.—was asked to help in the management of the church-owned coconut groves near Tobelo which were in deep

financial trouble. With a loan from Church World Service the workers were able to help close the debt. Since that time production has risen and the financial picture has improved. Income in the last three years has provided funds for investment and improvement of the groves as well as a source of income for the church.

Investment was made in a small herd of cattle, which will provide income for the church as well as keep down the lush growth of grass that is always giving problems to those who work the groves. Another project was the planting of seven thousand chocolate trees between the coconut trees. This project represents a major investment until the trees begin to bear fruit in about three years, for they need constant care during this time.



A typical Indonesian farmer with his hoe. Farming methods on Timor are primitive. Soil many times is tilled with a sharp stick.



Indonesians use much manual labor at rice planting time. MCC workers give guidance in the raising of rice, vegetables, and care of poultry.

MCC workers together with Indonesians also took on the job of selling copra (dried coconut) for small co-operatives that are not large enough to do their own selling. This business venture is complicated by the fact that the copra market and shipping facilities are not dependable.

The arrival in March, 1960, of a tractor from Church World Service was a long-anticipated event in Halmahera. Pax man Ed Weber accompanied the tractor on its slow voyage from Ambon to Halmahera, guarding it night and day, and Pax man Maurice Hertzler spent several months teaching the Indonesians to operate and care for it.

"The work in Halmahera has many possibilities," says Hertzler. "The people are very backward in their methods. Some of the older farmers still clean all grass from their gardens and fields and even go so far as to sweep the ground before they plant rice, which leaves the ground like a cement floor."

"There are many projects which could be started and one might say that we barely got started in teaching them to take care of their coconut and chocolate trees. Much work could also be done in the line of chicken raising and cattle improvement."

For some time it appeared that the work in Halmahera could not continue because of the difficulty in obtaining Indonesian visas for replacements. However, the visas were at last issued and new workers have arrived. Pax men Lamar Hager, Perkasi, Pa., and Warren Grasse, Chalfont, Pa., will be directing the agricultural work.

Thailand

Two MCC Pax men, Gerald Dyck, Aberdeen, Idaho, and Robert Shaak, Herbert, Sask., sailed Sept. 17, 1960, for three-year terms at Sampantagit Farm, Chiangrai, Thailand.

Chiangrai is located in an economically depressed region in northern Thailand. Christian work was first started here in the early 1890's by Missionary Daniel McGilvary. Christian families and missionary families moved to the Chiangrai area and a new era of pioneering was born—in opening up new land for habitation as well as for the Gospel. Even today Chiangrai is on the edge of the frontier.

Over the years several types of work have been established, the latest of which is Sampantagit Farm, a co-operative Christian effort in community development. Begun in 1949, the farm consists of 30 families living on and co-operatively farming 1,200 acres of land cut out of dense bamboo jungles. The farm grew out of the conviction that Christian stewardship requires Christians to share tools, technology, and talents with rural people of underdeveloped areas.

The use of machinery in rice farming in Thailand is very new. Farmers do not have capital to invest in expensive machinery;

they rely on water buffaloes and oxen. For this reason the Presbyterians made available a \$100,000 loan for the purpose of obtaining machinery to reclaim 1,200 acres of homestead land as well as to build a 12-mile dike and install ditches for irrigation. Completion of the new dike and irrigation system will put the farm on the threshold of real development and improvement. As the land is cleared, rotation of pastures, field corn, soybeans, peanuts, sugar cane, and vegetables will begin.

Opportunities of service for the Pax men on the farm include helping with the ex-

perimental introduction of new crops, mechanical repairs, animal husbandry, and teaching in the farm school.

Conclusion

MCC has been happy for the opportunity to work together with these young Christian churches as they struggle to help meet the spiritual and physical needs of their people. It is hoped that, through the agricultural programs, MCC can help to strengthen local initiative by involving the people in a real way in the management and support of the projects.

An Open Letter from the Argentine

Dear Christian Friends:

If you were to meet Bailon Domingo Segundo, you would agree that he is anything but handsome. However, by the look in his eyes, you would know immediately that here is a Toba Indian worth knowing.

As a strapping youth he with his parents and close relatives roamed carefree over the very spot where Saenz Pena now proudly stands as a monument to the white man's conquest of Indian hunting grounds.

Bailon (which in Spanish means, Great Dancer) has always been a natural-born leader among his people. As well as the tribal lore of his people, he also knows intimately the bitterness of their subjection to the rule of the white man. He recalls the slaughter when the white man's army came out to establish the invader's will over these hapless children of the woods who could not comprehend the intentions of these white-faced people who acted like greedy gangsters.

Ever since 1912 when the big reservation 15 miles southeast of Saenz Pena was founded by a few Argentine leaders who had

Chaco



Juan Acosta, like Bailon Domingo Segundo mentioned in the letter, is a typical Toba preacher. Pray for these stalwart brethren as they minister to their friends and tribespeople.

compassion and saw the need to enforce the protection of the Indians, Bailon has slowly been taking on a semblance of white man's ways. But many of the Toba customs, which include their generous hospitality, will not die as long as there are Tobas, which means that they will share with you whatever they have, though it may be practically nothing.

When, in about 1955, Bailon chose to follow the Lord, he immediately became a preacher. Though he scarcely reads, yet he knows by experience what God has done for him, and that's really what matters most. Not long ago, he got up early one morning, saddled his skinny horse, and rode ten miles through heavy mud to board the train which brought him to Saenz Pena. He wanted to study the Bible. (Because of flooding swamps, it is impossible at the present time for the missionary jeep to get anywhere near his place.)

For one day we sat under the big mulberry tree in our back patio reading the Bible and conversing about our families, the church, our work, and even about Echo I which has also repeatedly intrigued them in its occasional fifteen-minute pass across the Argentine sky.

Just how much Bible can an old gray-haired Indian learn who has never been to school in his life? Not much, but enough! Just look at the radiance of that weather-beaten face!

Your witnesses among the Tobas,
Albert and Lois Buckwalter.

Missions Today

How Shall I Vote?

By J. D. GRABER

Shall the missions budget be increased? This question is pertinent at this time of year when the General Mission Board is planning next year's program for presentation to the Annual Meeting in June.

Shall the missions budget be reduced? We did not, as a church, quite reach the planned budget in our giving the past year, which was something over a million dollars. But with some small balances still in hand, with some earned income from endowments, and with bequests and annuities becoming available, the treasurer may be able to close the books without at least a large deficit remaining.

We are doing well in giving. As a church we are giving much—much more than we did a generation ago. Our vision is being constantly enlarged. Local and district budgets are also greatly increased, and, in spite of this, the General Board giving has gone forward.

Are we doing well enough in our giving? This is the really vital question. Certainly world need, spiritually and physically, is greater than ever. There are millions more of non-Christians in the world each year. Church expansion does not keep pace with ordinary population growth. Should we not be doing more rather than less?

National income is rising annually. Costs rise also in proportion. This is true for the individual, but also for the mission program. The same number of dollars cannot do the same amount of work as they did only a few years ago. Any reduction in budget would, therefore, mean a drastic reduction in program.

Can we do less in the world mission when we ought to be doing more? The crucial question is, "Am I willing to increase my own giving?" Enlarged program means more giving on my part. Do I want to cast my personal vote in favor of less giving—less giving of myself, my money, my sons and daughters, of prayer and concern—or must I, in the face of Christ's compassion for the whole world, determine to give more?

It is spiritually stimulating to sacrifice because of the love of Christ in our hearts. Can we not become willing to do without more of life's luxuries? Can we not live more simply and more inexpensively so that we can give more of ourselves, and with ourselves our means, to the world mission of the church? Do I vote yes or no on this question? This is the heart of the problem.

Elkhart, Ind.



Albert and Lois Buckwalter, with Rachel, Naomi, and Timothy (absent from picture: Stephen), work in the Argentine Chaco with the Toba Indians. Their Toba acquaintances include old and young alike to whom they present the Gospel.



MISSION NEWS

Foreign Missions

Bragado, Argentina—A priest, visiting at Tres Lomas Catholic Church, called Amer Oyangueren, the Mennonite pastor, and invited him over. Together with B. Frank Byler, who was holding Easter services there. Bro. Oyangueren was graciously received in what was a routine contact for the priest.

Accra, Ghana—Carson Moyer participated in two baptisms on Easter Sunday. At the Abehenase Mennonite Church, nine persons—a man, seven women, and a girl—were baptized, and at Sapeiman Mennonite Church, seven teen-age school boys received baptism.

Tokyo, Japan—Don Reber has a class of nine believers under instruction in preparation for baptism. The small group here is also preparing for its first wedding, which it hopes will be a "glory to God" as a new Christian home is established.

Since Tokyo is an international crossroads, a number of missionary visitors are expected in May. James Steiners, Thailand, and Milton Vogts, India, are each expecting to stop for a week.

Dudelange, Luxembourg—Evangelistic meetings followed the chapel dedication on March 19. A number of persons made definite commitments to the Lord, and believers were strengthened. Three persons who had recently been received into fellowship shared the communion and feet-washing service on Easter morning for the first time.

Margherita, Somalia—Jamama Hospital was officially opened here March 30. Jamama is the Somali name for the village. Between 250 and 300 were present for the afternoon program. Participants were Hershey Leaman, Dr. Ivan Leaman, Fae Miller, David Miller, Wilbert Lind, the secretary of the governor, and the district commissioner. Before the official opening, the hospital admitted three patients who could not be turned away.

Tanganyika—The Tanganyika Mennonite Church has chosen two representatives to visit America at the invitation of the eastern board. Chosen were Ezekiel K. Muganda and Zedeke M. Kisare. Tentative plans call for them to arrive in mid-July and remain until the latter part of September. Simeon Hurst, missionary on furlough from Tanganyika, will serve as interpreter for them during their visit.

Kawaya, Hokkaido, Japan—The spring meeting of the Hokkaido Mennonite Fellowship was held here April 10, 11. In addition to the Hokkaido missionaries attending this meeting, Ferd and Viola Ediger, Pete Willms, and Paul Boschman visited the meeting part time. The latter three persons are in Tokyo with MCC. Members discussed the matter of whether or not to join the new Japan Council of Evangelical

Missions, an organization which seems to have deliberately eliminated a large block of Christian missions from its council.

Ralph Buckwalter was elected as chairman for the new year, Emma Richards as secretary, and Lee Kanagy as third member. The treasurer, Eugene Blosser, was appointed previously. In post-conference actions Rhoda Ressler was appointed chairman of the radio committee for the next year, Joe Richards as chairman of the leadership training committee, Louella Blosser as chairman of the education committee, Charles Shenk as chairman of the literature committee, Ruth Ressler as chairman of the publicity committee, Charles Shenk as chairman of the church conference committee, and Ralph Buckwalter as J.P.S.A.C. representative.

Mogadiscio, Somalia—The church in the lower Juba area of Somalia has been meeting opposition from local police, who attempted to stop religious meetings in Zunguni in the home of Elisha, one of the believers. Elisha has been ill for several weeks as a result of the strain. Services are now being conducted in Malaile, just across the river from Zunguni, in the home of one of the members. Meetings in Mofi continue without interruption.

Valinhos, S.P., Brazil—The young peo-

ple's chorus gave a program of Easter music. Young people have organized into two groups—Samuel and Ruth. Beginning with six members, each of the groups now numbers more than 20. Their object is to draw new persons into activities and fellowship and to reach them for Christ.

David and Rosanna Hostetler are preparing for furlough this year. The mission council and the German-speaking Mennonite churches have called Ana Shroeder, Montevideo seminary graduate, to assist in the Valinhos work for 1961-62. The Curitiba churches, from which Ana comes, will also help to support her.

Santa Anita, Mexico—A Sunday school started on Jan. 22 has had an average attendance of 40 ever since. Meetings are held in an unfinished house which makes for distractions from the sounds of the four-lane highway outside, dust, and the wind blowing flannelgraph pictures about.

New York, N.Y.—Weyburn Groff, studying here while on furlough from Yeotmal Biblical Seminary in India, is scheduled to sail with his family for India on May 25, D.V.

Dhantari, India—Workers here report that a large percentage of the letters they write and mail unregistered apparently do not get through. They are getting mail, but the mail they send out apparently never arrives. Patients in the hospital reflect interest in the Gospel. Workers are praying and seeking for an Indian Christian who can minister to them on their return home. They request prayer also for their needs for personnel in other ways. Pray

What Does a Missionary Do?

BY EMMA RICHARDS

Our weekly schedule is running something like this. Saturday night is the service at Rikubetsu, Japan: that church is about two hours north of us on the train line. Joe leaves Saturday for this engagement and returns on the Sunday morning train in time for the Sunday morning service in Hometsu. By two in the afternoon he leaves for Kamishihoro traveling by train and bus. Since our arrival in Hokkaido this has been added to our circuit. It is over the mountain from Ashoro. This is a work that Ruth and Rhoda Ressler started.

Ruth and Rhoda will be serving in the larger area of church responsibility throughout the whole Tokachi Valley. They will be living in Kamishihoro, but Joe will be serving as pastor for them and the church.

By Monday evening Joe returns to Ashoro for an evening service. He usually gets home in time for breakfast Tuesday morning. These four churches plus all the in-between council meetings, baptism classes, and outreach program makes a full week. In fact, this is an impossible schedule, but it will be necessary for about one year. Already three of the churches have leading elders who are able to preach and carry the local administration responsibili-

ty. We praise God for these men and their enthusiasm.

One of Joe's major responsibilities will be helping these men to become lay pastors. The leaders of these churches are now meeting once a month for a two-day period of leadership training and Bible study. This study is nothing fancy, but we pray it will be effective. These are older men and men who have been asked by the churches to lead.

Howard Charles will be helping out in this program. Bro. Charles will be going into each local church and into each general area of the whole conference teaching laymen and local leaders. In addition, he will be teaching in two Bible institutes, conducting weekly seminars for seminary graduates, directing the monthly studies of the pastors' fellowship, helping the missionaries in their problems and studies, and visiting our sister Mennonite churches in Japan for conferences and Bible institutes. A full year is planned for Bro. and Sister Charles.

We here on the field are looking to the Lord to make it a year of growth and progress for the church in Japan. We ask your prayer support for this year of special study and teaching.

that God may lead in everything done. Algiers, Algeria—The government maintains rigid control of both the right and the left in Algeria. Tensions in the immediate neighborhood of the missionaries are much less than five months ago. Annie Haldemann finds open doors because her medical work continued throughout the earlier crises. She finds most local people who know her well very friendly.

Curt Nussbaum, Apple Creek, Ohio, now serving in Mathis, Texas, and Clayton Steiner, also from Apple Creek, serving currently at Hesston, Kans., sail May 12 for overseas VS assignments in Algeria.

Uyo, East Nigeria—Edwin and Irene Weaver plan a short furlough in North America, beginning in June, D.V. They will return to Nigeria in August to work with C. Frank Bishop, Goshen College professor of biology. Bro. Bishop will devote four to six weeks this summer and fall to Relief and Service Committee interest in an agricultural project in Nigeria.

Europe—David Shanks and Robert Witters, missionary families in Brussels, Belgium, and Paris, France, respectively, plan short summer furloughs also, D.V. The General Board is experimenting with a short furlough pattern for some fields. Personal travel costs will be higher due to more trips between North America and the field. Missionary families travel lighter, however, and the shorter furlough eliminates enlarging field staff to replace families on longer furloughs.

Elkhart, Ind.—John H. Yoder, who has served nearly two years as administrative assistant for foreign missions for the General Board, will leave for Europe with his family June 2. He will carry foreign missions administrative responsibility for Europe and North Africa programs from the field.

Elkhart, Ind.—New personnel policies for Puerto Rico adopted April 6 by the executive committee of the General Board will place more responsibility on the Puerto Rico Conference and the missionary group.

Miami, Fla.—Esther Reesor, missionary in Araguaema, Brazil, arrived here on April 17 for her furlough.

Voluntary Services

Albuquerque, N. Mex.—VS girls joined Evelyn Weldy, local pastor's wife in a canvass of the Bethel Mennonite Church neighborhood recently. They invited girls, aged 9-13, to attend a girls' club. The group meets twice a month in the church basement. Eight girls attended the first club meeting.

The unit enjoyed having Pastor Theron Weldy conduct a study based on the book, "The Doctrines of the Mennonites" for unit devotions. As a result, VS-ers better understand the reason for Mennonite beliefs, and feel better equipped to explain them to people they contact at the hospital.

Meridian, Miss.—VS-ers have been participating in informal fellowship with various local families, in an effort to reach them for the Lord. The unit members sometimes go fishing and on picnics with them. At other times the unit invites them

in for supper. This type of contact has proved quite effective. Recently someone said, "I used to think that Christians were supposed to walk around with long faces, but I think they are enjoying themselves."

Chicago, Ill.—VS-er Eldon Yoder, Parnell, Iowa, has charge of a boys' club for 6- to 10-year-olds at Second Mennonite Church. About five boys come once a week for a crafts project. They are so interested in their work that they do not want to go home when the time is up.

Recently, during a period of outdoor recreation, a little neighbor boy asked permission to join the group. He has also brought his two brothers to club. Eldon is hoping that he can reach this family for the Lord and the church through this activity.

Kansas City, Mo.—VS-ers joined members of Kansas City Mennonite Fellowship MYF in a cleaning project at the church recently. The group washed windows, scrubbed and waxed floors, and cleaned the basement, where Sunday-school classes are held. Afterward, they adjourned to the voluntary service center and made Easter baskets for the children of the Mennonite Children's Home, Kansas City, Kans.

VS-ers and other members of the local congregation also enjoyed getting a look at the MCC Voluntary Service program in Newfoundland. On April 9, Roberta Dayhoff (a Newfoundland ex-VS-er now working in Kansas City) showed slides that gave a glimpse of the people and culture of Newfoundland.

Kansas City, Mo.—Three short-term VS-ers have come to the VS Center at Kansas City, Mo., to help out during the period of transition of unit leaders. Mrs. Zaidee Reiff, Elkhart, Ind., is serving as cook in the unit, while her daughter, Virginia Reiff, has charge of the laundry and other housekeeping jobs. Richard Wyse, Wayland,

Iowa, is helping with maintenance for a few weeks.

New associate members of the Kansas City Mennonite Fellowship include VS-ers Shirley Chupp, Nappanee, Ind., and Mervin Slaubaugh, Wolford, N. Dak. A little note in the bulletin for that Sunday says, "We welcome these young people into the fellowship of the church. We invite anyone who is a member of the Mennonite Church in another locality and living in Kansas City temporarily to inquire concerning temporary membership. We need to belong!"

La Junta, Colo.—As a plus service project, VS-ers and members of the local MYF have been spending some time each week addressing 500 brochures for the Colorado Boys' Ranch. These brochures contain information about the work and are sent out to encourage donations for the project. They are first folded and then addressed to local people by the use of the telephone directory.

VS-ers also enjoyed joining the La Junta MYF in its annual snow camp weekend at Rocky Mountain Mennonite Camp, Divide, Colo. This year, fifty young people participated. Outdoor activities included tobogganing, snowshoe hikes, and skiing. Saturday evening the group saw the film, "Time and Eternity." Sunday morning E. M. Yost, Denver, Colo., brought a very challenging message.

Homestead, Fla.—Members of the local VS unit attended several meetings of the Billy Graham Crusade at Miami Beach. They took friends from the camp and community with them. One Sunday, a farmer's bus was available (free of charge) to transport 30 people to the service.

St. Anne, Ill.—VS-ers serving at Camp Rehoboth find many opportunities to help the church. They serve in Sunday school, in MYF, on Sunday evening program com-

Twenty-Two Orphans Graduate from Mennonite Vocational School

By JOANNE VOTH

Taegu, Korea—The third graduation ceremony in the history of Mennonite Vocational School was held Feb. 28, with a class of 22 graduates receiving diplomas from Principal John M. Zook.

The day following graduation all remaining boys at MVS lined up for the final farewell for their graduating "brothers." Following a short devotional service by the school pastor, the boys formed a line extending out past the school entrance sign to give each graduate a chance to say his farewell to each schoolboy and faculty member. Then as the last boy climbed on the big MCC truck, loaded with all their earthly belongings, the class broke out in singing as they slowly drove away.

These orphan boys have been cared for by MCC for the past six years. Now they must go out into society where, since they are orphans in a culture where the family is



A group of boys study in a Korean literature class at the Mennonite Vocational School for Orphan Boys, Kyong San, Korea.

very important, they are often not readily accepted and even mistreated. They will continue under MCC's care for 10 more months, living in a hostel in Taegu. Here every attempt is made to help them find a job, preferably in their vocational choice.

mittee, and in prayer meeting leadership positions. Recently, Claude Kremer and Edith Zehr helped direct "The Mark of a Carpenter," put on by the adult department of the Sunday school. A record attendance of 184 crowded into the small auditorium that Sunday.

Washington, D.C.—The Voluntary Service Center has moved to a new location. The new address is 3116 South Dakota Ave., Washington, D.C.

Calling Lake, Alta.—Community women have formed a new group called the Homemakers' Club. They use one of Ella May Miller's Heart to Heart talks at each meeting, plus a short devotional period. Attendance and interest have been very good.

Calling Lake, Alta.—The voluntary service unit at Calling Lake, Alta., continues to serve the Cree Indians effectively. Last month the unit gave temporary residence to three Indian girls who hadn't a decent place to live. They were then taken to a children's home in Edmonton.

The Calling Lake unit consists of five members. Unit leader and hostess are John and Sylvia Leonard of Lewistown, Pa. Sylvia Leonard is also an R.N. and does public health nursing in the community. Elaine Wideman, a second-year V-S'er from Waterloo, Ont., is in charge of housekeeping in the unit home. Willis Amstutz, Orrville, Ohio, works full time at the local mill. James Hartzler, Smithville, Ohio, who served at Chipewyan Lakes during the winter months, is now back in the unit at Calling Lake. Everyone helps with the club programs in the community.

The unit appreciated the help of James and Millie Maust, a couple from Pennsylvania who recently came to the Carstairs area. They spent three weeks during the past month helping to get some of the work caught up.

John Leonard reports that with the help of James Maust and James Hartzler the taxi strip from the airstrip to Hay Lake is nearing reality.

New York, N.Y.—Carl Frey took a dozen fellows from the slums of New York City on a camping trip at Camp Hebron, Halifax, Pa.

I-W Services

Kalamazoo, Mich.—E. J. Leinbach, I-W sponsor of the Kalamazoo area, reports that the young men in earning I-W service in his area have been contributing faithful services to the newly emerging Mennonite church begun in 1960. The eleven I-W's, who work at Bronson Methodist Hospital and Goodwill Industries, join with Mennonite teachers and students in this new Christian fellowship.

Kidron, Ohio—The Kidron Mennonite Church sponsored a weekend service emphasis from April 19 to 23. Featured in this series of meetings were testimonies from youth who have already served in earning I-W service, VS, and Pax; a slide set on the present service program, lectures, and interviews. Resource persons included Eldon King, Walnut Creek, Ohio, Secretary for Ohio Conference I-W Committee, and Dick Martin, Elkhart, Ind., Assistant Director of I-W Services.

General Relief and Service News

Akron, Pa.—Lawrence H. Kehler, Abbottsford, B.C., will join the Akron staff in September, 1961, as Secretary of Information Service. Bro. Kehler will graduate from Bethel College, North Newton, Kans., in May, 1961. He is a member of the Clearbrook Mennonite Church, Clearbrook, B.C.



Side view of the new MCC office building.



Front entrance of the new MCC office building.

Akron, Pa.—MCC offices moved into the new office building at 21 South 12th Street here April 17, 1961. The new office building is the first and major step in the \$180,000 headquarters development plan authorized by the MCC annual meeting on Jan. 22, 23, 1960. Ground for the building was broken Aug. 5, 1960. Occupation of the new building is to be followed by renovations on other headquarters buildings. Over the years the administrative offices have been housed in scattered temporary buildings which will now be used for housing and expanded orientation facilities.

Overseas Relief and Service

Regensburg, Germany—The recent Pax Peace Conference held here, on the theme "God's or Caesar's," presented some new thought-provoking ideas. Pax men reported it was great to be a part of a group like this again. The experience of sharing with others' concerns and their work has helped Pax men to see new possibilities for Pax, whether they be in Algeria, Greece, or other places.

Broadcasting

Families, Everywhere—If your family relationship is so perfect that it cannot be improved, then please do not listen to The Mennonite Hour or The Way of Life programs the last three Sundays of May. But all other parents sensing room for improvement are invited to hear B. Charles Hostetter speak on "The Home," May 14, 21, and 28.

Kalona, Iowa—A group from Kalona have formed an "East Union Radio Broadcasts Club." Purpose: to raise funds for the Italian broadcast. Most of those participating give \$5.00 each month. This repre-

sents giving above their normal missions giving. Presently they are raising about \$80.00 a month in this way.

The Italian broadcast on Radio Monte Carlo must be discontinued as of May 26 because of a station change of policy on religious broadcasts. However, the committee responsible for the Italian broadcast is presently investigating the possibility of releasing the program on another station.

This is an important broadcast and your prayers in behalf of this work are requested.

Michigan—A faithful Heart to Heart listener sends us this testimony: "One Thursday I was led to a friend. . . . It was awful. She was ready to write her husband a note and leave. I began to witness what the home needs, etc., with an eye on the clock, for it was about time for you to come on. She turned it out and then her husband came in and we listened together. It helped to control the situation. I am praying that their home will be united in Christ before it's too late. She loves your program now and is beginning to be a listener of it."

Germany—In the German broadcast committee meeting held on March 28, Samuel Gerber, director, noted that all expenses except radio time are being met by German listeners. Radio listeners continue to write from many European countries.

Also Bro. Gerber adds: "This affords a unique opportunity to do mission work since we also receive letters from strongly Catholic areas, where it would be unthinkable to hold evangelistic meetings or to begin Mennonite mission work."

Plans are to advertise the broadcast in the most read daily newspapers during the coming year to enlist a larger listening audience.

WMSA

Elkhart, Ind.—Reports indicate a growing warm relationship between VS units and WMSA groups. One area in which WMSA can make substantial contributions to the VS program is through canning and freezing foods for them. Local auxiliaries are encouraged to check with their nearby VS units to learn of their needs.

Garden City, Mo.—At the annual WMSA meeting held here recently, Mrs. Willard Vogt, Hesston, Kans., was elected new president of the South Central District WMSA, and Mrs. Orval Shoemaker, also of Hesston, was chosen Secretary of Girls' Activities. The WMSA had the privilege of presenting one public session during the recent Church Extension Conference held here.

Elkhart, Ind.—Reports from the General WMSA Treasurer, Mrs. Paul Graybill, show that more gifts are needed if we are to reach the \$3,000 goal for this year's special project—linens for India hospitals. If the goal is topped, the extra will go to buy washing machines for the linens! The GMSA project, "Mules for Mildred," is over the top. Congratulations to the girls!

(Continued on page 436)



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Elam Hernley, assistant foreman in the composing room at Scottdale, was given a certificate of recognition on May 3 for twenty-five years of service at the Publishing House. Beginning at the end of May, he will be working part time the rest of the year.

A rally by quartets from local churches was held at Archbold, Ohio, High School the afternoon of April 30. An offering was taken for overseas missionary work.

Bro. Victor Stoltzfus, North Lima, Ohio, spoke in an MYF rally at the Waterloo Oxford High School in Ontario, May 6, 7.

The Perkasio and Blooming Glen congregations in eastern Pennsylvania joined on April 26 in viewing a film on the Australian campaign of the Billy Graham Crusade.

Bro. Elmer G. Kolb, Pottstown, Pa., gave an illustrated address on mission work in Mexico at Perkasio, Pa., on April 19.

Bro. B. Charles Hostetter spoke to a men's fellowship breakfast at Kalona, Iowa, on April 25.

Missionary speaker at Hillcrest, Kalona, Iowa, on April 25 was Frank Brown, who led the party which buried the five missionaries martyred by the Aucas in 1956.

A group from the Mennonite Hospital in Bloomington, Ill., gave a program at Yellow Creek, Goshen, Ind., on April 23. In the evening of that day, Treasurer H. Ernest Bennett of the Mission Board spoke at Yellow Creek in a series on "Getting Acquainted with Your Church."

Bro. Richard Martin, Elkhart, Ind., spoke in a service emphasis conference at Kidron, Ohio, the weekend of April 23.

The Bloomington, Ill., congregation joined with other area churches the afternoon of May 7 in a service in which Bro. Ben Krahn was installed as chaplain of the Bloomington Mennonite Hospital.

Bro. Galen Johns directed a chorus from Clinton Frame, Goshen, Ind., which gave programs at Inlay City and South Colon, Mich., on April 23.

The Menno Singers, directed by Bro. Abner Martin, Secretary of Music in the Ontario Conference, gave a program at Elmira, Ont., on April 23.

The male quartet from Beaverdam, Corry, Pa., gave programs at several non-Mennonite churches in the neighborhood.

Our World: Four Comments

NEXT week's GOSPEL HERALD will bring you, along with a regular quota of other articles and features, four views of our current complex world: an article, "Our Muddy Thinking About Communism," by Arthur F. Glasser; a poem, "When Bombs Explode," by Mary Alice Holden; an evaluating editorial, "The Peace Corps"; and an article-length poem, "A Revelation of Righteous Wrath," by Martin V. Lehman.

Visitation evangelism is being stressed by the congregation at Orrville, Ohio. For four nights members went out two by two to call at homes.

Bro. Fred Gingerich, Alpha, Minn., spoke concerning the Mennonites to the young people's group of the Presbyterian Church in Jackson.

Bro. Marcus Bishop, Denver, Colo., spoke at the MDS banquet at Manson, Iowa, on May 1.

The Hesston, Kans., congregation has decided to secure a half-time assistant pastor.

Bro. Roy Koch preached the dedication sermon at Oak Grove, West Liberty, Ohio, on April 30. The remodeling of the building included a new front, new furniture and carpet, new doors and trim, a rebuilt public-address system, and a refinishing of the entire interior.

Bro. Charles Hoeflich, Perkasio, Pa., spoke in the final service of the dedication weekend at Frazer, Pa., on April 30.

Church groups represented in the discussion at Scottdale on April 26 included the following: Mennonite Board of Missions and Charities, Eastern Mennonite Board, Mennonite Central Committee, Peace Problems Committee, Mennonite Mutual Aid, General Problems Committee, Music Committee, Historical Research Committee, Committee on Economic and Social Relations, Commission for Christian Education, Board of Education, Publication Board (the entire executive committee). Also attending was the editor-elect of the GOSPEL HERALD, and about twenty of the Scottdale staff. The relation of the Publishing House to the various agencies of the church was the chief subject of discussion.

An addition has been built to the Ponds-ville, Md., Mennonite Mission this winter.

A man who attended the Rescue Mission in Portland, Ore., left 15 per cent of his estate to the mission.

A chorus composed of twenty-four student nurses from Riverside Hospital, Newport News, Va., gave a program at the Providence church nearby on April 23.

Bro. Jesse B. Martin spoke at the annual meeting of the Fairview Mennonite Homes Association held at Elmira, Ont., on April 29.

Bro. Newton Gingrich officiated in a baptismal service and the organizing of a congregation at Exeter, Ont., on April 25.

Bro. Mahlon Rissler has accepted the position of office manager at the Weaver Book Store, Lancaster, Pa.

Herald Press education materials and books were displayed at the Minnesota Sunday School Convention at St. Paul by Paul Shank and Maynard Shetler.

Dedication services were held on April 30 at Lucas Hollow, Stanley, Va. Speakers were J. Ward Shank, Mahlon Horst, Linden Wenger, A. T. Rollins, and Moses Slabough.

The Quarterly Missionary Round Table

held at Salunga, Pa., on May 8, was addressed by Lloy Kniss, Noah Good, and Harold Fly.

The Bethel Church at Elora, Ont., is building an addition. Sunday-school rooms will be provided on two floors and the pulpit will be recessed.

Karl Bartholomew, father of Richard Bartholomew, assistant pastor at Rockview, Youngstown, Ohio, died from fatal burns from a chemical explosion at Columbiana, Ohio. God be praised that Richard, who is also employed at the plant, escaped injury.

The Ohio Mennonite Mission Board voted on April 22 to build a new church on Lansdowne Blvd., for a second interracial congregation in Youngstown, Ohio. Pastor Fred Augsburg will be moving into that section of the city to direct the new work, and Richard Bartholomew will be pastor at the continuing Rockview Church.

The annual relief sale held near Morgantown, Pa., on April 8, amounted to \$5,300, including all donations.

The fellowship group (above 40) from Wadsworth, Ohio, gave a program at the Old People's Home at Rittman, Ohio, on April 27.

Calendar

Ohio and Eastern Conference, Orrville Mennonite Church, Orrville, Ohio, May 8-11.
Lancaster Mennonite Historical Society at Hammer Creek, Litz, Pa., May 27, 28.

Leuzville Mennonite Camp:

Deaf Retreat, June 2-4

Christian Endeavor Retreat, June 8-10

Johnstown Youth Retreat, June 12-18

American Sunday School Union, June 19-23

Boys' Camp, June 24 to July 1

Girls' Camp, June 24 to July 1

Junior High 1, July 8-15

Junior High 2, July 15-22

Youth Camp, July 22-28

Family Week, July 29 to Aug. 5

Music Conference, Aug. 5-12

Missionary Bible Conference, Aug. 12-19

Weekend Bible Conference, Aug. 19-21

Businessmen's Family Week, Aug. 26-30

Camp Luz:

Brotherhood Camps, June 17 to July 1

Boys' Camp, July 1-8

Girls' Camp, July 8-15

Junior High Camp, July 15-22

MYF Camp, July 22-29

Boys' Deneser Camp, July 29 to Aug. 5

Girls' Deneser Camp, Aug. 5-12

Mission Workers' Retreat, Aug. 14-19

Youth for Christ Sponsored Camp for Juvenile Delinquents, Aug. 21-25

Rocky Mountain Camp:

Junior Camp (8-12), July 17-23

Junior 1 (12-15), July 24-30

Youth Retreat (16 and over), July 31 to Aug. 6

Junior 11 Trail Camp, July 24 to Aug. 6

Youth Trail Camp, July 31 to Aug. 6

Indiana-Michigan Conference, Goshen College Church, Goshen, Ind., June 6-8

North Central Conference and associated meetings, Wollord, N. Dak., June 13-16

Ontario-Michigan Conference, East Zorra, near Tavistock, Ont., June 14, 15

Mennonite Board of Missions and Charities, Morton, Ill., July 20-25

Ohio MYF Convention, Beech Church, Louisville, Ohio, June 23-25

Virginia Conference, E.M.C., Harrisonburg, Va., July 25-28

Allegheny Conference, Springs, Pa., July 28, 29

Indiana-Michigan Conference, Mission Workers' Conference, place to be decided, Aug. 1-3

South Central Conference, Hesston, Kans., Aug. 8-10

Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11

Illinois Conference, Panagran, Ill., Aug. 9-11

Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 13-15

Conservative Mennonite Conference, Marlboro C.M. Church, near Hartsville, Ohio, Aug. 15-17

MYF Convention, Lebanon, Ore., Aug. 17-20

Mennonite General Conference, Johnstown, Pa., Aug. 22-25

Indiana-Michigan Board meeting, Sept. 30 to Oct. 1.

In Indiana-Michigan Conference, prior to 1916, there were seventeen Mennonite congregations and eight Amish. At present there are ninety-four congregations in that district, sixty-nine of which have been established since 1916, and sixty-two since 1935. Membership increased from 5,675 members in 1940 to almost 9,500 members in 1961.

New members: one by baptism at Providence, Newport News, Va., on April 23; twelve by baptism at Blooming Glen, Pa., on May 7; one on confession of faith at Nappanee, Ind., on April 23; eight by baptism at Shopes, Middletown, Pa., on April 29; one by baptism at Crown Hill, Rittman, Ohio, on April 30; five by baptism at First Mennonite, Colorado Springs, Colo., on April 16; ten by baptism at Bay Shore, Sarasota, Fla., on April 23; one by baptism at Waco, Chester, Pa., on April 30; six by baptism (one for North Scottdale) and one from another denomination at Scottdale Mennonite Church, on April 29; two by baptism at Weavers, Harrisonburg, Va., on April 30; nine by baptism (average age 15) and two from other denominations at Masantown, Pa., on April 30; thirteen by baptism at Plains, Lansdale, Pa., on April 30.

Bro. Jacob Rutt, former missionary in Argentina, died on April 27 from a heart attack. Funeral services were held on May 1. Obituary later.

For One Moment, by Christmas Carol Kauffman, is the featured alternate for the Christian Family Book Club in May.

Sister Helen Alderfer, Home Life editor of Christian Living, attended the North American Conference on Family Life at Green Lake, Wis., April 30 to May 6.

Bro. J. Irvin Lehman, Chambersburg, Pa., is slowly recovering from a heart attack, but the doctor has prescribed complete rest.

Speakers in a Bible meeting at Shady Pine, Willow Hill, Pa., on May 6, 7, were Warren Good, Ephrata, Pa., and Daniel M. Smucker, Harrisonburg, Va.

The Mennonite Hour Men's Chorus gave a program at the Greencastle-Antrim High School in southern Pennsylvania April 30.

Bro. Harvey Bauman is instructor in a teacher-training class of the Souderton, Pa., congregation, beginning May 2.

Bro. Elmer G. Kolb preached the conference sermon at the semiannual session of the Franconia Conference held on May 4.

The congregation at Wawasee, Ind., has outgrown its facilities and is planning a building addition.

Bro. Lester Miller and wife, Phoenix, Ariz., will be serving at Black Mountain while the Weavers are on a year's leave.

A free trip to Paris and Copenhagen has been granted by the Bohn Rex Rotary Mimeograph and Context Calculator to Amos Esh and wife and Ford Berg and wife, of Weaver Book Store in Lancaster. The trip will be from May 28 to June 7.

Bro. Paul M. Schrock was appointed editor of Words of Cheer on May 1. He will succeed Helen Trumbo. Bro. Schrock is also editor of the Sunday evening service section of Builder and assistant book editor.

Visiting speakers: Norman Wingert, former MCC worker, at Fairview, Albany, Oreg., April 26. Ellis Gerber, missionary

from the Congo, at Morton, Ill., April 23. Samuel and Ella May Miller, Harrisonburg, Va., at Zion, Birdsboro, Pa., May 7. George Mensik, Pacific Garden Mission, Chicago, at Meadville, Pa., April 23. Alton Horst, Fisher, Ill., in special service at Midway, Pekin, Ill., May 5-7. Joseph Burkholder and wife, Ethiopia, at St. Jacobs, Ont., April 23. O. O. Miller, Akron, Pa., at Flanagan, Ill., April 23. Floyd Sieber, Argentina, at Science Ridge, Sterling, Ill., May 7. Mrs. J. N. Byler, Akron, Pa., to Goodwill Circle, at Trissels, Broadway, Va., May 4. Irene Bishop, European relief worker, at Mt. Joy, Pa., May 8. J. Winfield Fretz, North Newton, Kans., at men's fellowship, Oak Grove, West Liberty, Ohio, May 5. Nelson and Carol Kauffman, Elkhart, Ind., at Treves Heights, Pa., April 30. Han Vandenberg, Holland and Java, at Prairie St., Elkhart, Ind., April 25. Paul Landis, director of the Lancaster I-W program, at Chambersburg, Pa., April 20.

Church School Day speakers: J. Robert Kreider, Goshen College, at Science Ridge, Sterling, Ill., Roy Umble, Goshen College, at Morton, Ill., E. E. Burkhardt, Goshen College, at Bloomington and Peoria, Ill., Paul Brunner, Wooster, Ohio, at Walnut Creek and Kidron, Ohio, J. B. Shenk, Goshen College, at Arthur, Ill., Harold Yoder, Goshen, Ind., at Lenton, Ohio, Harold Bauman, Goshen College, at Oak Grove and South Union, West Liberty, Ohio, S. C. Yoder, Goshen College, at Roanoke, Ill., Fred Yoder, Wooster, Ohio, of the Board of Trustees of Central Christian High School, at Beech, Louisville, Ohio, Ammon Shetler, representing Johnstown Mennonite School, at Thomas, Hollsopple, Pa., Stanford Mumaw, chairman of the Central Christian High School Board, at Longenecker's, Winesboro, Ohio, Karl Massanari and Nurses' and Seminary choruses at Goshen College, under the direction of Marvin Miller, at Prairie Street, Elkhart, Ind., Ira Miller, E.M.C., at Weavers, Harrisonburg, Va.

Announcements

Victor Dorsch, Somalia, in annual missionary and inspirational song meeting, Columbia, Pa., May 21.

Glen Sell, Gaithersburg, Md., at Shirksville, Fredericksburg, Pa., May 14.

Rudy Borntrager, Millersburg, Ohio, at Fort Wayne, Ind., May 21.

Herald Summer Bible School Workshop, Scottsdale, Pa., 2:00 to 4:30 p.m., May 20. This workshop is designed to help teachers in lesson preparation. To receive the maximum benefit from the workshop, each teacher should bring a Teachers' Manual and a pupil's book for the grade he will be teaching. There will be a workshop for each grade and also one for administrators. All summer Bible school teachers and administrators are invited to attend this workshop, sponsored by the Mennonite Publishing House.

Wayne Miller will be administrator of the community hospital which our Mission Board will operate at La Jara, Colo., and Grace Augsburgs will be director of nursing service. The opening date is July 1.

Floyd Sieber and wife, Argentina, at Bloomington, Ill., May 14.

Elam Click speaks on his trip to Brazil at Scottdale, Pa., May 14.

Roy Koch, West Liberty, Ohio, guest speaker of Allegheny MYF, Martinsburg, Pa., May 13.

Don Jacobs and wife, Tanganyika, at Barrville, Belleville, Pa., May 20, 21.

Summer Bible school teachers too tired to prepare meals after teaching all forenoon? "Some Teachers . . . and Some Cooks" in the June issue of Christian Living tells how one church supported the ministry of teaching through the ministry of cooking.

Laurence Horst, Chicago, Ill., in MYF weekend conference at Hopedale, Ill., May 19-21.

Orpha Troyer, Walnut Creek, Ohio, speaks to the mother-daughter banquet at Midway, Columbiana, Ohio, May 13.

B. Charles Hostetter, Harrisonburg, Va., in Youth Crusade for Christ, Immokalee, Fla., May 8-13; at Walnut Creek, Ohio, June 10, 11.

Mennonite Hour chorus at Springdale, Winesboro, Va., May 14.

Annual meeting of youth Christian service groups, at Hess's, Lititz, Pa., evening of May 13, and afternoon and evening of May 14. Visiting speaker, Jacob Rittenhouse, Lansdale, Pa.

Jacob Z. Rittenhouse, Lansdale, Pa., in Mother's Day meeting, morning of May 14, at Hess's, Lititz, Pa.

A. J. Metzler left Scottsdale on April 30 for an extended tour of western churches. After stops at Goshen, Ind., Bloomington, Ill., Palmyra, Mo., Leocompton, Wichita, Hillsboro, and Hesston, Kans., he will be at Colorado Springs, May 7-10; at Albuquerque, N. Mex., May 11, 12; at Phoenix, Ariz., May 13, 14; in southern California, May 17-21; at Porterville, Calif., May 22; and at Winton, Calif., May 25. Sister Metzler is with Bro. Metzler on this semi-vacation trip.

Annual Bible meeting, Elizabethtown, Pa., with Elias Kulp, Bally, Pa., as guest speaker, May 27, 28.

A Cappella Choraleers, directed by Arnold Mosier, at Strasburg, Pa., YPM, May 28.

Paul Lehman, director of European Mennonite Broadcasts, at Willow Street, Pa., YPM, May 14.

Ascension Day meetings, May 11: at Maple Grove, Atglen, Pa., with Warren S. Good, Ephrata, Pa., and Lloyd M. Eby, Ronks, Pa., as visiting speakers; at Plato, Lagrange, Ind., with Lake Bethel, Marion, Locust Grove (Burr Oak), and South Colon congregations participating; speakers—Harold Mast, William R. Miller, at Erb's, Lititz, Pa., with Ivins Steinhauer, Bridgeport, Pa., and Claude B. Meyers, Souderton, Pa., as speakers.

Correction on dates for area meetings on church high schools in Allegheny Conference: Maple Grove, Belleville, Pa., May 9; Kaufman's, Davisville, Pa., May 11.

George R. Brunk, Harrisonburg, Va., commencement speaker for Johnstown Mennonite School, Hollsopple, Pa., May 22. Hope Rescue Mission Rally at Goshen

College, evening of May 13. Guest speaker, Clinton Goodwin, superintendent of Union Rescue Mission, Los Angeles, Calif., said to be the largest rescue mission in the world.

Evangelistic Meetings

Merle Cordell, Greencastle, Pa., at Dawsonville, Md., May 7-14. R. Clair Umble, Coatesville, Pa., at Beretolet, Frederick, Pa., beginning May 5. Harvey Shank, Chambersburg, Pa., at Shirkville, Fredricksburg, Pa., May 16-28. Noah N. Burkholder, Richland, Pa., at Ponds, Smithsburg, Md., June 10-18. Stoner Kradly, Philadelphia, Pa., at Parkersburg, Pa., April 29 to May 7. Eric Renno, Belleville, Pa., at Line Lexington, Pa., May 13, 14.

Richard Martin, on the advice of his doctor, canceled meetings he was to have held at Westover, Md.

Community evangelistic crusade, Canon Station Mennonite Church, Altoona, Pa., by C. F. Derstine, Kitchener, Ont. Dates: May 14-21. Address: c/o Elmer S. Yoder, R.D. 2, Box 466, Altoona, Pa.

Church Camps

H. Raymond Charles spoke at the spring meeting of the Camp Hebron Association held at Mt. Joy, Pa., on April 24.

Attention, deaf friends. Are you looking for a place to spend the weekend? Bible School Camp will hold its first meeting at Laurelville Mennonite Camp, Mt. Pleasant, Pa., June 2-4. Spiritual activities, sports, relaxation, and just plain good fellowship will make this camp a delight to the heart of any deaf person. Enjoy a Christian atmosphere among the beautiful rhododendrons and mountain woods where you can enjoy God's Word and God's wonders. Regardless of age or race, you are welcome. Camping theme: "Take the Name of Jesus with You." Deaf teachers for all ages to illustrate stories from the Bible. Special features will be sermons, Bible quizzes, and testimonies. For information write Paul Savanick, R. D. 1, Scottdale, Pa. All reservations must be in by May 27. Contributions will be appreciated for this work among the deaf.

For a number of years several mission congregations within the Franconia Conference have been using the facilities of Camp Men-O-Lan for a few weeks of camping activity for children. Interest in camping has been increasing. During the past winter several meetings on church camping have been held within the conference. In February action was taken toward the organization of the Franconia Mennonite Camp Association. There are twenty-six charter members. Articles of Incorporation have been filed. Approval of this application is expected in May. Bylaws have been drawn up. The Board of Directors includes: W. Paul Moyer, president; Arland E. Longacre, vice-president; Harvey W. Bauman, secretary; Arthur W. Lapp, treasurer; Paul Brenneman, Alvin F. Detweiler, Vernon

Mininger, Russell B. Musselman, Harlan C. Nice. Sites are being considered for the opening of a camp, possibly in northeastern Pennsylvania.

Mission News

CONTINUED

District Mission Boards

Hubbard, Oreg.—The Pacific Coast Mission Board recently discussed long-range planning for establishing churches in population centers, work as local congregations with foreign students, closer contact with students in college to challenge them to return for service in the district, work in the Chemawa Indian School near Salem, and promoting new life and outreach.

Elkhart, Ind.—V. Paul Martin, Hawkesville, Ont.; Orland Gingerich, Baden, Ont.; John Drescher, Marshallville, Ohio; Loren King, West Liberty, Ohio; Simon Gingerich, Wakarusa, Ind.; Robert Mast, Kokomo, Ind.; Ray Keim, Goshen, Ind.; Waldo Miller, Belleville, Pa.; and Ivan Kauffmann, Hopedale, Ill., representing the various mission boards in closest proximity to Elkhart, met with representatives of the General Board staff in preliminary discussions on Missions Week and better year-round missions promotion on April 12.

Franconia, Pa.—The Franconia Mennonite Board of Missions and Charities was scheduled to hold its forty-fourth annual meeting here May 1 and 2. The theme: "We Are Ambassadors."

Rocky Ford, Colo.—The church fellowship here has been holding group meetings, the purpose of which is for spiritual renewal and evangelism in preparation for their special meetings to be held in July.

Garden City, Mo.—The Sycamore Grove congregation was host to the South Central Conference Church Extension convention. Convention sessions were held in the Garden City gymnasium on April 23, afternoon and evening. John Howard Yoder, administrative assistant in the foreign missions office of the General Board, delivered two talks at this conference, "Presenting Christ Through Personal Concern," and "Pull Up Stakes for the Gospel."

Sterling, Ill.—The 44th annual meeting of the Illinois Mennonite Mission Board was held at Science Ridge and West Sterling Mennonite churches April 21, 22. Nelson Kauffman, Secretary for Home Missions and Evangelism of the General Board, spoke on "A Conference-Wide Vision, Plan, and Goal," "Using the Resources of Every Congregation," "How to Conduct a Congregational Self-Analysis," and "Our Spiritual Resources." Bro. Kauffman, the guest speaker, has had experience in mission work at Hannibal, Mo.

Rocky Ford, Colo.—Sketches of the proposed educational building for the church here were presented to the congregation on April 9. The church committee wanted to hear comments and suggestions before final plans were drawn up.

Boulder, Colo.—The first Sunday evening meeting of the Boulder Mennonite Fellowship was held April 9. About 20 or 25 adults attended. The group was studying the book, "Modern Rivals of the Christian Faith." The group plans to have a communion service within the next few weeks.

Eight A.M.

BY DOROTHY S. SHANK

I have a whole day,
A whole day before me.
And what I do with it
Is my own business.
My own business to
Plan,
Plan,
Propagate,
Propagate truths that tell
Everyone who enters my door
That Christ is the center of this home.
The Center—with radii reaching
to earth's ends.
Radii arms that
Comfort the brokenhearted,
Strengthen the weary,
Encompass all races, colors, creeds.
I have a whole day before me.
Goshen, Ind.

The Church In Mission

General Mission Board Annual Meeting

June 20-25, 1961

Morton Township High School, Morton, Illinois

Send your reservations now.

Weaver, 9; Schrock, 7; Kauffman and Roth, both 6.

The most popular first names for boys were Douglas, Jeffrey, and Kenneth, each appearing eight times; Dale, David, James, Kevin, and Randall were each chosen seven times. Second names appearing most often were Lee, 14 times; Eugene, Ray, and Wayne, each 11 times; Alan, 10, and Dale, 9 times.

Girls' names were more widely scattered, with Brenda, Donna, Lois, Sandra, and Susan each appearing five times. Ann was again the most popular second name, used 21 times; Kay and Joy were used 19 and 13 times respectively.

Marriages

Marriages reported for the first quarter totaled 120, with 98 different bishops and ministers reporting. Of these, 82 reported one marriage each, eleven reported two each, four reported three each; and one, Homer Bomberger, reported four. Non-Mennonite ministers officiated at nine marriages reported.

During this quarter, seventeen marriages were reported in which the bride and groom were members of different denominations.

These marriages took place in 20 different states and provinces. Seventy-one were held on Saturdays and twelve on Sundays.

Obituaries

For the quarter 170 deaths were reported—89 male and 81 female. Of these, eleven had passed their 90th birthday, and ten had died at one month or younger. Eight had been accidentally killed—one by suffocation, one by drowning, one in an airplane crash, two in car accidents, one by an overturned tractor, one while at work delivering feed, and one was struck by a car. The death of one minister, one bishop's widow, one minister's wife, and one minister's widow was reported.

Anniversaries

Twenty-three wedding anniversaries were reported—twenty-one fiftieth and two sixtieth.

SUNDAY SCHOOL LESSON

(Continued from page 457)

ness? What about the diligence we give to nurturing our children for Christ and the church? Do we read concerning this important duty? Are we diligent in teaching our children the way of God? Deut. 6:6, 7. Are we nurturing our children to work and to do their work well? Are they good

students at school? If they work for others, are they doing superior work? Our work testifies for or against our Lord in whom we profess to abide.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: The International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month's free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Alberts—Yoder—Merle Edwin Alberts, formerly Berlin, Ohio, now Goshen, Ind., and Mary Margaret Yoder, Goshen, by Russell Krabill at the North Goshen Church, April 1, 1961.

Basinger—Mauert—Clair Basinger, Harrisonburg, Va., Lindale cong., and Doris Mauert, Hyattsville, Md., First Mennonite cong., by Kenneth G. Good, assisted by J. Harold Sherck, at First Mennonite, March 18, 1961.

Bomberger—Harnly—John Mark Bomberger, Manheim, Pa., Erb cong., and Dorcas Elaine Harnly, Manheim (Pa.) cong., by Homer D. Bomberger at the Erb Church, April 15, 1961.

Deiter—Harnish—Raymond L. Deiter, New Providence, Pa., Strasburg cong., and A. Elizabeth Harnish, New Providence, Byerland cong., by David N. Thomas at Byerland, April 22, 1961.

Froh-Scholl—Kenneth Erb and Julia Scholl, both of Milton, Pa., by Donald E. Lauver, April 1, 1961.

Grabill—Powers—Sheldon Grabill and Carol Powers, both of International Falls, Minn., Rainy River Mission, by Lester L. Mann at the church, April 1, 1961.

Kauffman—Miller—Carl J. Kauffman, Pigeon, Mich., Pigeon River cong., and Dorene Eloise Miller, Lagrange, Ind., Emma cong., by Ivan Miller at Emma, March 25, 1961.

Knouse—Saner—Carl Knouse, Colaculus, Pa., Lauver cong., and Nancy Saner, Mifflintown, Pa., Lost Creek cong., by Donald E. Lauver at the Delaware Church, March 18, 1961.

Miller—Gingerich—Lester Miller, Sarasota, Fla., Palm Grove cong., and Sarah Gingerich, Plain City, Ohio, by Mark Peachey at the United Bethel Church, Dec. 31, 1960.

Miller—Herr—Gideon B. Miller, Ronks, Pa., Mellinger cong., and Betty L. Herr, Quarryville, Pa., Mechanic Grove cong., by Clayton L. Keener at Mechanic Grove, April 22, 1961.

Nisly—Peachey—Wayne Nisly, Alliance, Ohio, Marlboro cong., and Nona Peachey, Plain City, Ohio, United Bethel cong., by Mark Peachey at United Bethel, April 1, 1961.

Schlosser—Yothers—David C. Schlosser, Harleysville, Pa., and Kathryn M. Yothers, Perkasie, Pa., both of the Blooming Glen cong., by David Derstine at the church, Jan. 1, 1961.

Stoltzfus—Mack—Andrew Stoltzfus, Elverson, Pa., Conestoga cong., and Lucille Mack, Morgantown, Pa., Zion cong., by Isaac L. Mast at Zion, April 1, 1961.

Toth—Meyers—Frank Toth, Bethlehem, Pa., and Ruth Meyers, Allentown, Pa., both of the Allentown cong., by Claude B. Meyers, father of the bride, at the church, March 25, 1961.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Augsburger, Walter and Sara (Fox), Reinholds, Pa., third child, second daughter, Anita Fay, March 16, 1961.

Barber, Mitchell and Verla (Lehman) Derby, Colo., fifth child, first son, Gregory Alan, April 21, 1961.

Eberly, Mahlon and Ellen (Fox), Denver, Pa., third child, second son, Anthony Wayne, March 1, 1961.

Geiser, Elmer and Goldie (Sommers), Ewington, Ohio, sixth child, second son, Dale Eugene, April 18, 1961.

Geiser, Leonard and Linea (Reimer), Orrville, Ohio, third child, second son, Ned Anthony, April 15, 1961.

Graber, Carl and Marian (Frey), Mishawaka, Ind., second child, first daughter, Rhonda Luann, April 7, 1961.

Kauffman, Ray and Tina, Lebanon, Ore., first child, Patricia Sue, March 24, 1961.

King, John D. and Jean (Sutter), Clarendon Hills, Ill., first child, Randall Wade, April 18, 1961.

Kreider, Elmer H. and Bertha M. (Doerr), East Berlin, Pa., sixth son, Melvin Lynn, April 13, 1961.

Kulp, Clarence and Nancy (Histand), Lansdale, Pa., second child, first daughter, Lynette Jean, April 13, 1961.

Leitch, Willmer and Mary (Schlegel), Albany, N.Y., first child, Mark Allen, born Feb. 11, 1961; received for adoption, April 10, 1961.

Mast, Oliver and Betty (Diller), Elverson, Pa., fifth child, fourth daughter, April 14, 1961.

Peifer, Robert and Helen (Stoesz), Ephrata, Pa., second son, Karl Robert, March 1, 1961.

Sears, Robert and Janet (Mount), Tiskilwa, Ill., third child, second son, Michael Dale, April 16, 1961.

Shawalter, Bernard and Miriam (Troyer), Salem, Ore., fourth child, third son, Byron Keith, March 21, 1961.

Steiner, Wilford W. and Ruth (Richard), Kidron, Ohio, fourth child, third daughter, Julia Diane, March 29, 1961.

Stoltzfus, Amos and Mary (Huyard), Intercourse, Pa., fifth child, second daughter, Martina Faye, March 9, 1961.

Stoltzfus, Raymond K. and Loretta Jane (Lehman), Parkersburg, Pa., seventh child, fifth son, Ernest Lowell, April 12, 1961.

Stutzman, Rudy and Lois (Villard), Fargo, N. Dak., a son, Todd Alan, April 20, 1961.

Stutzman, W. Wilford and Wava (Brenne-man), Keosau, Iowa, seventh child, second daughter, Joanna Marie, March 19, 1961.

Swarr, Harold and Anna (Fisher), Paradise, Pa., first child, Brenda Sue, March 5, 1961.

Tharp, Robert A. and Miriam L. (Gable), Hanover, Pa., second daughter, Ardel Mae, April 9, 1961.

Tyson, Erwin and Elizabeth (Miller), La Crosse, Ind., third child, second daughter, Barbara Jean, March 29, 1961.

Yoder, Elmer and Esther (Yoder), Millersburg, Ohio, fourth child, second son, Steven Lee, March 24, 1961.

Yoder, Robert and Avon (Roth), Pettisville, Ohio, second child, first son, C. Kevin, March 24, 1961.

Yoder, Vernon and Dolores (Langshaw), Dallas, Texas, second child by adoption, first son, James Kevin, born March 14, 1961; adopted, April 20, 1961.

Zehr, Richard J. and Eileen (Roggie), Croghan, N.Y., fourth daughter, Loretta Joy, April 11, 1961.

Anniversaries

Culp. Alvin Culp and Alma Werner were married Feb. 22, 1911, at the bride's home, Selkirk, Ont., by L. J. Burkholder, Markham, Ont. They celebrated their fiftieth anniversary on Feb. 18, 1961, with open house for community friends and neighbors. On February 22 the First Mennonite Church, Vineland, provided an anniversary supper in their home. Bro. Culp has served as deacon in this congregation since his ordination in 1938. He has also served on various conference committees and boards. They were engaged in farming in the Vineland community all their married life until, retiring in 1956, they moved to the village of Vineland.

They have 4 children Margaret—Mrs. Elmer Brubacher, Waterloo; Isaac, Vineland; Katharine—Mrs. Jake Hallman, Kitchener; and Enid—Mrs. Harold Schmidt, Baden) and 6 grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, Joseph D., son of Daniel J. and Lucy (Sindlinger) Bender, was born Aug. 20, 1876, in Johnson Co., Iowa; died April 19, 1961, at Pleasantview Home, Kalona, Iowa; aged 84 y. 7 m. 30 d. In Sept., 1898, he was married to Salena Shetler, who died July 29, 1933. Surviving are one son and 3 daughters (Gertrude—Mrs. Jonas Gnagay, Kalona; Myrtle—Mrs. Lewis Slaubaugh and Gerald, of Pearsall; and Evelyn—Mrs. Tillman Weaver, Wellman), 11 grandchildren, 10 great-grandchildren, and one brother (Amelius, Wellman). One daughter, 3 sisters, and 3 grandchildren also preceded him in death. He was a member of the West Union Church, where funeral services were held April 22, in charge of Herman E. Ropp and George Miller.

Brenneman, Lloyd J., son of Jacob and Anna (Miller) Brenneman, was born in Johnson Co., Iowa, Jan. 27, 1896; died at his home near Kalona, Iowa, April 12, 1961; aged 65 y. 2 m. 16 d. On Sept. 25, 1921, he was married to Cora Yoder, who survives. Also surviving are 6 children (Pearl—Mrs. Vernon Miller, Kalona; Virgil, Colorado Springs, Colo.; Wava—Mrs. Wilford Stutzman, Keota, Iowa; Goldie—Mrs. Leon Gunden, Pigeon, Mich.; Edith and Arden, at home), 17 grandchildren, 3 half brothers (Noah and Homer, Kalona; and Delmar, Okaloosa), and 3 half sisters (Ola and Freda—Mrs. Earl Bush, Iowa City; and Hilda—Mrs. Emery King, Harrisonburg, Va.). His parents, one sister, one brother, and his stepmother preceded him in death. Seven years ago he suffered a stroke from which he never fully recovered. He suffered several more strokes, one of which left him without the use of speech, and one shortly before his death. He was a member of the Lower Deer Creek Church, where funeral services were held April 14, in charge of Robert Yoder, J. Y. Swartzendruber, and Dean Swartzendruber.

Gross, Hannah P., daughter of Isaac and Elizabeth (Proctor) Overholt, was born Sept. 10, 1870, in Hilltown Twp., Pa.; died of coronary thrombosis April 17, 1961, at Sellersville, Pa., at the home of her daughter, Mrs. Henry Bishop, with whom she lived the last 12 years of her life; aged 90 y. 7 m. 7 d. On Oct. 25, 1890, she was married to Wm. G. Gross, who died Dec. 25, 1948. Surviving are

6 daughters and 2 sons (Clara—Mrs. Henry Bishop, Mary—Mrs. Edward W. Detweiler, Martha—Mrs. Clarence Hendricks, Hannah—Mrs. Walter Rudi, Clayton O., Henry O., Emma—Mrs. Wallace Derstine, and Ruth—Mrs. Gideon Moyer), 34 grandchildren, 48 great-grandchildren, 3 stepgrandchildren, and 9 stepgreat-grandchildren. Three children died in infancy. She was a member of the Doylestown Church. Funeral services were held April 22 at the Blooming Glen Church, in charge of David Derstine, Jr.; interment in Deep Run Cemetery, with Wilson Overholt in charge.

Gunden, Edward, son of Joseph and Lydia (Swartzendruber) Gunden, was born May 24, 1890, in Johnson Co., Iowa; died at the General Hospital, Bay City, Mich., March 13, 1961, after a three-week illness; aged 70 y. 9 m. 16 d. He was married to Anna Shetler, who preceded him in death March 14, 1958. Surviving are one son (Leon, Pigeon, Mich.), one foster daughter (Julia Bunker, Wyomissing, Pa.), 3 grandchildren, and 5 sisters (Katie—Mrs. William Wertz, Bay Port, Mich.; Rozetta—Mrs. Sol Steckley and Elizabeth—Mrs. Richard Maust, Pigeon, Mich.). He was a member of the Pigeon River Church. Funeral services were held at the Pigeon River C.M. Church, March 16, in charge of Luke Yoder, Willard Meyer, and Earl J. Maust.

Hartzler, Levi L., son of Christ B. and Fannie (Kauffman) Hartzler, was born April 15, 1889, at Belleville, Pa.; died April 22, 1961, at Lewistown, Pa.; aged 72 y. 7 d. On Jan. 2, 1913, he was married to Maude E. Yoder, who died Nov. 18, 1952. On July 24, 1958, he was married to Corinne Byler, who survives. Also surviving are 2 daughters and 2 sons (Beatrice—Mrs. Paul Roth, Masonstown, Pa.; Fred L., Allensville; George W., Mill Creek, and Janet—Mrs. Loren Zook, Allensville), 2 brothers and 2 sisters (Lizzie and Mrs. Katie Kanagy, Allensville; Urie Mae—Mrs. Archie King, Belleville; and Benjamin K., Mechanicsburg), and 7 stepchildren. One son preceded him in death. He was a member of the Allensville Church, where funeral services were held April 25, in charge of Raymond R. Peschke and Waldo E. Miller.

Hicks, Louise, daughter of Arthur and Blanche (Barb) Estep, was born Jan. 6, 1927, at Mt. Jackson, Va.; died of cirrhosis of the liver March 9, 1961, at Mt. Jackson; aged 34 y. 2 m. 3 d. She was married to Robert Hicks, who survives. Also surviving are her parents, one brother (Raymond), and one half sister (Debbie). She was a member of the Methodist Church, but had made application for membership in the Mennonite Church. Funeral services were held at the Dellinger Funeral Chapel, March 11, with Linden M. Wenger and James E. Gross officiating.

Hoover, Anna A., daughter of Jacob and Anna (Overholt) Kreider, was born July 26, 1869, at Wadsworth, Ohio; died April 10, 1961, at Goshen, Ind.; aged 91 y. 8 m. 15 d. On Dec. 15, 1888, she was married to Daniel S. Hoover, who died Oct. 26, 1933. One son also preceded her in death in 1950. Surviving are one son (Ira), 2 grandchildren, and 10 great-grandchildren. She was a member of the Yellow Creek Church, where funeral services were held April 13, in charge of Lawrence Klippenstein and John D. Zehr.

King, Solomon Stephen, son of John and Elizabeth (Schrock) King, was born April 22, 1879, in Wayne Co., Ohio; died of a heart attack at Orrville, Ohio, April 14, 1961; aged 81 y. 11 m. 23 d. On Dec. 25, 1906, he was married to Amanda Royer, who survives. Also surviving are 4 sons (Vernon, Smithville; Homer and Donald, Orrville; and Earl, Lioniger, Ind.). A daughter preceded him in death. He was a member of the Oak Grove

Church, Smithville, Ohio. Funeral services were held at East Chippewa Brethren Church, Orrville, Ohio, April 18, in charge of Guy Buch and Robert W. Otto.

Long, James A., son of Samuel and Margaret (Pennington) Long, was born at Dry Fork, W. Va., July 5, 1865; died March 27, 1961; aged 95 y. 8 m. 22 d. Surviving are 2 sisters and one brother (Catherine White, Almish Wilfong, and Strite, all of Dry Fork, W. Va.), 2 half sisters, and one half brother. Four days before his death he confessed Christ as his Saviour and was baptized and received into the Mennonite Church. Funeral services were held at the Riverside Mennonite Church, in charge of M. J. Brunk and W. A. Kratz.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Brothers in Christ, by Fritz Blanke; Herald Press, 1961; 78 pp.; \$1.25.

On my desk is a 78-page booklet with the title, *Brothers in Christ*. The author is Professor Fritz Blanke, Professor of Church History, University of Zurich, Switzerland. The book was first published in 1955 by the Zwingli Press, under the title, *Brüder in Christo*. The English translation was done by Joseph Nordenhag.

This work is a history of the oldest Anabaptist congregation, that of Zollikon, near Zurich, Switzerland. As one reads its pages, one marvels at the detailed history that has been preserved concerning the members of this church and their activities in the year 1525. Those of us who know how difficult it is to reconstruct the history of a congregation established only a hundred years ago are aware of how much better Europeans have treasured their archival and historical records than Americans have done. We should become more history conscious.

Seven chapters in the book cover "The First Step in the Anabaptist Movement in Zurich," "The Emergence of the Anabaptist Church in Zollikon," "Collision with the Authorities," "New Impetus," "Renewed Imprisonment," "The Prophets of Zollikon," and "Final Dissolution." Footnotes and notes take up the last seven pages of the volume.

Although the author is not a Mennonite, he treats his subject very sympathetically. The treatment is objective and one receives the impression that he is not withholding any pertinent information. In spite of the disappointment one feels in learning that the Zollikon congregation disappeared, there is much in the account that is inspiring. The issues that were being debated in 1525-26 are clearly set forth so that the book gives an excellent account of the beginnings of Anabaptism in the Zurich area.

The author makes clear the part that Zwingli as the Reformer had in inspiring those around him with the concept of an evangelical church. The story of how some of his followers broke with him over the issue of a state church versus a voluntary

church is well told. The author rightly gives these men who formed the Zollikon congregation the credit of forming the first free church, that is, "a Christian fellowship based on voluntary membership and independence of the state."

In these pages there is much concerning Conrad Grebel, George Blaurock, Felix Manz, and others. Most of the members of this first "Mennonite" church are listed by name, among whom were men by the name of Bosshard, Hottinger, Miirer, Rutschmann, Schod, Schumacher, and Wüst. It is not likely that any direct descendants of these men are in our circles today.

Blanke examines the thesis that the Anabaptists were spiritual descendants of medieval heretical groups and concludes that such was not the case. He says, "It may be said that Anabaptism . . . was a daughter—self-willed to be sure—of the Reformation."

Nor was Anabaptism primarily an economic revolt of dispossessed peoples. "That social hopes played a part in the Anabaptist movement in Zollikon seems completely unlikely in the light of the severe inner struggle which preceded the conversion of each individual, the terrors of conscience which these men passed through. These small farmers were not concerned about money and possessions but about their guilt before God and about liberation from this guilt."

The reader is disappointed to learn that these brethren finally made their peace with the state and the official church. Eight months of persecution and imprisonment undermined their resistance and their peace with the state was caused by fatigue. But thousands of later spiritual followers remained true to their convictions and died a martyr's death. Nevertheless the story of our first congregation is an inspiring one and well worth two or three hours of your reading time.—Melvin Gingerich, in *Mennonite Weekly Review*.

Questions on Worldliness, by Frank Beck; Zondervan, 1960; 32 pp.; \$54.

This book is a monogram designed to meet vital issues in today's church. It makes much use of Scripture and deals forthrightly with television, smoking, dancing, theater attendance, lodge membership, and gambling. Its strength lies in a vigorous attack against these evils and its chief weakness is in its address to the unconvinced. It will support the faith of those who are inclined to agree but lacks convincing appeal to the antagonist. It is refreshing, however, to see this public protest against carnality and sensual pleasure among Christians.—John R. Mumaw.

Going Deeper, by Dr. J. Sidlow Baxter; Zondervan, 1959; 205 pp.; \$3.00.

This book is not mere exegesis, or theorizing, but a great lift in the direction of practical holiness. In short, it is a "manual for the deeper life."

The writer expounds the "Three Aspects of Our Relationship with Jesus Christ." I. About Knowing Him; II. About Loving Him; III. About Serving Him. There are fifteen sermons in the book. Two stand out as spiritual masterpieces: "The Power of

His Resurrection" (pages 47-54), and "Secrets of Success" (pages 161-170). This sets forth futile "self-directed service," and successful "Christ-directed service."

The book should have a place in the head and heart of Christians. It is worth a place in the Sunday-school library, and the shelves of any pastor, teacher, and student of the Word.—C. F. Dertine.

Disorders of the Emotional and Spiritual Life, by W. L. Northridge; Channel Press, Great Neck, N.Y., 1961; \$3.00.

This book is written by a minister in England. He has spent many years in the pastorate and the conducting of missions on religion and health. In addition, he has lectured widely on the subject of pastoral psychology and spiritual healing both in Great Britain and in the United States.

This book deals with the following subjects in fourteen chapters: When You Are Depressed, The Unforgivable Sin, Morbid Doubt, The Fear of Old Age, The Over-anxious Mind, Our Resentments and Our Health, Our Jealous Moods, The Martyr Complex, Grief and Sorrow, In Search of Scapagoats, Prejudice, The Malady of Pride, Censoriousness, and Healing Through Forgiveness.

This book is intended for ministers. It is written in such a style, however, that it can be handed directly to those who are suffering depression or doubts of some kind. The author deals with the subjects in a very practical way, which is helpful to individuals as they are facing the experiences of life.

The author gives a very good exposition of Jesus' teaching about the unforgivable sin. Matt. 12:20-32. This exposition is the one that has always been given by ministers in the Mennonite Church. He says: "The unforgivable sin, then, cannot be any specific act of wrongdoing, no matter how reprehensible. It is rather a condition in which a man has completely lost his moral sense, paralyzed his conscience, and is not in the least concerned whether he has or has not committed the unforgivable sin. So the fact that one worries over the possibility of having committed this sin is in itself proof positive that he has not done so" (page 12).

On page 13 there is related an incident that occurred with a child of seven years when a teacher told this girl that she had a very black heart, which must be cleansed by the blood. This is good for those working in the area of child evangelism to help them not to pressure children to the point of feeling they are lost.

The chapters on "The Fear of Old Age" and "The Over-anxious Mind" are very good. Each one of these chapters deals with specific problems that an individual faces. The chapter on "Our Resentments and Our Health" and the chapter on "Our Jealous Moods" are especially applicable and helpful to Christians who may not understand their own serious conditions.

This book is very well written; it is true to the evangelical faith of the Gospel. The author makes the following statement: "Unfortunately, this [pride] is the major sin of

those who claim to be entirely sanctified" (page 108).

This reviewer objects to the statement on page 103, in which the author describes the events of Genesis 6 as being the cohabiting of angels with the women of the earth. The offspring then, being a mixture of human and angelic natures, constituted a new race—the Nephilim, a type of giant. Another point on which this reviewer does not agree with the author is found on page 107, where he introduces Darwin's theory of the evolution of man, without telling us whether this hypothesis is true or not.

This book can be read with profit by all ministers and Christian workers. It can certainly be helpful as we minister to those who need mental and spiritual guidance. There are also many good ideas contained in the book for sermons or other addresses. —John E. Lapp.

An Outline of New Testament Survey, by Walter Dunnett; Moody, Chicago, 1960; 176 pp.

This work is a handbook of the New Testament. The purpose is to present each of the twenty-seven books in brief perspective, but with a longer range purpose of preserving the unity of the New Testament as a whole.

This is indeed an outline. Following a chapter on backgrounds, a chapter on introductory materials, and a chapter on historical literature, each book of the New Testament is dealt with as to its date, destination, purpose, outline, and peculiar features that distinguish it from the others.

Of particular value are the outlines of the contents of the respective books of the New Testament. The introductory material is of necessity kept at a minimum, but brevity has its compensation in excellent documentation for further study in the system of footnotes that are found throughout the book. Another commendable feature is the bibliography at the close of each chapter in which books on introduction and commentaries dealing with the specific book are listed. A valuable variety of maps and charts is found throughout the work.

The reader will find this book evangelical in its approach to the Scripture. The author has a commendable respect for the Bible. The reader cannot but feel that he is dealing with "Revelation from God." This is a worthy book for all lay church workers, pastors, and Bible students in training.

The author evidences maturity in the field of the New Testament and is quite at home with his materials and the background of his field. Currently teaching in the New Testament field at the Moody Bible Institute, Walter Dunnett has served as dean of Akron Bible Institute. He is candidate for the Ph.D. degree in Biblical literature at Western Reserve University.—Ivan R. Lind.

If the church does not invade the circumference, the circumference will invade the church.—John Drescher.

The American Bible Society has announced that in 1960 Scripture portions were published for the first time in five more languages of primitive peoples. Publication of the entire Bible has been completed in 221 languages, and the number of languages in which some portion of the Scriptures has been translated stands at 1,165, according to the Society. New languages added last year were Guajibo and Warao, both spoken in Venezuela; Kankanaey in the Philippines; and two African tongues: Kwangeli in Angola and Southwest Africa, and Senadi on the Ivory Coast. In addition, complete Bibles were published for the first time in Lamba and Congo Swahili, both spoken in the Congo. Although it is estimated that the Scriptures have not been translated in some 1,500 languages and dialects, only 10 per cent of the world's population speaks a tongue in which some Scripture portion has not been published.

Membership in the Southern Baptist Convention rose 2.6 per cent in 1960 to a record total of 9,731,591. The number of converts received into the church, however, fell by almost 10 per cent. The Southern Baptist denomination ranks second among the non-Roman Catholic bodies. The Methodist Church is first, with 9,910,740 members.

According to the Missionary Research Library, the total number of Protestant missionaries sent by all countries has increased by 3,644 in the past two years. The total now is 42,250; of these, 27,219 are from North America. The increase is due to independent mission groups. Because work is being turned over to trained nationals, the major denominations show a 3.2 per cent decline. The United States giving to foreign missions rose from an average of \$2.25 to \$2.75 per capita.

India reports a 21.5 per cent increase in population in the last ten years. The density per square mile is about 384 persons compared with 50.4 in the United States. The literacy rate in India is 23.7 per cent compared with 16.6 per cent in 1951.

The Sugarcreek Budget, weekly newspaper published at Sugarcreek, Ohio, is read by Old Order Amish throughout the country. The paper recently reached a circulation of 10,000. The Amish are said to be one of the nation's most rapidly growing religious groups. In 1900 their number was estimated at 5,500; in 1938 they had reached 15,000, and by 1952 had doubled to 30,000. The Sugarcreek Budget carries columns of correspondence from Amish communities throughout the nation. Since the Amish have relatively few family names, the paper has some problems in keeping track of its circulation records. It has more than 2,000 subscribers by the name of Miller or Yoder. On one rural route out of Millersburg, Ohio, the Budget has six subscribers named Daniel Miller, including two Daniel D. Millers. On the same route



ITEMS AND COMMENTS

BY THE EDITOR

are found three Eli Millers, five Levi Millers, three Abe Yoders, three Daniel Yoders, four Andrew Yoders, and six Moses Yoders.

President Kennedy has named William D. Moyers, an ordained Southern Baptist minister, as special consultant to the Director of the Peace Corps. When the organization of the headquarters is completed, he will be Associate Director of Public Affairs.

A. J. Muste, well-known pacifist leader, has lost a court battle in his refusal to pay income tax because some portion might go toward the nation's military establishment. United States Tax Court has ruled that Mr. Muste must pay back taxes plus a variety of penalties. The opinion stressed that Congress has specifically provided military service exemption for conscientious objectors, but has taken no similar action in the income tax field.

There are one billion copies of comic books sold in the United States each year at a cost of \$100,000,000. This is four times the budget of all the public libraries in America. It is more than the cost of the books used in all of our primary and secondary schools.

The Mennonite Brethren Church has approved plans of its Board of General Welfare to institute a voluntary service program that will include the I-W services of the conference. The program is being developed under the leadership of Dwight Wiebe. He has been appointed as Secretary of Christian Service. Projects will be related to the conference program of missions, city outreach, higher education, and mental health.

The total Spanish-speaking population in the city of New York in 1960 was estimated at around 840,000. It is further estimated that the Puerto Rican population there in 1975 will be 1,160,000, or 13.5 per cent of the city's total. Puerto Rican migration to New York is now declining. It is becoming more decentralized in the city

and an increasing percentage of Puerto Ricans is migrating to other parts of the United States.

The Pennsylvania Legislature has passed a law, to become effective Sept. 1, which prohibits discrimination in the sale or rental of housing because of race, creed, color, or national origin. It does not apply to single homes that are owner-occupied or twins in which one unit is owner-occupied.

Alcoholism has become a major public health problem in the United States. It is 155 times more prevalent than polio, eleven times more prevalent than tuberculosis, and six times more prevalent than cancer. If the number of alcoholics continues to increase during the next ten years as it has during the past ten years, alcoholism will soon affect every family in the United States.

Total religious giving in 1960 for all faiths reached an estimated \$4.18 billion compared with \$3.9 billion the previous year, according to the American Association of Fund Raising Counsel. The religious figure was 51 per cent of the grand total of philanthropic giving last year.

Education without religion threatens to destroy civilization, and in Ontario children will be robbed of their birthright if religious education is removed from the public schools, delegates to the annual Ontario Education Association Convention were told. The thorny subject received treatment from speakers who included a teacher, a Roman Catholic priest, a Protestant clergyman, and other delegates. Ontario law permits two half-hour periods of religious instruction every week in public school, grades one through eight. Similar instruction is allowed one hour weekly in high schools, but only where principals can find room for classes and not as part of the regular curriculum. For several months Jewish, Unitarian, Ethical Education, and some Protestant groups have been demanding that religious instruction be eliminated in tax-supported schools.

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Gospel Herald

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*To clear away the confusion that exists
in the minds of most of us.*

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Our Muddy Thinking About Communism

By Arthur F. Glasser

Our enemy is communism. The issue is Christ versus Marx, Christian truth versus Marxian error. So far so good.

But it is dangerously easy to assume that since Christianity and communism are irreconcilable dogmas, war also exists between Christians and communists. Unfortunately, some evangelicals have fallen into this error. They have called upon Christians to assume a posture of total, unrelieved hostility toward all communists. They have carelessly tacked the label of "communist" upon a vast number and have treated them suspiciously, contemptuously, and rudely.

What they have forgotten is that more than one third of the human race is currently under communist control. These are part of our total Christian obligation. Nothing will jeopardize reaching communists with the Gospel more than the unkind, wild denunciations some evangelicals are making in our day. . . .

Communism is inherently hostile to the Christian church. . . . Wherever communists gain civil authority over men they begin to reveal this hostility. In their altering of all life—material, cultural, economic, and social—they overlook nothing, but integrate all into one homogeneous system. In their recasting of society they leave no place for religion. So, they bring pressure to eliminate completely all Christian influence in society.

From whence did this hostility toward Christianity come?

The church has itself to blame. Ponder the soil from which communism emerged and developed. Call to mind the deadness of the Protestant Church of Marx's day. Do not overlook the reactionary activities of the Roman Church of the nineteenth century. Project yourself into the common lot of those who lived in lands dominated by the Eastern Church. Realize anew the injustice, the oppression, the reactionary policies that resulted from the close identification of its religious totalitarianism and the autocratic rule of the czars. How natural for those early communists to set themselves against Jesus Christ because of what they saw of organized religion in their day.

This is why the communists have acted as they have. . . .

In countries controlled by communist power, the message of the church has been devitalized, its life muzzled, and its outreach terminated. No longer does it have its former place of power and prestige. It is barely tolerated. At a future date, by authoritative decree, it may be completely obliterated. In fact, this has already happened to a large degree in rural China. A few urban churches are permitted to exist—doubtless for propaganda purposes—but by all reports the organized church in China has virtually ceased to be a spiritual power in the land. It has been penetrated, captured, and defiled.

When Bombs Explode

By MARY ALICE HOLDEN

When the bombs have all exploded
And the missiles hit the place
They were aimed at, will there still be
Any of the human race?

Man was made to have dominion
O'er the earth's vast store of wealth;
Man was made to be the keeper
Of his brother's life and health.

Each to share and have his portion
Of the treasures earth can give,
And to build up earth's resources
For all others that shall live.

When oblivion hits our planet
Who will tend to this earth's need?
Underneath the highest mountain
Will God hide a righteous seed?

Will some better, new creation,
Who have never known a bomb,
Make the next great mighty nation
From the seared earth's hecatomb?

Garden City, Kans.

There's no doubt about it. Communists are most certainly our adversaries. Ideologically and politically we and they are poles apart. How easy then for us to decide that we must crush them if Christianity as we know it is to survive on the earth! And since they are so strong, it would seem that we must use every means within our power to oppose them; we must fight them at every level. This would seem to be our Christian responsibility.

But at this point I would protest. . . . Nowhere does Scripture call upon Christians to embark upon a crusade against communists; rather, it calls upon us to resist the devil. Communists are people; they must be won to Christ. And if we regard them as our adversaries, how will we win them?

So, as we approach the whole problem of communism and the communists, we must guard against losing the objectivity that becomes the Christian whose citizenship is not of this world.

Some churchmen have foolishly attempted an ideological compromise with communism. But neither Biblical Christianity nor Marxian communism would per-

mit this. We must never compromise the truth in Scripture. . . .

Some evangelicals, however, have approached communism with but one dominant purpose—"to combat it" with all the resources at their disposal. And in this war they have tended to set aside all moral standards. Anything goes to win the war. In fact, this expediency has almost been elevated to the level of Biblical sanction.

In their antipathy to the ecumenical movement, they, presuming the World Council of Churches "soft" on communism, have adopted the "hard" line. They have lost the ability to be objective. They have lost sight of the fact that communism is merely satanic camouflage. They have joined forces with anyone who is anti-communist. They have called for a holy war against communism, with no holds barred. Anyone who is not as militantly anti-communist as they are is judged anti-Christian.

Satan is happy for this foolishness. Nothing so discredits American evangelical Christians before thinking Christians around the world as this careless identification of ourselves and our churches with any and every noisy anti-communist crusade whose drum catches our ear.

Why can't we realize that there are Christians on both sides of the East-West ideological conflict. Some are capitalists, some are socialists. Some located in Eastern Europe even feel that the communists have done some good, for they had known only oppression, injustice, and poverty before the communists came to power. As a resisting minority in their communist states, they have risked and sacrificed for their convictions far more than we, their contemporaries in the West. While not blind to the grave defects of a communist state, they have not come to the same conclusions about communism that Americans have. Shall we say that they are duped, that we alone can see through communism, and that we know what all Christians should do about it?

Why can't we recognize that in the worldwide evangelical church, there is a variety of opinions on economic and political philosophy? Not all Christians in other lands feel a sense of allegiance to the basics of contemporary Americanism.

Actually there are real dangers in identifying the church with a particular political position or economic philosophy.

(1) In the first place, this may be short-lived. An advantage held today may be wiped out with a change in power tomorrow.

Our Readers Say—

As a member of the Jewish race (or more accurately as one of the Jewish people), I naturally have strong feeling about Mr. Eichmann. But when I consider that I probably only lost a few distant cousins I never knew and think of the many who lost near and dear ones, I hold my peace on this matter.

I, a Jew, have nothing to say on the trial of Adolph Eichmann. Dear brothers and sisters in Christ, if I can hold my peace in this matter, can't you?—Bailey R. Frank, Bethel, Vt.

We want you to know how much we appreciate the *HERALD*, because it keeps us enlightened as to what is going on across the church from east to west, and north to south. As we read it week to week, we find certain trends manifesting themselves which we feel definitely are not good and some contrary to Scripture, but, praise God, many also that are truly Biblical and sound for us all to read.

Our compliments on John Drescher's "Those Specials" (March 28). It deserved the front page. Yes, today we need churches, Mennonite churches, where Christ Himself is the Special Guest, where prayer is the special feature, and the Word of God is the Special food for the hungry soul.—Arthur H. Hinstead, Athens, Pa.

I want to urge all to read "The Hazards of Praying" (March 28). Mrs. Gooding has given the secret for failure in having joy in the Christian life.—Mrs. Walter Kinsey, Quarryville, Pa.

row. Recently an American missionary society had the picture of its executive and Syngman Rhee on the cover of its periodical. A few days later, Rhee and his government had been discredited for valid reasons. As a result, evangelical Christianity was made to appear reactionary.

(2) Second, the church cannot be aligned with any political party. According to Scripture, what type of social structure is the will of God? Has not the church served and survived under all sorts of political systems? This has been "in the will of God." And we still pray, "Thy kingdom come!" Roman imperialism, European feudalism, absolute and limited democracy and the socialized brand, even modern totalitarianism—all have been confronted by the church. . . .

The kingdom of God cannot be equated with any man-made social system. . . . Human existence is too complex for uniformity.

Furthermore, we should carefully guard ourselves and our churches against too close identification with the political and economic status quo. We are to be salt and

(Continued on page 460)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

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GOSPEL HERALD, MAY 16, 1961



EDITORIAL

The Peace Corps

The Peace Corps set up by President Kennedy's executive order on March 1 has caught the imagination of America and of other nations as has nothing else in the program of the new administration. The New York Times calls it one of the most remarkable projects ever undertaken by any nation. Within an hour or two after the announcement of the Corps, applications began pouring in. The next day 4,500 letters arrived, and by the end of the week the total was 13,000. Nine out of ten college students interviewed are enthusiastic about this possibility for doing something for peace. The press has given front-page space to every release of news concerning the Peace Corps. Typical editorial comment is that of the *Des Moines Register*: "The world will be watching the Kennedy Peace Corps—and hoping."

The basic idea behind the Corps is that America, from its surplus of talent, will contribute of that talent to those areas of the world community which lack it. It is the intention to make our assistance more human and to express the great heart and good will that are found in a great many of our people. The President said, "We have an immense reservoir of men and women anxious to sacrifice their energies and time and toil to the cause of world peace and human progress."

Persons selected, trained, and appointed under this plan will be sent to countries in Asia, sub-Sahara Africa, and Latin America. They will go only where they are wanted, and will adapt themselves to their host by speaking the national language and living so far as possible in the manner of the country. They will receive no salary, only minimum subsistence, and a small bonus when they have completed their term of from two to five years. They will give their skills in areas of real need in education, health, agricultural development, and industrial and construction projects. The first project announced is road-building in Tanganyika. The required qualifications are such that many of the corpsmen will be college graduates. But there will also be room for nonacademic personnel. Appointees may be of either sex and of any age above 18.

Although President Kennedy gets the credit for giving the Peace Corps high priority in his program, he did not originate the idea. William James in 1910 called for the conscription of youths for peaceful tasks as a "moral equivalent to war." Proposals for exporting agricultural skills in

this way were made by the Department of Agriculture in the 1920's. Similar proposals were made by the technical aid programs of both the United States and the United Nations in the 1940's. A Peace Corps in something of its present form was proposed by Senator Humphrey and a study of its possibilities was authorized in the Mutual Security Act signed by President Eisenhower in 1960. This study was carried out by the Colorado State University's Research Foundation, and a report appeared on Feb. 14 of this year. Mr. Kennedy had proposed the idea in a campaign speech on Nov. 2, and had requested a study by the Center for International Studies at Massachusetts Institute of Technology. The report of this study he received on Jan. 8.

The carrying of technical skills and the bringing of cultural benefits has, of course, been a phase of the foreign missionary movement for more than a century. Professionals of various kinds have been supported by the churches as they brought higher standards of living along with the Gospel which they preached. Service agencies of many churches, including the Mennonites, have for decades been doing an excellent job in some areas which the Peace Corps is now planning to extend through government facilities and funds. Director Shriver says the government "wants to help, not replace, private agencies which are doing an excellent job." The *Wichita Eagle* said editorially that the Peace Corps can find a good model in the Pax program of the Mennonites. This program was one of those studied by the research agencies, and so has been a part of the pioneering that has pointed the way to the government's plan.

At the Second International Student Missionary Conference held at the University of Illinois in 1948, the idea was urged that nonprofessional missionaries, craftsmen and tradesmen who earn their own living as they give their testimony for Christ, have a great opportunity in many lands. Developments in recent years indicate that in our day this may be the most effective way of carrying the Gospel. Perhaps some Americans who go abroad as representatives of their government will discover needs which will call them to stay abroad as representatives of the Gospel of Christ. Here the "new frontier" of the government may help the church also to achieve a new frontier.

As an American Mennonite Church, devoted to deeds of helpfulness rather than

to deeds of war, we should be thankful that our government has taken up this idea. It will be so much better than planting American "colonies," whether civilian or military. This is a government program that we need not apologize for, if it is administered in line with the expressed intention that it shall not be an instrument of diplomacy, used to promote our interests in the world.

We need not be jealous because the government is taking up an instrument of service which we have found to be effective. The task is so great that there is room for all workers.

We need not fear that the Peace Corps will supersede our church agencies in overseas service projects. It may well be that some of our young people can be used in good government projects that are impossible to us because of limited budgets. Some might get into situations where their convictions and integrity are severely tested. But their witness may be clear and effective, even though the government is supporting them. The witness element is the crucial question. Government cannot support denominational interests, and the church cannot sacrifice freedom of witness. Only experience can tell whether there is a middle road of co-operation.

It is possible that there may be some kind of co-operation between the Peace Corps and our church-directed program. The government hopes for just that. An official document says, "A project which meets Peace Corps criteria and standards will not be barred from receiving Peace Corps support because it is sponsored by a religious group." There is involved here the question of church-state relations. Obviously the church cannot bring its program under government control through receiving government aid. Neither can the government contribute to the support of projects that further "religious, sectarian, commercial, or propaganda" causes.

But no difficulties for our relief program have been encountered in receiving from our government free food and free transportation. It may be possible to accept government payment of personnel costs if we can choose the personnel we want and administer the projects in line with our developed principles of foreign service. The published policies of the Peace Corps seem to indicate this possibility. However, Mennonite Central Committee and mission board representatives are studying all the implications. Their conclusions have not yet been announced. It is clear that Peace Corps support could only be received for work in addition to what we are now doing.

There may be implications in all this also for our mission work. Representatives of Mennonite mission boards met with the MCG Executive Committee May 11 and 12,

to study this, and of this meeting we have not heard a report.

It would be a mistake for us to relax our efforts in foreign relief and service under the supposition that now the government has picked up this responsibility. We should rather increase our program. The Peace Corps can only supplement and extend what the churches and other private agencies are doing. Our young people should still volunteer for our own program, so far as we have room for them and their abilities and skills. If the element of sacrifices and difficulty in the Peace Corps is a challenge to American young people in general, the still greater sacrifice in our own program should make a greater appeal to our own consecrated young people.

As a church, then, we can rejoice in the Peace Corps expression of American concern for the less privileged people of the earth. We can welcome it as a supplement, perhaps as an aid, to the work which we have been doing. We can be glad that we have been privileged to do some pioneering and to point the directions in this sort of work. And we should be stimulated to still greater effort, knowing that the churches have a religious motivation which cannot be stressed as such in any government program.

—E.

Regular or Irregular?

BY GRACE CAIN

"Thursday night," announced the minister from the platform, "will be our regular prayer meeting night."

"Regular!" This week's prayer service will be just like last week's. Next week too we shall have our regular prayer meeting—and in the weeks to come. Why?

The word "regular" means "conformed to some established rule, law, principle, or type." Granted, we use the word without thinking. But in most cases isn't that exactly what we expect from our prayer services? We meet together as a group. We sing a hymn. Someone has a set of prayer requests. We recite our prayers as by rote—remembering each request, whether we feel burdened or not. Afterward we sing another hymn and all go home, to wait for the next regular prayer meeting night.

Why not an irregular prayer meeting? Irregular means "not according to established law, method, usage; not normal, unnatural." Also: "not having conformed to the requirements of some group or organized body."

The greatest prayer meeting on record took place on the day of Pentecost when the disciples were gathered together to wait with one accord. They were in agreement that this would be no ordinary prayer

meeting. They sat waiting, not for the natural, but for the supernatural. They had no program planned, no hymns written on a slip of paper—only an open, expectant heart. They were rewarded. As a result of that prayer meeting thousands of souls were saved.

Consider that day when Paul and Silas prayed for the soothsayer and saw her delivered. For that crime they were hauled before the magistrates and beaten. Afterward they were cast into the inner prison, that cold, damp part of the prison which never saw the light of day. Here, to further their torture, their feet were stretched apart and clamped into the stocks; then they were left to suffer. But Paul and Silas chose to turn this dank cell into a hall of prayer. Although their bodies suffered, their spirits rose. At midnight the prison walls resounded with their prayers.

The cell was an unusual place for a prayer meeting. Certainly, because of their environment and circumstances, it was unnatural for them to lift their voice in praise. But they knew to whom they were praying. "And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed." The keeper of the prison was forced to his knees and cried, "Sirs, what must I do to be saved?"

An irregular prayer meeting is one that reaches the throne of God. It is not limited by time or place. It is not dependent upon the presence of a given number, nor is it subject to any given form or program. It is the only kind that brings results.

How long has it been since someone, as a direct result of your prayer meeting, has cried, "What must I do to be saved?"

Seattle, Wash.

Praise Changes Things

BY GRACE DOROTHY LEHMAN

When the shadows lengthen out,

Try praising!

When there's trouble all about,

Keep on praising!

When to pray becomes a chore,

Try praising!

Faith has opened many a door;

Keep on praising!

"But," you say, "my faith is small";

Try praising!

He's so glad you've faith at all;

Keep on praising!

Lancaster, Pa.

Dreadful News

BY A. SHOWALTER

That great multitude of Israel stood every man in his tent door and looked after Moses as he entered the tabernacle. Fear and sorrow gripped them. They had just heard dreadful news. God was threatening to consume them in a moment. They were to put off their ornaments. God said, "Put off thy ornaments from thee, that I may know what to do unto thee." He said they were stiff-necked and that His presence could not go in the midst of them any more. Moses must set the tabernacle up outside the camp.

The record says, "And the children of Israel stripped themselves of their ornaments" (Ex. 33:6). There was no time to argue whether a little ring, pin, brooch, bracelet, or extra strip of cloth, such as lace or necktie, was an ornament. They needed to be sure, for they were near death. Immediate destruction demanded quick action. So they stripped themselves of ornaments.

I believe many of us are in grave danger. The New Testament is against ornamentation. And it also speaks in terms of fiery judgment; for example, "Our God is a consuming fire" (Heb. 12:29). Many assume that the New Testament is all aglow with mercy, even to the extent of permitting a little looseness on the side of holiness, but it is not so.

Of ornaments or outward adornment Peter says, "Let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." In other words, Don't fuss with the hair, don't wear any jewelry, and don't be concerned about style. Outward adornment, he suggests, is corruptible, and so defiles us.

Paul says, Wear modest apparel, with shamefacedness, not broided hair, gold, pearls, or costly array. 1 Tim. 2:9. He also declares that it is God's will for a woman to have long hair, and a dishonor to Him if she prays or prophesies without a veil on her head.

It is a serious consideration, for we read in 1 Cor. 6:19 that the Christian's body is God's temple, and we are to glorify Him in it, for He owns it. 1 Cor. 3:17 warns us, "If any man defile the temple of God, him shall God destroy." We believe God, don't we? And He is a consuming fire. Should we not fear the wrath of God that cometh on the children of disobedience? Col. 3:6. Should we not clear ourselves of any sign of ornaments or preoccupation with pride or style?

Loos, B.C.

Mission is simply the church going forth with her Lord.—Elam Stauffer.

A Revelation of Righteous Wrath

By Martin W. Lehman

Knowing therefore the terror of the Lord
we persuade men. II Cor. 5:11.

2067 B.C.

Night falls on Sodom and Gomorrah,
Twin-sin-cities of the plain.

Bawds din out their lyrics;
Red wine moves itself aright.
The profligate peddles her wares;
The fool neighs after his neighbor's wife.

Mobs thrill to the night;
To the night of blissful ignorance,
To the night of sinful pleasure,
To the night of selfish lust.

Heed not the virgin's tear!
Heed not the stranger's cry!
Seize thy victim;
Wring out thy short-lived pleasure;
Mock the messengers of thy God!
Lust must surfeit!
Night shrouds the damned!

The morning dawns.
Satiated Sodom slumbers stupidly;
Exhausted Gomorrah groans fretfully.
Rouse ye, O Sodom; Gomorrah, bestir thy-
self!
Thy day is come!
Awake! Arise! Flee!

Angry God rips the heavens;
Fire falls fearfully!
A startled shout; a warning cry;
Afire the market place! Afire the theater!
Aflame the tavern! Ablaze the brothel!
Crying, screaming, shrieking,
Running, stumbling, falling,
Rolling, writhing, dying,
Dead!

Their smoke ascends!
O God, how awesome Thy judgments!

A.D. 28

Twelve
Itinerant messengers of Messiah
Proclaiming:

O benighted city of Galilee,
Servant of Satan, victim of depravity,
Good news I bring you:

Heaven hearkened to your cry;
Messiah walks the earth;
God's kingdom is at hand!

Hallelujah!
Your blind shall see;
Your deaf shall hear;

Your lame shall walk;
Your dumb shall talk;
Your leper shall be cleansed;
Your dead shall be raised;
Your demons cast out!

Hallelujah!
Love engulfs the earth;
Joy merries the heart;
Peace sweeps, a mighty tide;
Jew and Gentile embrace each other!

This good news,
You refuse it?
Satan's snares enthrall you?
'Tis Rome's yoke alone that galls you?

Ungrateful wretch,
See God seated on His Great White
Throne!
Hear the tread of trembling hosts from
Hades;
List the annals of the twin-sin-cities;

Hark!
Sodom rouses;
Gomorrah agitates,
Crying:
"To these Galileans
Good news was preached—
They scorned it!"

(Verily I say unto you,
More tolerable for Sodom and Gomorrah
Shall be the Day of Judgment
Than for that sin city!)

The Twentieth Century

Citizen of civilization,
Slighting open Bibles,
Scouting open churches,
Good news I bring:
God loves you;
Christ died for you!

Trample under trashy treasure;
Fade from following foolish fashion;
Seethe not in sex obsession;
Bare bold thy confession!

Be light; fight dark powers!
Be salt; halt corruption!
Be a stone in God's temple;
Be a messenger of peace,
Boasting hope triumphant:

Sound, O trumpet!
Scroll back, sky!
Die, death!
Dissolve, old earth!

Come, Lord of lords,
Create all things new,
For the saints of all cities!

This Gospel you reject
Till more convenient season?
Earthly pleasures pull you?
Money-making your vocation?
Doomed through endless vacillation!

Fellow citizen,
Ponder the Judgment Day;
Watch marching millions:
Aborigines and animists;
Moslems and Confucianists;
Buddhists and Shintoists;
Reds, Yellows, Browns, Blacks, Whites!
Hopeless hordes from haunts of Hades;
To the Judgment Bar you lead them.

Shocked silence reigns;
Throongs stir perplexedly;
Millions of eyes stare on you!
Millions of fingers point at you!
Millions of voices cry against you;
"To that man
The good news was preached—
He scorned it!
Let the earth's Judge do right!"

(Verily I say unto you,
More tolerable for those millions
Shall be the Day of Judgment
Than for you,
Sin-citizen of civilization.)

Heaven hesitates;
Lingers o'er the Book of Life;
Reviews again the written record;
Omits no mitigating measure;
"No pleasure," protests the Perfect,
"In devastating censure!"

Lightning flashes, thunder rolls!
Judgment passes, the sentence given:
"Carry him to outer darkness!
Thrust him where black flames sear
deepest!
Where worms die not;
And fire's not quenched!"

Gnashing, gnawing, wailing,
Howling, cursing, vainly praying,
Panting, parching, charring,
Pulling, tearing, turning,
Twisting, twitching, dying!
Forever,
Never,
Dead!

The smoke of his torment ascends forever!
O God, how righteous Thy judgments!

Friend,
By love constrained
We beseech thee,
"Be reconciled to God!"
Tampa, Fla.

Move-in Evangelism

By CURTIS BURRELL

"Lift up your eyes, and look on the fields; for they are white already to harvest."

The Field Described

There is at present a need for a "new frontier" in ministry that could very well be the peerless challenge of many centuries to Christians of the Anabaptist vision.

What are some of the determining factors found in communities that we think of as immediate prospects for evangelism? May I name a few? When these are present in noticeable proportions, as the idolatry of the Athenians was to Paul, we are moved to compassion: broken homes, insanity, sickness, amorality, material idolatry, spiritual deception, psychological poverty. When these sub-Christian levels of living become noticeable characteristics of any community, our righteous spirits should move us into Christian action. The question comes to the minds of those more privileged ones: "What would cause anyone in this 'free' and prosperous land of ours to live under such conditions?" Some psychological and sociological understanding will begin to answer these questions for us.

And where is this harvest field where such woes are found? The Negro of America is that field. The above enumerated woes are enough in themselves to attract the evangelistic efforts of the church.

But, in addition to these, there is the present position in which the white man has been placed as the result of his historical and contemporary relationship with the Negro. This places the "white" Christian in the opportune position of being a potential spiritual influence to the Negro.

Think of the triumphant effectiveness that one's enemy would have upon him when that enemy voluntarily makes himself a friend. And that at a noticeable degree of sacrifice, too!

An Approach to the Harvest

Having pointed out the field for harvest and given the reason why it is fertile soil, I will now suggest the method of approaching such a unique field. I make this suggestion in the light of the Negro's long years of struggling to be one with his fellow men that we now see most clearly revealed in his efforts throughout the country. I hope the distinction will be clear to the reader between integration (which might be for social or political reasons) and this "new frontier" evangelism which will merely have "integration" as a by-product. With a keen awareness of these quarantined people's aspirations, as a member of this

group, I believe this new method will be the most effective approach to this unique harvest field.

This method I have chosen to call "move-in." The idea is for "white" Christians to make their residence in what are known as "Negro communities." These communities of which I am speaking are urban rather than rural. Here is a ministry that laymen should fill rather than those commonly thought of as "ordained" for such purposes. Such disciples could think of themselves as "missionary-laymen."

Rather than thinking of such a move as "integration," the thought of "association" would be more descriptive.

How would you feel if each time you entered a room the people previously present would slowly begin to leave until finally you were left alone? This is the type of quarantine Negroes throughout the country are experiencing in those neighborhoods that are being integrated. Many of the whites are fleeing to the suburbs and leaving the city to the Negroes.

A striking symbol of this is the four little Negro girls sitting alone in the previously all-white public school during the recent integration efforts in New Orleans. Their would-be neighbors had forsaken them, another incident of a long history of being forsaken.

Even though a person may win his "civil rights," there are certain human rights (the right to belong) that are withheld, as when his fellow men refuse to associate with him. Such reaction by one's neighbors leaves him feeling unwanted still.

The "move-in" approach to evangelism, among other things, would be a ministry of identification and association with the un-

wanted, meeting his psychic needs through which a way is most likely to open to meet his spiritual needs as well.

The basic thinking behind this approach for evangelizing the "disinherited" is not new. It has been encouraged and practiced already by certain Mennonite ministers. As we now have growing churches in some urban areas, the "lay-missionaries" could unite with the established churches to give their support and influence in adding to the growth of the churches. As the purpose of disciples in any community (whether urban or "Mennonite") is to build and add to the church of Christ, this would also be the primary purpose of the "lay-missionary."

Such a ministry as this has great potential for influencing the church in many of its spiritual needs. This is true because this type of ministry would be reciprocal, influencing both the recipient and the servants.

Pray Ye the Lord of the Harvest

Methods and the plans of men have their place in the furtherance of God's kingdom among men. And if they are inspired by God, they can be of use in bringing unregenerated men to Christ. In the final analysis, it is God who must add the increase. To set out on any mission in the name of Christ with the intent of doing a work for Him, and then to ignore the initial spiritual fact that it is He who must lead and add the increase, will lead only to a vain show in the flesh and to little spiritual profit.

It is true that this field is white for harvest; but, what is more true is that Christ is the Lord of the harvest. Therefore, let us pray the Lord of the harvest to send

Our Mennonite Churches: Locust Grove



The Locust Grove Church is near Belleville, Pa. The congregation of 306 which worships here flourishes. The bishop is Eric Renno.

Pa., in the beautiful Kishocoquillas Valley, belongs to the Conservative Mennonite Conference.

forth the laborers into the harvest. And as we are praying, let him who has ears to hear, hear, and be moved into action.

I realize that such a ministry as this cannot be filled by "babes"; it calls for mature disciples. For it is under such a challenging ministry as this that one must possess the spirit that is willing to become "all things to all men." If the "lay-missionary" holds selfish reservations and does not seek to be identified with those he is serving to the proportion that he seeks to be identified with his fellow men, he will become a mockery.

Look, look, my brethren, look upon the field, for it is indeed white already to harvest. Here in our own back yards sits a "mission field" and the approach to it spells SACRIFICE. But if we have lost all for His sake and the Gospel's, what else is there to lose? There will be no loss, but, rather, gain. For in losing life, life is found.

Hesston, Kans.

Externalism and Symbolism

By SANFORD G. SHETLER

This short monograph is not a thorough expanding of what may well be a fruitful study for future publications. It is presented here to begin to focus our attention on more consistent thinking in an area in which even our best thinkers are doing some very shoddy and unbalanced thinking.

We are at the point now, as a Mennonite Church, of supposedly having reached a real understanding of the great principles of separation and nonconformity. We are told that true Biblical separation lies deeper than outward symbols and demonstrations. In fact, we are told it is something apart from that.

This kind of reasoning makes one think of the spirited World War II preacher of one of the large denominations who said that one could love his enemy and still shoot him, that the shooting was simply doing him a sort of favor in helping to defend the great principles of democracy. I can believe that this argument appealed more to the soldier who did the shooting than to the victim!

It is naïveté of the first rank to assert that nonconformity or any other Biblical principle can be maintained apart from some outward expression, or that the type of expression does not matter.

The writer recently engaged in conversation with an active Brethren layman who deplored his church's position on the same issue. He agreed readily with the writer that the debunking of symbolism as an expression of an inward principle is inconsistent with what follows—that no one real-

ly ever rids himself of symbols in the field of religion, but rather exchanges one set for another. For example, the covering (veiling), they say, is an antiquated social custom of Paul's day, inapplicable to our times—the symbol meaningless in current society, BUT the wedding ring is so rich and meaningful, conveying all the depths of meaning of the marriage vow, and marriage. Likewise the wedding veil is so meaningful.

The plain coat has no value, stands for nothing, is not understood correctly by society, and therefore is invalid as a device or symbol of the church's total belief. BUT the choir robes, the chorus regalia, the wedding gowns, tuxedos, and the rest—these are all so rich in meaning and say so much to everybody.

The plain coat, the covering, the cape are all valueless, but the pipe organs, the crosses in our churches, the decorative arches, the stained glass windows, all these are so rich and so meaningful!

All of this represents unbalanced, immature, ridiculous thinking. The fact is, man is not constructed to worship without some symbolism. It becomes, then, a matter of whose symbols shall they be? Shall they be Biblical symbols chosen by God Himself, in keeping with a beautiful demonstration of divine principles, or shall they be elegant aesthetic symbols chosen by society?

The Pharisees were scored for following the traditions of men. One of the famous radio commentators lately said that he is going to campaign for the liberation of the male neck, referring to the ridiculous custom of having men wear neckties to appear dressed. He said he would rather wear three on top of each other in winter than to wear one alone in the warm summer months. In spite of the many taunts leveled at the plain coat, society's symbol of the well-dressed man is by no means immune from ridicule.

The time is here to call the bluff on our present barrage of arguments leveled at ridding the church of all of her historic symbolism which has had such a rich meaning to many segments of society. So rich and valued has been this tradition that our dictionary definitions usually refer to the Mennonites as the plain people. The line of demarcation between the stylish people of society and the plain people of the Anabaptist otherworldly tradition has been preserved by certain outward forms, for no other way would the world ever be able to interpret the general underlying quality of nonconformity captured in these dictionary definitions.

The writer was a very personal friend of one of the Mennonite Church's most capable historians, Bro. John Horsch. He told the writer personally that the plain coat was not an American innovation, that this was worn in Europe by our forefathers. Almost a casual reading of the writings of

A Prayer

FOR THIS WEEK

Dear Lord,

Because of all the bleeding hearts, oppressed spirits, and miserable lives which cry out from every part of this world, prevent me from living a complacent life—a life which forgets the needs of others. Make my heart bleed; move me even as you, yourself moved with compassion for suffering mankind. Help me to be more worthy of the name "Christian," follower of Christ, who felt the suffering and was not complacent, but gave His body a ransom for many. Amen.

(Written by Stanley Freed upon reading the article in the December, 1960, issue of the *Reader's Digest*, "Terror in Tibet.")

Prayer Requests

(Requests for this column must be signed)

Pray for the Graham evangelistic crusade in Manchester, England, beginning May 27. More than 90 per cent of all British people do not regularly attend church services.

Pray for Charles Kauffman, son of Milo Kauffman, who is in critical condition because of a brain tumor.

Pray for the continued evangelistic effectiveness of the street meetings in Bragado, Argentina.

Pray for the thousands of our young people who are just now deciding questions of further education and of vocation. Pray that the needs of the church may be considered.

Menno Simons and the early Swiss chroniclers will reveal the fact that Mennonites were against the currently fashionable silks, satins, fineries, jewelry, and display and that their outward appearance was marked by utter simplicity. It is true they were not understood. That is why they were persecuted. The cry today is to be understood and to adjust to modern culture. When the church and the world once follow the same pathway, use the same symbols, and seem to understand each other so well—then mark well—there is no longer a witness!

Our outward symbols cannot lightly be discarded without serious results. It is high time that the present tide of the debunking of externalism of the plain variety be stopped and a tide of criticism leveled at worldly externalism be begun. There is no point in letting a few unbalanced thinkers mislead a whole denomination.

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OUR SCHOOLS

Horizons in Art and Literature

By LINDA BUCKWALTER

Given as an oration at Lancaster Mennonite School.

Many of us are inclined to surround artists and writers with a rosy, romantic haze of mystery. They may seem far removed from the dollars-and-cents realities of our everyday life. We envy them for their imagination and admire their sensitivity to the inspiring things that become commonplace to us.

Mennonites have generally placed greater emphasis on written communication than on the visual, and rightly so. The Christian writer deals with issues that affect the destiny and welfare of all humanity. The role of the artist, though by nature secondary, is quite important to the success of any publication. An attractive, eye-pleasing cover will very noticeably accent the desirability of its contents. In the same way that a severe, unplanned cover suggests stuffy, rather dry reading, a colorful—not gaudy—cover suitable to the type of reading contained in it will whisper a soft suggestion, "Read me."

But the need for good art work goes deeper than the cover. Small illustrations help highlight the important points of the book. In children's literature they do even more by telling the story in picture words for the youngsters who haven't mastered reading.

Consider also the enjoyment that children get from looking at and coloring their Bible school books. This close contact to the illustrations makes the stories more personal and helps the truth make a deeper imprint in their hearts.

Art need not always fill a supplementary position to literature. There is a definite place for painting as aesthetic appreciation. Beauty for beauty's sake is not folly, but part of God's provision for the enjoyment of His creation.

To become a really good artist takes more than talent. Try to improve your skill with practice and training. Consecrate your talent to the Lord and let Him speak through your brush.

Or, is writing in line with your particular talent and calling? Did I say calling? Yes, God calls writers just as He does teachers and nurses, doctors and ministers. For those He calls, He presents numerous and varied opportunities. According to Roland E. Wolsley, there are these three definite areas of service for Christian journalists, (1) Religious journalism in a religious setting, for example, the person employed by

our church publishing house. (2) Religious journalism in a secular setting. This would include editing a religious section in a secular magazine or newspaper. (3) Secular journalism in a secular setting. The worker in this area leaves his testimony by insisting on high ideals and ethical methods in his work.

These areas do not include the opportunities for free-lance writing. The free-lance writer is not regularly employed, but sells his works to various publishing houses and editors.

There are over 300 persons employed by the publishing companies of the Mennonite Church, with 180 full-time jobs available at the Mennonite Publishing House in Scottsdale, Pa., alone. This, of course, includes all types of work connected with the printing and distribution of the material, as well as the writing itself.

There is a special need for writers of really challenging Christian fiction. Why do so many writers put their leading characters into such spiritually undemanding and unrealistic situations? Might it be that they themselves live so far from reality that they cannot effectively portray the challenge of an uncompromising Christian life? Compare these Cinderella-type stories with the stark reality of Scripture and the scorching cry of Christian writers worthy of the name. Do you have the talent the Lord can use to fill this need?

One of the newest and most challenging tasks for the Christian church is providing reading material for the newly literate millions of Africa and Asia. Journalists, editors, illustrators, engravers, publishers, printers, pressmen, librarians, booksellers—all will find work waiting for them.

Frank Laubach, in *Each One Teach One*, says:

"In the newly awakened lands the next fifty years may parallel the fifty years that followed the invention of printing in Europe, when books first became available to the common man. In those fifty years over eight million books were printed. The multitudes of new readers in Asia and Africa will require many times that number."

Who will write these books? Will we continue to reject this opportunity while they devour the simply written, attractive books and magazines the communists have

hastened to provide? We are immeasurably rich in literature. They are like Lazarus begging for crumbs from the rich man's table. In many cases crumbs are what Americans are giving them. They find the newsstands piled with cheap paperbacks and comic books full of crime and sex. In their eagerness to read, they will develop a taste for this trash if they have nothing better offered to them. There is no excuse for American Christians, the richest in the world, to be slow to meet this need; we can offer through our Christ inner life and peace, compared to the godlessness and hate doctrine of communists.

We must use our writing as a means of getting the Gospel to those who do not know Christ, as well as to provide guidance for those who have accepted Him and His way of life. As a secondary effort, we will spread methods for better living conditions and sanitation.

If you have an aptitude for languages and the gift of making spiritual truth simple, the Lord may call you to use your talents in this area. As in any area of writing, nothing less than this call will make you a writer and keep you at it.

Writing demands time. You cannot do an effective piece of work at the end of a busy day or at odd moments between jobs. It takes determination. Often you don't feel like writing, but you start anyway. Writing takes self-sacrifice. You are at your desk or typewriter while your friends are sleeping, visiting, hunting, or trying out new recipes. It's a lonely work. You learn to turn down invitations to places you'd like to go and to let others take the responsibility for many other types of Christian service. You will run the risk of being misunderstood. It will never occur to most people that writing takes time and energy. It does!

Edna Beiler says this to aspiring young authors: "Are you willing to be everlastingly too busy, constantly dissatisfied with the quality of your work, constantly challenging yourself to live what you write? If so, here is a word to take with you on the long climb ahead: 'Behold, I have set before thee an open door, and I have set my hand to it.' Doors are ajar all around you—doors of opportunity opening to far-reaching corridors of service whose end God alone can see. Go—and God go with you."



The T. Eaton Company, Toronto, Ontario, is the world's largest family-owned department store empire. It has 61 stores and 330 order offices in Canada. Its sales exceed one billion dollars a year. Founded in 1869 by Timothy Eaton, a staunch Methodist, the company refuses to sell tobacco. Each Sunday its curtains are drawn on every display window except for the traditional Christmas scenes.

CHURCH HISTORY

Martyrs' Mirror—1660-1960

An Appreciation

BY CHRISTIAN J. KURTZ

The *Martyrs' Mirror* first appeared in the year 1660 at the town of Dordrecht in Holland. It was written and compiled by Tieleman Jansz van Braght, a Mennonite minister at the same town. The 300th anniversary of this large and valuable history of the martyrs was observed in 1960. It is the history of men and women who believed in God and His Word and died for the faith rather than recant and go with the world.

We need to take this book off the shelf again and have a fresh look into its pages. It will stir our blood and give us a new appreciation of the faith of the Lord Jesus Christ and for His church. In our day there is indifference to, a drifting away and apostasy from, the vital truths of Holy Scripture revived by our Anabaptist forefathers at the time of the Reformation. A study of the pages in this book will result in a more zealous contending for the faith and less rejection of the Mennonite Church. It can bring new life and vigor into our beloved church.

The *Martyrs' Mirror* is divided into two parts. In Part I we find the history of the persecution of the apostles and the early church as well as later martyrs until the end of the fifteenth century and the beginning of the Reformation. Among the church leaders who defended the faith are found Ignatius, Polycarp, Justin Martyr, Athanasius, and others. Here we find the history of those who did not affiliate with the Catholic Church, such as Donatists, Albigenses, Waldenses, and other groups. There is also an account of the rise of Mohammedanism and the rise of power in the

Catholic Church and the division of the East and West in this church.

Van Braght does not separate history and doctrine. We learn much about original sin, believers' baptism, the church, the deity of Christ, and other doctrines which were vital issues in those days. Our own generation can see here the emphasis placed on right Christian doctrine as taught in the Word of God. Until A.D. 325 there were ten great persecutions and almost continual persecution of true believers throughout the succeeding centuries. Part I has 362 pages (in the 1951 edition).

Part II is much longer, with 780 pages, and covers the period of the Reformation. During this time persecutions broke out afresh and were much severer than former ones. They took many thousands of lives of men and women who stood for the faith. Many of these Christians wrote letters from prison to encourage others in the faith and to give assurance of continuance in the same. Their hope was in God and they looked for the time when these evil days would be over and they could rest in peace with Christ in glory. Their petitions to rulers and their testimonies in court in behalf of the faith are recorded.

It is in this section that we find the Anabaptist defenders of the faith, such as Felix Manz, George Blaurock, Conrad Grebel, Michael Sattler, and Pilgram Marpeck. We find here, also, the stirring accounts of hundreds of martyrs who suffered in the Low Countries. Many were women; some were young people, who at 13 and 15 years of age gave their testimony by death. The hardships and sore trial of our forefathers

led to the revival and establishment of the church once again on the true foundation of Jesus Christ and the apostles.

In the *Martyrs' Mirror* we have an account of the faithful remnant throughout the centuries until the time of the Reformation. In spite of false teachers and worldly allurements they were victorious. They remained steadfast and unmovable because of the certainty of their faith. They were filled with power, like the apostles, and gave witness of the resurrection of Christ.

May we be challenged as we again look into the history of the Anabaptist martyrs. Might it be possible for us to become revived once again as we read and study about the life of the church? Could we in the twentieth century endure persecution as they did? It is possible if we have faith in Christ as they had. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). This was the way they triumphed over the world and it is the way for us to follow, that together we may receive the promises. God be praised forever and ever.

—Mennonite Historical Bulletin.

What's the Matter with Mrs. Craig?

A Nashville paper carried a news story about Mrs. Lila Craig, eighty-one, who has not missed church attendance in 1,040 Sundays—a perfect record for twenty years. The article asked these questions about Mrs. Craig:

1. Doesn't Mrs. Craig ever have company on Sunday?
2. Doesn't she ever go anywhere on Saturday night so that she gets up too tired on Sunday morning?
3. Doesn't she ever have headaches, colds, nervous spells, tired feelings, poor breakfasts, sudden calls out of the city, business trips, Sunday picnics, family reunions?
4. Doesn't she have any friends who invite her to go on a weekend trip?
5. Doesn't she ever sleep late on Sunday morning?
6. Doesn't it ever rain or snow in her town on Sunday?
7. Doesn't she ever read the Sunday paper?
8. Doesn't she ever get her feelings hurt by someone at church?
9. Doesn't she ever become angry at the minister?
10. Doesn't she have a radio or TV so that she can stay home and hear some good services?

What's the matter with Mrs. Craig?

—The Gospel Trumpet.

Daily activities for children including chorus

directed by Barbara Sommer

at the

Church Music Conference

AUGUST 5-12, 1961

LAURELVILLE MENNONITE CAMP,

R.D. #2, Mount Pleasant, Pennsylvania





FAMILY CIRCLE

TO MY SON

BY LORIE C. GOODING

*What can I do for you, son, my son;
Youngest and smallest and "different" one?*

*I have little—but I can give
you love for the wonderful things that live;
for men and beasts, for trees and flowers,
for lands and seas—and the world shall be ours.*

*And this will I give—from the pages of time:
philosophy, history, story, and rhyme.
Art and science shall be our tools,
and we shall learn more than they teach in schools.*

*And this will I give you—the marvelous story
of the cross that can lead to the ultimate glory.
Joy and peace shall be ours, little son;
and we shall have heaven when earth is done.*

*Then what tho' the body be hurt or maimed,
if mind and spirit may go unlamed?*

Killbuck, Ohio.

Crumbling Homes

Most of us have taken notice of the large number of homes being built in almost every part of the land. It indicates industry, prosperity, and progress. If some strange calamity should befall us that would completely wreck and destroy one out of every three homes built every year, what measures would we not take to correct such tragic loss?

Yet, in a very real way this is what is happening. One third of our new homes are completely wrecked. While 1½ million marriages take place annually, one third of this number, five hundred thousand, are divorced in the same period.

No other nation on earth has such a tragic record. We are told that the best way to foretell the future is by the record of the past. If this is true, and we believe it is, then we must conclude that no nation is strong enough to survive such a condition very long.

When God created man He established laws for him which are irrevocable. Happy

is the man, or nation, who conforms to God's unchanging will. On the other hand, misery, anguish, and desolation pursue those who deal lightly with the matters relating to the marriage relation.

If our structural homes, which are built of wood and stone, were to crumble at such an alarming rate it is probable that every service agency in the land would turn out to help correct the situation. But when homes break to pieces in a much more painful way, and we all stand by wringing our hands but never even take the first step toward correcting the cause, what can we expect?

Other threats, too, are a real menace to our country, but this is the number one problem. If America were ever so strong and secure in every other way, her failure in building solid homes would still leave her in great peril.

It is like erecting an imposing structure and then allowing it to rot and crumble from within. As the heart is to the body so is the home to society and the nation in general. How shall we call one a healthy person when we know he has a bad heart?

Likewise how shall we see real strength in a people whose homes are crumbling in social and spiritual failure?

We need to be reminded from our deadly stupor and do something about it. The only remedy that is more than a dangerous palliative is to get back to God. By Him we hold our franchise to possess the land. To disobey and to ignore Him heads us toward certain disaster. We have gone much too far in that direction already.

"A recent survey," says Billy Graham, "found only one divorce to every fifty-seven marriages took place where families were regular church attendants. . . . It was also found that only one divorce in five hundred marriages took place where there was regular daily Bible reading and prayer in the home." Compare this with our shocking national rate of one out of three. This proves that away and by far the most of all divorces come from nonreligious homes.

Insurance interests offer nearly any and every kind of insurance. However, I have never heard of any commercial insurance against the breaking up of a home. Unconditional obedience to the Lord offers the best possible home insurance.

Even in mechanics the maker of a machine knows better how to repair it than does the machine itself. Why not allow our Maker to repair our breakdown?

Continued disobedience to the Word of God will bring speedy judgment upon us. Paul says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them . . . that obey not . . ." (II Thess. 1:7, 8). Already we are reaping a foretaste of the coming judgments in the sorrow and anguish of broken homes.

Away with the follies of sinful pleasure! Down with the gods of sensual lust! Out with all interests that rob God of first place in our lives and our homes!

Up with the banner of righteousness! America, repent! Return to God ere the door is closed and judgment falls! It is later now than we think!—Lorenzo Schlachet.

—Reprinted from Herold der Wahrheit.

For Parents

BY JOHN M. DRESCHER

In an era when law enforcement officers and social, political, and religious leaders are pointing to the fact that juvenile delinquency today is the result of parental delinquency, it might be good for someone to call to our attention the fact that if our young people today are said to be turning from the faith, it is the direct result of parents who have turned from the faith. If young people today are going

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TO BE NEAR TO GOD

Soul Clinic: the Disease unto Death

BY W. R. NAFZIGER

1 John 5:16; 1 John 3:14; James 1:15; 11 Corinthians 1:9

Sunday, May 21

Read 1 Cor. 9:22; John 21:6; Eph. 5:15-17.

Hardening of the arteries; loss of elasticity; bound by form, ritual, habit, denominationalism; married to the past generation. Peter was an old fisherman and likely knew all the tricks of the trade. Let the nets down on the other side! We have always let our nets down on this side; that's the way we were taught. If there aren't any fish on the left side of this boat, why would there be some on the right side—nevertheless—Becoming all things to all men means an adaptation in the conveying vessel so that the life-giving flow is not hindered.

Monday, May 22

Read Rom. 1:28; Eph. 4:17-19.

Mental illness, neurotic or psychotic. Real or imaginary ailments. A man can think that he is saved or lost, and be wrong. Christianity cannot be rationalized or felt. The demon-possessed, after he was cured, sat at Jesus' feet "clothed, and in his right mind." The prodigal son saw things in their right perspective only after he "came to himself." Those who are mentally ill in spiritual matters cannot rest in faith. To the one who has come to himself, "Faith is the substance of things hoped for, the evidence of things not seen."

Tuesday, May 23

Read Rom. 8:1; Gal. 5:17; Eph. 4:30; 6:18.

Tuberculosis. Often not noticed in its first stages. The longer it goes untreated, the more drastic treatment is required. This is generally a respiratory disease. The Holy Spirit is thought of as the breath of God to our spiritual man. Complete yieldedness and obedience to the Spirit are essential, that we might be filled and motivated by the breath of life. The Spirit is grieved when He is not allowed to fulfill His complete mission.

Wednesday, May 24

Read John 8:31, 32; 11 Tim. 2:17, 18; Matt. 22:29.

Cancer. Destroys the vital organs. Errors in basic truth, worldly entanglements and alliances, the unequal yoke—these all sap the vitality unto death. Early treatment has best hope of cure. Every man has the right to his opinion, but no man has the right to be wrong in his facts. The man who does not know right cannot do right, and the man who does not do what he knows is right is on the down grade. He has

a cancer of disobedience, rebellion, or irreverence.

Thursday, May 25

Read 11 Cor. 10:12; Eph. 6:5, 6.

Contagious and infectious diseases. Mob spirit—influenced by public opinion—men pleasers—compromise—keeping up with the Joneses—measuring ourselves among ourselves. How easy it is to gossip or to unlovingly criticize. We try to excuse ourselves with, "Everybody else does it." By

this we admit that we too have caught the disease.

Friday, May 26

Read Jer. 17:9, 10; Heb. 3:12; Matt. 12:34, 35; 15:8, 9; Acts 8:21.

Bad heart. Deceitful and desperately wicked; a heart not right in the sight of God; an evil heart of unbelief departing from God. Water does not rise higher than its source. From the abundance of the wicked heart the evil man brings forth evil things, "for out of the abundance of the heart the mouth speaketh." The heart can be judged by what comes out of it. Is your heart right with God?

Saturday, May 27

Read Lev. 13:44; 14:34; Rom. 10:28; Isa. 1:18; Ps. 32:1.

Leprosy. To Israel, leprosy became a symbol of sin. It could be cured only by divine intervention. We are acquainted with the description of the marks of leprosy on the body, but God also talks of leprosy of the clothes and the house. Might this be a way of telling us that sin can be recognized in our appearance and where we live? Sin leaves its mark in all of life's expression.

Sunday School Lesson for May 28

The Virtue of Self-Discipline

Proverbs 2; 7:1-5; 14:29-30; 16:32; 17:27; 20:1; 23:19-21, 29-35

What discipline does one have other than self-discipline? Recall the day when you wanted to discipline yourself. And then didn't you often wish after all that someone would make you behave? It was hard to make yourself behave.

Notice that self-discipline or self-control is listed with the great Christian virtues. This problem of personal control is a virtue that marks a Christian. The way of wisdom demands self-discipline. The wise man Solomon failed to control himself, and his life was a failure. Noble character, success, and godly influence can come only to him who does what he knows to be right.

All people have difficulties with themselves. Perhaps our greatest problems are in this area. The spirit of our day shows great self-indulgence. What evidences do we see? Why? To indulge self is much easier than to discipline self because it follows the way of the flesh.

What are the areas of self-control that are difficult for you? Let the class tell. As temper is mentioned, study together 16:32; 14:29; and 29:11. What are the bad effects of uncontrolled temper on one's self? On others? How can one get control? Perhaps it is a habit that must be broken.

Controlling the tongue will be given one whole lesson, and so perhaps restraint in speech need not be discussed in this lesson.

Consider other areas of weakness that the pupils may have named. Sexual immorality and drunkenness may not tempt your pupils. Intemperance in eating, overeating, and the taking of forbidden foods for health's sake, eating too many rich foods, and not eating what one knows to be good for him; failing to do things on scheduled time and to get to places on scheduled time; laziness that keeps one from good work; procrastinating, putting off the doing of what should be done now; carelessness in work, doing things only by halves; neglecting to do the good to others that God prompts one to do; indulging the flesh in natural things such as household, clothing, and legitimate pleasure. Some of these and others might be discussed as your pupils have need. (This lesson as well as any lesson must give help to your pupils' present needs.)

Use plenty of time to consider how one can get help for controlling self, for taking one's self in hand. Our lesson text gives helps, even though they may be suggested for dealing with sex problems (which your pupils may have but would not tell) or with drinking temptations.

The commands of God are binding on man. What is our attitude to them? Keep, lay up, bind, write, and live are verbs to observe. God says gluttony is sin, be ye

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Missions

YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Witnessing in Southwestern Ontario

By Orland Gingerich

Active mission outreach in the Ontario Amish Mennonite Conference is actually only about ten years old. In 1948 a group of mission-minded families moved into the Ailsa Craig area, about 20 miles from London, one of the largest cities in southwestern Ontario. It was this new congregation which was responsible for the beginning of the rescue mission in 1951.

Progress in London

Since its beginning in February, 1951, the rescue mission has been feeding and lodging men. Last year 40,000 free meals were given—a far cry from feeding only a handful of men in 1951.

Many lives have been rescued from the clutches of evil and restored to useful service in God's kingdom. A good example is Roger Smith who now serves as assistant superintendent after making a decision for Christ at the mission.

Part of the increase in meals and lodgings over the years is due to the agreement with United Community Services of London to provide shelter for all homeless and transient men in the city. Naturally the original mission building is no longer adequate, and construction of a new building is under way. A recent fund-raising effort in the city for the new building went over the top. An interesting item in this connection is the fact that the Catholic Church contributed \$7500 toward the building.



Soup is only one of the "Seven S's" offered by the Goodwill Rescue Mission (now London Rescue Mission). The other S's are soap, socks, shave, sleep, sympathy, and salvation. Each "S" symbolizes a basic need of man.

Several years ago the need for a women's division to the rescue mission became apparent. Accordingly a house was purchased in another part of the city to take care of women and occasionally a whole family who needed emergency help. Several families have been brought together again through these efforts. A number of single women have also been rehabilitated. With in the past year these facilities have at times

been taxed to the limit, and a larger and more adequate place will be needed in the near future.

The rescue mission in London has grown into a three-pronged effort. Several years ago an Anglican lady offered the mission a rural property consisting of a house and ten acres of land which was used previously by Alcoholics Anonymous. The property was offered at a sacrificial price provided the mission board continued to use it as a rehabilitation center for mission converts. The board bought the property and named it Bethel House. It is attempting to live up to its agreement and presently have a couple in charge to counsel, guide, and nurture men who have made a commitment at the rescue mission and who show indications of really wanting to follow on to know the Lord and lead a useful life.

Some time after the beginning of the rescue mission a need was felt for a place of worship for the workers at the mission as well as an outreach program of a church nature. The Craig congregation near London helped procure a house and supplied additional workers for this effort. Now the young congregation, King Street Church, has outgrown its quarters and is in the process of buying a vacated church in another part of the city. This work has since come under the sponsorship of the mission board, which with the congregation, has called a seminary graduate to be its pastor beginning in June this year.

Growth in Stratford

About seven years ago a brother in one of our congregations became burdened for the need of a witness in the city of Stratford, the Canadian counterpart of the famous English city, Stratford on Avon, of the great poet Shakespeare. Stratford, Ont., has of recent years attained fame by its annual Shakespearean Festival featuring Shakespearean plays. A few years after be-

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Outside view of the Maples Rest Home in Tavistock, Ont., which was opened in 1953.



Alvin N. Roth, superintendent of the London Rescue Mission, talks with one of the "boys" outside the front entrance of the mission building. A new building is under construction.



MENNONITE BOARD OF MISSIONS AND CHARITIES

1711 PRAIRIE STREET, ELKHART, INDIANA

TELEPHONE JACKSON 2-2630



Duplex cottages are in construction at Schowalter Villa. Investment funds you make available will help finish the project.



Men laying concrete block on the main building at Schowalter Villa are helping it to become complete. Young men in Voluntary Service help in construction work.



Plumbers and electricians are working daily on Schowalter Villa to have it completed by the expected time.



A bird's-eye view of the Villa on January, 31, 1961. Building has progressed further since then.

Dear Brethren,

The Health and Welfare Office of the Mennonite Board of Missions and Charities is developing Schowalter Villa at Hesston, Kans. Schowalter Villa is designed to give a brighter outlook to the retired as they need to look forward to their declining years, especially missionaries and church workers.

It is a planned, self-liquidating, self-supporting project for \$600,000. When fully completed, the duplexes and apartment rooms will accommodate 150 persons. The central plant will include an infirmary, a dining hall, kitchen, lounge, and chapel, as well as homey hotel rooms. The duplexes are designed to give the opportunity to live independently as long as possible with a sense of security by having dining and nursing service and infirmary accommodations available when needed.

The capital investment of \$600,000 is planned in the following manner: \$200,000 from initial fees from the occupants and gifts; \$200,000 long-term loan from a local bank; \$200,000 on a 20-year amortization plan from Mennonite Church Buildings, Inc.

It is in this third category of funds that you have the opportunity of helping while at the same time helping yourself. Mennonite Church Buildings, Inc., now a subsidiary of Mennonite Mutual Aid, has been assembling Mennonite loan funds for church institutions since 1929, always paying fair interest rates on a variety of terms to suit different types of lenders and never failing in its interest and principal obligations. This organization has accepted the responsibility in co-operation with the General Mission Board of bringing together \$200,000 of your investment funds for Schowalter Villa and is proposing to do it with three types of securities as follows:

1. On a 30-day demand note at 3 per cent interest compounded semiannually. Under this plan, Church Buildings will return your money within 30 days of your written request.
2. On a 5- to 20-year debenture note paying 4 per cent annual interest. In this plan, Church Buildings will pay you interest twice each year and return your money at the end of the time you have designated, unless you wish to reinvest with them.
3. On a preferred certificate at 5 per cent annual interest paid twice a year. In this plan, Church Buildings keeps the money to use, although the certificate can be transferred to someone else's name if you wish, in which case he or she would receive the interest.

Type 3 is very suitable for endowment investments and trust funds. Type 2 fits the average investor. Type 1 fits all of us who have any amount from \$100 up that we do not like to keep idle but would still like to have on a 30-day call.

The Schowalter Villa project is well under way with the completion target set for September 1 and these loan funds are needed now. To expedite this work, will you please send your check to H. Ernest Bennett, Mennonite Board of Missions and Charities, Box 316, Elkhart, Ind., telling which type of investment you desire, and he will put your funds to work at once.

The Schowalter Villa project has been planned and is being directed under the able leadership of Allen H. Erb. Bro. Erb brings to this program a lifetime of rich experience of successful institutional building and administration. He is advised by a committee of capable businessmen.

Fraternally yours,

E. C. Bender, Secretary
Health and Welfare

WITNESSING

(Continued from page 452)

ginning the church work at Avon Mennonite Church, the project was taken over by the mission board and a resident worker appointed. While the growth of the work in Stratford has not been spectacular, it has been steady. Besides a number of native converts, the membership has been boosted by members of the Mennonite Church who live and work in the city. Until now, services have been held in the mission home with an attendance of 50 to 60 people, including children. An extensive weekday program is also conducted. Last fall work was begun on a new church building which is presently nearing completion.

Witness Through Service

Besides the mission outreach, the Ontario Amish Mennonite Conference has also attempted to witness to the community by taking care of the aged and the sick. Craig Home, purchased by the congregation near



Janet Bechtel teaches a Sunday-school class at King Street Mennonite Church in London. This outpost now has twenty members.

Ailsa Craig, was the first attempt at such a witness. This was followed by the opening of the Maples Rest Home in Tavistock, Ont., right in the center of a church community. A few years ago with the encouragement of a medical doctor and the financial assistance of an interested brother in a church community, a nursing home was opened in Milverton, Ont. While direct evangelism is not the aim in these homes, most of the patients and guests have been non-Mennonites, although professing Christians. Weekly services, including ministers from other churches in the community, personal counseling, and loving Christian care by the personnel are a witness for Christ.

While the church is grateful for the progress in outreach and witness it has been able to make in the last ten years under the blessing of God, it is also conscious of its shortcomings and need of ever greater dedication to the task the Lord has given it.

We especially solicit your prayers for guidance as we work out organizational



A Sunday-school devotional period is held in the mission home at Stratford. A new church building is now almost completed.

patterns and relations with young congregations and particularly with the rescue work in the city of London.

Where To in Missions?

By J. D. GRABER

"The missionary movement stands today in a critical situation. If we compare the mood of the present with that of earlier decades, it is difficult to escape the impression that there is today a certain hesitancy, a certain loss of momentum." So writes Bishop Lesslie Newbigin in *Christian Missions Today*.

In the first few decades of our century there was a strong spirit of optimism noticeable in the missionary lectures and pronouncements. "The evangelization of the world in this generation," the well-known slogan of the Student Volunteer Movement of those decades, assumed that the job could be done in our generation and also tacitly assumed that if it was to be done they would do it.

But the job was not done in that generation. The optimism of those days was not justified. The task was much greater than had been anticipated. Non-Christian religions were more deeply entrenched and less amenable to change than mission leaders supposed. Our missionary forebears may have forgotten that Christianity is not a popular faith which whole peoples easily accept and follow. And, above all, the resources of the church were not made at all adequately available for this superhuman task. In assessing the reasons for failure, let us look at our shortcomings.

Playing at Missions

We as a church are doing ever so much more for missions now than we did a few decades ago. This is encouraging and gratifying. But, compared to our total giving potential and our resources in personnel, and matched against a staggering world need, we are not seriously at the job. We are merely playing at missions.

We have a feeling of satisfaction when we see that the giving in our congregations has gone up 100 per cent in the last five

years. This usually takes place when a congregation takes up planned giving. But this percentage increase may be delusion. The question is not how much we are giving as compared to our previous record, but how much we are giving as related to our total potential. What we have left after we have given the Lord His portion is much more significant than how much we give.

The Personal Factor

But the most important factor in any missionary situation is the missionary himself. You cannot bring people to Christ with money any more than you can buy love. Someone has correctly said, "If you can buy it, it is not love. Love is so precious that it must always be free. It has a price above money." We are therefore challenged not merely to give freely and sacrificially of our worldly goods, but to give ourselves as a living sacrifice.

But the world situation has changed, and we need to come to terms with it. Changes and adaptations in method must be made. Our task is to communicate the message of God's redemptive love in Christ to our own generation in our own time. In spite of many adverse factors and many world situations that make the task difficult, we find ourselves in the midst of a great challenge and an unprecedented opportunity.

When old frontiers close, new frontiers open. In the days of colonialism and great world empires, missionaries could move with facility and safety along the routes of the empire. This was the great opportunity of that day.

But empires are no more. Colonialism is a thing of the past. So what? Has our missionary opportunity departed with it? When we have come to the end of an era in missions, we immediately enter upon a new era. Methods and programs must and will change, but the message and the commission do not change. We have many new means of mass communication. Perhaps we have to turn more to these.

We may not be able to get visas as church-appointed and church-supported missionaries. Instead, we may have to go through iron and other curtains as technical workers, agriculturists, foresters, well drillers, secretaries, writers, or in some other occupation so that we can get to our field to serve and witness on the job as well as off it.

We may need to take citizenship in the country to which we are called. This would mean migration and renouncing our present citizenship. But if this is the only way to go with the Gospel, are we willing to go that way? We are pilgrims and strangers on the earth. Are we willing to become pilgrims to a foreign country, identify ourselves there with the people we are trying to reach with the Gospel, and take up permanent residence as citizens of that country? This may be part of the demands of the new day.



MISSION NEWS

Overseas Missions

Okpeh-Trom, Ghana—Approximately 20 workers were expected for a Bible conference at the Mennonite church here from April 17 to 21. Four are just joining the Mennonite Church and represent two new villages. Santromore Zorh and Trom-Muramuro, Bible conferences are frequent in Ghana and the principal means of leadership training in addition to personal counseling. Through such conferences, a small missionary staff of five persons can extend its efforts and help to build an indigenous church with native leadership.

Nakagawa-gun, Hokkaido, Japan—Joe and Emma Rickards and family have moved from 12, Zoshiki-cho, Nakano-ku, Tokyo, Japan, to Hombetsu-machi, Nakagawa-gun, Hokkaido, Japan.

Araguacema, Brazil—Herbert Minnich reports that six souls have accepted the Lord recently, and five others have also accepted Him during the past month. They looked forward to baptizing seven more on Easter Sunday. They report the spirit of the congregation as encouraging.

Mildred Eichelberger has moved to **Morro Do Mato** to help develop the church there. With the new mission and the Missionary Aviation Fellowship plane, which was to arrive in April, the missionaries plan to carry on an intensive program of evangelism in this municipality where many have yet to hear of Christ for the first time.

Valinhos, Sao Paulo, Brazil—April 7 marked the fourth anniversary of open church services in this city. Recently Sunday services have had a large attendance. Presently the church has 32 members, but a large number, in addition to members, attend as interested in the Gospel.

Elkhart, Ind.—A cable from Milton Vogt indicates they sailed from Bombay, India, April 27 on the Laos.

Buenos Aires, Argentina—The Clyde Mosemann family planned to move to their house at Alvear 534, Ramos Mejia, on April 21. Their house is 3½ blocks from the Ramos Mejia church where they have already taken over pastoral responsibilities. Augustin Darino, former pastor, has been asked to serve as a general superintendent

in Argentine churches for a period of one year.

The young people of the Floresta church expected to go on a spiritual retreat April 15, 16. About 20 to 25 young people planned to attend, along with the Lawrence Brunk family. The camp was to be held at a YMCA camp where Stanley Jones held his spiritual retreat for pastors.

The Argentine churches participated in their first Missions Week May 7-14 for the promotion of missionary spirit and activity. A folder has been printed which will give publicity to this new venture. Each church was provided with a map of Mennonite missions to broaden the concept of world-wide missionary activity. The main emphasis was to be on missionary outreach for each congregation.

Sapporo, Japan—Aletta Selzer will return to the United States, leaving Japan about June 4, for a three-month vacation. D.V. Sister Selzer is serving as teacher in the Hokkaido American School here.

Aibonito, Puerto Rico—G. D. and Kathryn Troyer will return home in May for two months. They are retired missionaries in Puerto Rico.



Nine students on March 26 received their certificates for completing the Bible correspondence course, "The Life of Christ." (Twelve finished the course, but three were not present.) Aida Ortiz (left), who corrects the lessons of this course, gave a talk on the value of studying the Bible, after which she and Rosin Melendez (right), secretary in the correspondence department, handed out the certificates at the service at Aibonito, Puerto Rico, Mennonite Church. The oldest member (78 years old) of this group was a member of the church.

has changed. I clearly understand about our Creator's plan for saving us."

A Mennonite housewife: "These lessons have helped so much in renewing my faith and have been such a help in answering the questions of others."

Home Bible Studies Roll Increases

Elkhart, Ind.—In February the active roll passed the thousand mark for the first time since the office was opened in January, 1958. The trend continued on into March, at the close of which the number of students stood at 1127.

Most of the increase comes from the activities of enrolled students. Many ask for promotional pamphlets to distribute. Some ask to send lessons to their friends.

Several district secretaries for literature evangelism distribute quantities of Home Bible Studies pamphlets in their tract programs.

One of the purposes of opening the Elkhart office, in addition to the Home Bible Studies work of Mennonite Broadcasts, Inc., was to serve those who have contacts with our church other than through the radio broadcasts. Churches, especially those that use Home Bible Study lessons in group

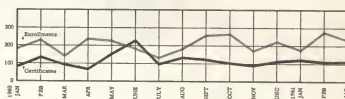
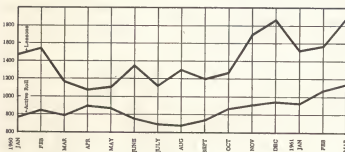
study, are referred to the Elkhart office. (The address is Home Bible Studies, 1711 Prairie St., Elkhart, Ind.) Yet only 177 of the current active roll are members of groups.

The number of monthly enrollments fluctuates around 200, and the number of completions around 100. The difference represents those who are continuing study plus those who have dropped out. The rising roll of the past few months indicates a decrease in the number of dropouts, plus an increase of those who have returned to their study.

A I-W couple wrote: "We appreciate the opportunity of having these Bible studies."

A prisoner: "I've noticed a wonderful change in me since I've taken up this wonderful course."

A mother, recent convert: "These studies have been a great help to me. . . . My life



These graphs show the growth in Home Bible Studies courses over the last 15 months. The graphs show only figures from courses administered by the Elkhart office. Pray that the many who correspond may find Christ as their Saviour.

Voluntary Services

Glenwood Springs, Colo.—Plus service activities during March for the members included raking lawns, baby sitting, and taking care of the trash. Religious activities for VS-ers included teaching Sunday-school classes, having group singing, and having devotions with boys and girls. Educational activities included visiting fish hatcheries.

Hesston, Kans.—Seven VS boys are taking industrial arts courses at Hesston College in the evenings. One of the boys is teaching a Sunday-school class at Wichita. Another is helping at the Wichita mission with a boys' club.

Albuquerque, N. Mexico.—April 16-23, Theodore Epp, of the Back to the Bible Broadcast, held a city-wide campaign here. Just prior to its beginning, VS-ers joined many other Christian young people in "walking a mile for the Lord" by distributing announcements of the campaign to every home in a given area. Four of the VS girls also contributed by singing in the campaign chorus each night.

Mathis, Texas.—Recently the Sunshine and Wayfarer's Girls' clubs went to Lake Mathis for an afternoon outing. Their leaders (Kathryn Seitz, Telford, Pa., and Romaine Stoltzfus, Morgantown, Pa.) plus several other VS-ers directed activities. The girls cooked their own foil-wrapped suppers. About 35 persons were in this group. Because of a very co-operative spirit among the girls, the afternoon was a very worthwhile one.

On April 15 the MYF of the Calvary Mennonite Church held its biweekly meeting. Following a period of group recreation, a panel made up of church youth and VS-ers led a discussion on "Wet or Dry for Mathis: What This Means for MYF-ers." This discussion was held in the light of a local election which will be held in Mathis in May, to decide whether the town will continue to forbid the sale of liquor within the city limits. The young people decided that they have a definite obligation to speak out against the evils of drink in the community.

Phoenix, Ariz.—Plans being made for the summer in the Phoenix-Stanfield area will include some major changes in program. Phoenix Unit Leaders Leon and Treva Stutzman, Goshen, Ind., will be transferred to the Berrien County, Mich., migrant work by June 1. Charles and Janet Yoder, Dalton, Ohio, will be terminating their period of service as unit leaders at Stanfield at the same time. For the summer Bible school and camping program in both of these locations, the units will combine and will be working under the leadership of Roy Yoder, Bally, Pa. At the conclusion of the summer activities, the Phoenix unit will be relocating in the Surprise, Ariz., area, about 15 miles west of Phoenix. Arrangements are being made for the local congregation to assume responsibility for the clubs and kindergarten in camps in the Phoenix area that VS-ers have been staffing.

Denver, Colo.—VS-ers from the local unit accompanied 45 Spanish boys and girls to Rocky Mountain Mennonite Camp, Divide,

Colo., for a weekend recently. John Ventura, who is engaged in mission work in the Spanish section of Denver, gave a short devotional talk on Saturday evening, and Jess Kauffman, director of the camp, had charge of the Sunday morning service.

Calling Lake, Alta.—VS-ers rejoiced when five young girls accepted Christ recently. They took this step during a series of meetings on the second coming of Christ. This is an answer to prayer.

St. Anne, Ill.—A group of 45 teen-agers from the East Bend MYF, Fisher, Ill., were guests of VS-ers and MYF-ers at Camp Rehoboth recently. They arrived in time for the morning service and ate the noon meal with the VS unit. They spent the afternoon in informal fellowship and visitation. Then the East Bend group conducted the evening program.



I-W Lewis Peachey, Belleville, Pa., (left) and Dick Kauffman, Mattawana, Pa., (right) are assisting Trennis Yoder, chairman of the remodeling project at First Mennonite Church in Fort Wayne, Ind. A substantial proportion of the work of this large construction project was contributed by the congregation and the ten I-W men from the Mennonite Church who are stationed in this city. I-W Sponsor John Smucker reports that the I-W's enthusiastically participate in other phases of the church program as well.

Stanfield, Ariz.—Sunday school here has continued to have good attendance. The interest is high and children look forward to Sunday afternoon, when this service takes place. VS-ers also have a concern for the older people. A few have been attending Sunday school. Many feel that this kind of service is commendable, but they are too tired or too busy to attend themselves. The group of workers there request prayer that more of these people may be reached.

La Junta, Colo.—A quartet of VS-ers accompanied by Menno Troyer, chaplain of the La Junta Mennonite Hospital, and his wife to Thurman, Colo., for Sunday services recently. Chaplain Troyer brought the morning message and VS-ers Audrey Martin, Elmira, Ont.; Mary Gnagay, Kalona, Iowa; George Brenneman, Wellman, Iowa; and Jake Vanpelt, Columbiana, Ohio, sang

two numbers. The afternoon service consisted of a music program, woven around the stories of four hymn writers.

Homestead, Fla.—The termination date for the unit here was April 26. The following VS-ers returned to their homes: Esther Emswiler, Bergton, Va.; Kathryn Hollinger, Dorothy Mellinger, and Ruth Weaver, Lancaster, Pa.; Dorothy Musser, East Earl, Pa.; Emma Horst, Seville, Ohio; and Anna Mary Reed, Honey Brook, Pa.

Miami, Fla.—A new Voluntary Service unit has begun in Miami, Fla. The address is Mennonite Voluntary Service Unit, 1010 N.W. 9 Court, Miami, Fla. The first couple to serve are Floyd and Edith (Beidler) Freed, Earlington, Pa., who began on May 1.

Hesston, Kans.—Thirty-five Mennonite youth attended the Seventh Annual Unit Leaders' Conference held from April 18 to 21 on the Hesston College campus. Representing VS units throughout the States, Canada, and Puerto Rico, the leaders met for in-service training through workshops, discussions, and lectures.

In the sharing sessions, the leaders studied ways of making the Voluntary Service program and the units they represent more effective in expanding the church's influence and Christ's message of love. VS Director Ray Horst, in the opening address, stated that this conference was especially important since 1961 is a year of transition in VS as merging congregations assume responsibilities formerly held by VS units and the VS units move to new projects and new communities.

Resource persons included Tilman Smith, Peter Wiebe, Cal Redekop, and Evan Oswald of the Hesston College faculty; Orval Shoemaker, a guidance counselor from Hesston; and Leo Driedger, Associate Director, Board of Christian Service of the General Conference Mennonite Church, Newton, Kans.

Puerto Rico's unit leader, Leroy Yoder, whose home is Goshen, Ind., represented the other unit leaders in his statement, "Leadership is new to me and I lack experience in directing this type of work. So this Unit Leaders' Conference is most valuable to me as a source of training."

Alberta, Can.—The Voluntary Service program, at its earliest opportunity, plans to open a unit in Marlboro, which is located 17 miles west of Edson. The unit personnel will contribute health and education service and offer guidance in community development among the Cree Indians here.

An additional teacher couple will be sent into the Faust community as soon as the couple is available. Faust is a frontier community, offering ample opportunity of service to courageous, dedicated teachers.

Divide, Colo.—Warren Oswald, President of the Board of Directors of Rocky Mountain Mennonite Camp, and Jess Kauffman, director of the camp program, met with Ray Horst and Dan Hess from MRSC offices to negotiate plans for VS assistance in the camp program of welfare to juvenile delinquents. This summer 14 volunteers from the MRSC office will assist in

the eight-week welfare camping program. By autumn a long-term VS program will be in operation contributing personnel services to the year-round Frontier Boys' Camp. In both summer and year-round programs, the campers are aggressive delinquents who have been in trouble with the law in Denver, Colo.

Sandy Lake, Alta.—After a routine check-up at the Sandy Lake School which was begun by VS-ers, the district superintendent of schools gave a "most excellent" report of Paul Landis' (Harrisonburg, Va.) class presentations and contact with students.

Chipewyan Lake, Alta.—Fred Gingrich, a former VS-er in Alberta and now a permanent resident, continues to teach school in this community which lies about 160 miles north of Calling Lake. For a living, Bro. Gingrich operates a fur-trading post. He hopes these services will encourage the local Indians to settle in the community rather than migrate and thus lose opportunity for educational and health facilities as well as spiritual fellowship.

Calling Lake, Alta.—In order to increase the safety of air transportation in the North country, the VS unit here is clearing a taxi strip from the lake through the bush to the present airstrip. This will facilitate taking off by water or land, whichever is better at the moment.

Elkhart, Ind.—Requests for personnel have come to the Voluntary Service Office from several churches who are engaged in church construction projects. Skilled construction workers and foremen are needed in Eastern Pennsylvania and Cleveland and Youngstown, Ohio. For more information write to Summer Service, 1711 Prairie St., Elkhart, Ind.

District Mission Boards

Rocky Ford, Colo.—A building sketch of the general floor for the new church facility here shows a building with 2,200 sq. ft. Space for seven separate Sunday-school classes is provided. The sanctuary will hold 100 persons with overflow space for an additional 25-30 persons. The building is arranged to be stage one of a three-stage church. Classrooms may be added as the need arises. As of this writing, an option has been placed on two acres of land on the edge of town. As soon as building plans are completed the property will be purchased.

Plain City, Ohio—Mark Peachey, secretary of the Conservative Mennonite Board of Missions and Charities, reports that Jesse Beachy and his wife of Kalona, Iowa, are temporarily taking charge of the work at Flint, Mich. Jesse Yoder and family have recently moved to Pigeon, Mich. The mission board and the executive committee of conference had two sessions together at a ministers' fellowship at Arthur, Ill., clarifying and formulating policies which govern the relationship between these committees and conference. Amos and Lois Bontrager have been appointed to take charge of the work at Cincinnati, Ohio. Pearl Zehr of Croghan, N.Y., has been appointed a

short-term worker and will begin service at Vassar, Mich., in June. D.V. Catharine Miller, Grantsville, Md., returned to her place of service in Luxembourg the middle of March.

Allamends, La.—A gulf states conference was scheduled to be held here May 5-7. The theme of the conference was "The Home in Personal Evangelism." Sam Swartz was scheduled to preach the conference sermon: "The Go Ye of Scripture." Other speakers of the conference were to be Nevin Bender, Peter Wiebe, Paul Conrad, Edward Miller, Henry J. Tregle, Jr., Orval Shoemaker, Titus Bender, James Tanner, George Reno, and Weldon Martin.

Denver, Colo.—Fifteen members were received into the fellowship of the Denver Mennonite Church on Sunday evening, April 16. The elders and the ministers with their families held a reception service for the new members and their families prior to the service. Of the members, one was received on confession of faith and another on believers' baptism.

Wayland, Iowa—Last-minute finishing touches have been made at the Park View Home, which was scheduled to open April 15. Half of the rooms have been taken as of this writing.

Apple Creek, Ohio—The Ohio District spring missionary conference of the Virginia Mennonite Mission Board was held at Sonnenberg and Chestnut Ridge Mennonite churches April 22, 23. Mahlon Blosser, president of the board, Roy Kiser, treasurer, and Richard Weaver brought messages. Paul A. Neuenschwander acted as moderator.

Student Services

Champaign-Urbana, Ill.—For the past two years Mennonite students at the University of Illinois and Mennonite residents of these two towns have met together occasionally to explore the possibility of organizing some sort of fellowship. Instrumental to the founding of the group have been Virgil J. Breneman, of the Mennonite Student Services Committee, and Alton Horst, Fisher, Ill. This school year interested Mennonites of the area, both permanent residents and students, have formally organized as the Mennonite Student Fellowship of Champaign-Urbana, Ill. The group, which meets approximately once a month in the homes of group members, has an average attendance of between 20 and 25. Keith L. Sprunger serves as president.

Health and Welfare

Lebanon, Oreg.—A discussion with hospital staff and local ministers around the theme, "Your Church Member, a Patient," was held at Lebanon Community Hospital April 11. Gene Kanagy, administrator, spoke on "Getting Acquainted with Your Hospital," in which he outlined the history and development of the hospital, relationship to the Mennonite Church, and later led a guided tour of the hospital. Robert I. Daugherty, M.D., gave a medical view-

point in his talk, "On Areas of Mutual Concern and Co-operation." Charity Kropf, R.N., nursing supervisor, gave a nursing care viewpoint in "Pastor's Relations to Nursing Care." Millard Osborne, chaplain, gave a minister's viewpoint in his talk, "... And Ye Visited Me." Twenty-five ministers of the local community, including many from Lebanon, some from Sweet Home, Scio, Albany, and Crawfordsville, attended the discussion. Bro. Osborne reports that the group was particularly interested in the medical viewpoint and spent a good bit of time discussing the whole area of emotional, spiritual, and physical help.

Broadcasting

Our Listeners Say . . .

East Germany—"I'm hearing the Luxembourg station for a long time already. It is always an exhortation and an encouragement to me. We must thank and praise God that He gives the possibility for these broadcasts."

Arizona—"We are very thankful for the message through you each day. We always listen to hear you speak of God's holy Word, as we belong to God and He is our personal Saviour for a year and five months now. . . . So we surely do appreciate your good news every day. . . . We know many are listening each day, as it's God's will and blessing to them all. We put aside whatever we are doing when it's time for the Navaho Gospel Hour."

"So glad to hear from you people from the radio. I like to hear more about Jesus Christ."—A Navaho Indian Listener.

New York—"I am writing a term paper on the Mennonite religion and the Mennonite people. Would it be possible for you to tell me where I would be able to obtain this type of information?"

Pennsylvania—"In regard to your program, *The Mennonite Hour*, I would like further information on how to obtain greater satisfaction in this life. I greatly enjoy your program. Your program helped me with my little problems in life and I sincerely believe with more of your undying and faithful help, I will be able to surpass my bigger difficulties."

Ontario—"What a delightful surprise I received recently when I opened a letter from our local credit bureau and found a check for fifteen dollars, payment on an account that I had 'written off' as noncollectable eight years ago! I'm sure you can appreciate when I say that this check was just like 'found money' and I could think of no better way to spend it than to share half with our local Lutheran church of which I am a member and the other half with my some-unseen and some-familiar friends in Harrisonburg. . . . It was so nice to receive our Informer recently. It seemed just like a letter from home. . . . *The Mennonite Hour* with its message of redemption and salvation stands out like a lighthouse beacon in a thick fog, helping suffering humanity to steer clear of the jagged rocks of sin and temptation and by its radiant brilliance to bring them safely to calmer waters beyond."



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Paul Hummel, pastor of the church at Berlin, Ohio, is recovering from a recent heart attack. He is assuming a limited schedule, but cancellation of immediate appointments until fall is necessary.

Total sales of Mennonite Publishing House for the first quarter of this year are \$39,000 higher than the first quarter of 1960. Of this increase \$26,000 is at the bookstores, and of this total \$19,000 is at the Weaver Book Store in Lancaster.

Sister Elsie May Miller, of the Heart to Heart radio program, spoke to the Homemakers, Blooming Glen, Pa., on May 3.

Bro. Kermit Derstine, who is at present working in the personnel office at Elkhart, Pa. He will also work part time in the MCC personnel office.

Bro. Nelson E. Kauffman presented to the ministers' meeting of the Ontario Amish Conference the plan for congregational self-analysis. The group took action encouraging their congregations to adopt this plan.

Bro. John M. Drescher, president of the Ohio Mission Board, spoke in a missionary conference at Bethel, Gettysburg, Pa., May 13, 14.

Bro. Urbane Peachey, Paradise, Pa., preached at Bowmanville, Pa., on May 7.

The Mellinger Chorus from near Lancaster gave a program at the Welsh Mountain Mission on May 2.

Sister Helen Trumbo, editor of *Story Friends and Words of Cheer*, has been granted a two-year leave of absence. She will leave in June to teach English at the Betanion Mennonite School, Aibonito, Puerto Rico.

Bro. L. S. Weber has returned to his work in the tract department after a long period of illness.

Speakers in a Sunday-school meeting on Ascension Day at Mt. Pleasant, Paradise, Pa., were Willis Kling, David Thomas, Howard Witmer, Richard Buckwalter, Earl Groff, and Harold Brenneman.

The Ascension Day program at Hillcrest, Kalona, Iowa, consisted of a choric recital in the life of Christ as arranged by M. T. Brackbill.

A teacher-training workshop was held at Belmont, Elkhart, Ind., on April 24, with E. E. Miller, Mary Rover, Mary Kay Nafziger, and Perry J. Miller as instructors.

Christian Living, monthly magazine of the Mennonite Publishing House, was ac-

cepted as a member of the Associated Church Press at a recent annual meeting of that association. The Mennonite, published at Newton, Kans., was also accepted as a member.

Bro. Forrest M. Ogburn was ordained to the ministry at Mummawburg, Pa., on Feb. 19. At the same time and place Bro. David S. Williams was ordained to the office of deacon.

Bro. J. Winfield Fretz, Newton, Kans., spoke to the Oak Grove Men's Fellowship, West Liberty, Ohio, on May 5. All the Mennonite men of the community were invited.

Bro. O. O. Miller, bringing fraternal greetings to the fiftieth anniversary meeting of the Congo Inland Mission held at Gridley, Ill., on April 23, noted that 14 per cent of the world's Mennonite brotherhood lives in Africa.

Announcements

The Heard Summer Bible School Workshop described in last week's issue and in the ad on page 459 in this issue will be held at Scottdale Mennonite Church, corner of Market and Grove Street, 2:00 to 4:30 p.m., May 20.

George Smoker, Tanganyika, at Fairview, Albany, Oreg., June 15.

Program by Chappell, Nebr., congregation at Madrid, Nebr., G.C. Mennonite Church, June 18.

Dedication at Hillside Chapel, Jackson, Ohio, May 21.

Annual Bible and Youth Conference at Beaver Run, Watonsown, Pa., with Elam Peachey, Belleville, Pa., and Cleon C. Nyce, Easton, Pa., as visiting speakers, May 20, 21.

At Metamora, Ill., H. S. Bender and Floyd Sieber, on May 21.

Dr. Orville Walters will address the Illinois Ministers' Meeting at Metamora on May 22.

Paul M. Miller, Goshen, Ind., in spring weekend conference at Skipkapp, Pa., June 10, 11.

David Thomas, Lancaster, Pa., at Fox Street, Bronx, N.Y., May 20, 21.

Fred and Bonnie Cappuccino, opening their doors to homeless children, expected some trouble, but not quite as much as came to them. See "The Unacceptable Family" in the June issue of *Christian Living*.

Bro. J. H. Koppenhaver, former missionary in Argentina, will represent the General Mission Board in the Second Evangelical Conference for Latin America to be held at Lima, Peru, July 29 to Aug. 6.

A bishop will be ordained, D.V., at Ida Street, Tampa, Fla., on May 24 to serve in Georgia and Florida. Votes will be taken at 9:30 a.m. and the ordination will be held at 7:30 p.m., with Bro. LeRoy Stoltzfus in charge.

The Eastern Board is planning to open a new voluntary service unit in Miami, Fla.,

early this summer. Two hospitals will employ VS personnel.

The news release in our issue of April 4 states that John Howard Yoder of the foreign missions office of the General Board will represent the Mennonite Church at a peace conference in Prague, June 13-18. There will be no official representative of the Mennonite Church representing this conference and the foreign missions office of the Mission Board will not send anyone to the meeting. It is possible that several observers will attend the meeting if visas can be secured, but these will not represent any Mennonite conference and are not to be thought of as participants. The purpose of the conference is not Christian unity, but peace.

Annual Sunday-school meeting at Stony Brook, York, Pa., with Isaac Sensenig, Ephrata, Pa., and John Drescher, Marshallville, Ohio, as speakers, June 10, 11.

C. N. Hostetter, Jr., Chairman of Mennonite Central Committee, at Scottsdale, Pa., June 4.

Earl Eberly will be licensed for the ministry and installed as pastor at Hannibal, Mo., on June 4.

Howard J. Zehr will preach the conference sermon for the Indiana-Michigan Conference at Goshen on June 6. R. J. Yordy, Arthur, Ill., will be the visiting speaker. Paul W. Shank from Scottdale will present the Every-Home Plan for the GOSPEL HERALD.

Biblical Fellowship and Discipleship Meeting at Florin, Pa., near Mount Joy, May 19-21. Speakers: Kenneth Brenneman, Newton, Ont.; Mervin Baer, Carlisle, Pa.; Roy Geigley, Gettysburg, Pa.; Stephen Stoltzfus, Myerstown, Pa.; James Siegrist, Manheim, Pa.

Change of address: Jacob Flisher from Christian Hospital, Dhantari, M.P., to Shantipur, via Dhantari, M.P., India.

Evangelistic Meetings

George Smoker, Tanganyika, at Western Mennonite School, last week in April. Vernon E. Bontreger, Goshen, Ind., at Wash-

Calendar

Lancaster Mennonite Historical Society at Hammer Creek, Lancaster, Pa., May 27, 28.
Indiana-Michigan Conference, Goshen College Church, Goshen, Ind., June 6-8.
North Central Conference, and associated meetings, Welford, N. Dak., June 13-16.
Ontario Amish Mennonite Conference, East Zorra, near Tavistock, Ont., June 14, 15.
Mennonite Board of Missions and Charities, Morton, Ill., June 20-25.
Ohio MYF Convention, Beech Church, Louisville, Ohio, June 23-25.
Virginia Conference, E.M.C., Harrisonburg, Va., July 25-28.
Allegheny Conference, Springs, Pa., July 28, 29.
Indiana-Michigan Christian Workers' Conference, place to be decided, Aug. 14, 15.
South Central Conference, Hesston, Kans., Aug. 8-10.
Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11.
Illinois Conference, Flanagan, Ill., Aug. 9-11.
Ohio Christian Workers' Conference, Walnut Creek Church, Ohio, Aug. 13-17.
MYF Convention, Lebanon, Oreg., Aug. 17-20.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.
Indiana-Michigan Mission Board meeting, Sept. 30 to Oct. 1.

A Glimpse Ahead

Lead articles in next week's GOSPEL HERALD will be "Spying for Specks," by Moses G. Gehman; "New Evangelism Strategy Proposed to the Commission," by Paul M. Schrock; and "The Dynamic of the Evangelical Witness in Brazil," by Glenn and Lois Musselman.

ington, Ind., April 30 to May 7. Andrew Hartzler, Newport News, Va., at Newtown, Sarasota, Fla., beginning May 10.

Three young people accepted Christ and one renewed his covenant in meetings held by Harvey Shank, Chambersburg, Pa., at Mattawana, Pa., April 24-30.

Church Camps

The Mennonite Camp Association of Oregon, Inc., is soliciting charter members. It is proposed to build a camp at Drift Creek and it is hoped to have the camp in operation by the summer of 1962.

A camp rally will be held at Camp Menno Haven, Tiskilwa, Ill., on Memorial Day. Camp Menno Haven is organized "in order that we, the members of the Mennonite Church, may serve more effectively the church and supplement her program of Christian nurture, worship, fellowship, and evangelism." All members of the church are cordially invited to the rally.

The Laurelville Youth Camp to be held July 22-29 is co-sponsored this year by the church-wide MYF and the Laurelville Camp. Harold D. Lehman, Harrisonburg, Va., will be director. Eugene Herr, Scottdale, Pa., and Aaron Martin, New Holland, Pa., are assistant directors. Arnold Cressman, Baden, Ont., is pastor. Other speakers are Ray Bair, Louisville, Ohio, Marion Bontrager, Goshen, Ind., and Victor Stoltzfus, North Lima, Ohio. High lights of the week will include fire building, outdoor cooking, bird and rock study, first aid, hiking, and map reading. Each evening there will be a special feature by MYF personnel. Rates: registration, \$4.50; room \$4.50; board, \$11.00. For reservation cards write to Laurelville Mennonite Camp, R. D. 2, Mt. Pleasant, Pa. Don't miss Laurelville Youth Camp.

Little Eden Camp:
Boys and Girls, grades 4-6, June 26 to July 5
Junior High, July 5-15
MYF, July 15-22
Homebuilders, July 22-29
Business and Professional, July 29 to Aug. 5
Fellowship and Family, Aug. 5-12
Farmers, Aug. 12-19
Rest, Relaxation, and Meditation, Aug. 19-26
Senior Adult, Aug. 26-31
Camp Hebrew:
Informal Family Week, July 1-8
Junior Camp, boys and girls (10-12), July 8-15
Intermediate Camp, boys and girls (13-15), July 15-22
Mission Camping, July 22 to Sept. 2
Primitive Youth Project Camp, Aug. 5-12
Primitive Youth Bible Camp, Aug. 12-19
Primitive Intermediate Project Camp, Aug. 19-26
Tel-Hai Mennonite Camp:
Boys and Girls, 9-11, June 12-17
Boys and Girls, 12-15, June 18-24
Menno Haven Camp:
Youth Camp, June 28-30
Grades 4-6, July 3-7, July 10-14; and July 17-21
Junior High, July 24-28, and July 31 to Aug. 4

FAMILY CIRCLE

(Continued from page 450)

astray, they must be following the sheep who have wandered away. To those who would cry, "The church is going down the drain in this generation," it might be good to say that it is the result of a generation past who have been cold, critical, compromising, indifferent, and filled with lethargy.

For one generation of parents to lag spiritually means a spiritual breakdown through the church and nation. All too true is the common statement, "A parent's secret sins become the open sins of the children." Someone has pointedly remarked that "today the worst examples children have are the lives of their parents."

In getting around in the church just a little one is impressed with the fact that the hardest to move for God are not the young people, but the persons who make up the middle-aged group. Let's face it. Too many parents are concerned with the material more than the spiritual. Too many parents, although they have a form of church going and living, are cold, lifeless souls spiritually with little to attract young people to the way and will of God.

Can one expect a child who grows up in the home that is world-centered to grow church- and Christ-centered? Can one expect young people to love the Word when growing up in a home where the Word is a lifeless book? Can one expect young people to grow up with real conviction when parents have little or no conviction on important teachings of Scripture? Almost without exception the young people who show loyalty and love and labor hard for the church come from homes where there was a warm loyalty and love for the church and where parents were willing to sacrifice time and effort for the things of God.

The thing that happened in Israel was that one generation of parents became cold toward God, and the Word of God says in Judg. 2:10, "And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel."

Thank God for truly spiritual parents!
May God stir parents today to stand out

strong for the things of God and to strive first of all for spiritual attainment, which shows itself in a warm, free, and forceful love for Christ, His work, and His Word.

SUNDAY SCHOOL LESSON

(Continued from page 451)

angry and sin not, fornication is sin, be not conformed to this world, if one knows to do right and does it not he commits sin, and many other commands. Don't we want to obey God?

Wisdom, understanding, and insight are great helps. We must use our minds. We need to face the problem and analyze the temptation as to what is wrong and why. The mind must make the body behave. Let your pupils illustrate how reasoning can help one.

The Christian can get wonderful help from God. Self-control (temperance) is a fruit of the Spirit who dwells in the Christian. But God expects us to do our part. He will show us why we must act in a certain way, but He won't make us act that way. He has given us wills. We must choose. These choices make the difference in the strength of character. We could all be much stronger than we are if we really wanted to.

The self-disciplined person gets things done and done right. He has time for worship and other character-building activities. He finds time to read and study. He has time for others. He keeps his body in its place. He keeps materialism from spoiling his life. He lives within his budget. By the help of God through the Spirit he weighs aright the values of life and endeavors to walk in those ways.—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Herald Summer Bible School Workshop

Where? Scottsdale Mennonite Church, Scottdale, Pa.

When? Saturday, May 20, 1961.

What time? 2:00 p.m. to 4:30 p.m.

Who is the workshop for? All teachers using the Herald summer Bible school material.

All VBS directors and superintendents.

What is it about? Workshop leaders will give instructions on lesson preparation.

Who will benefit? All those who want to improve their teaching through better lesson preparation.

Superintendents and VBS directors desiring to make their school more effective.

What shall I bring? The teacher's manual and pupil's book for the grade you will be teaching.

This workshop is for every Herald summer Bible school teacher regardless of location or denominational affiliation. There will be a workshop leader for every grade. This workshop will provide help in preparing the Herald summer Bible school lessons.

MENNONITE PUBLISHING HOUSE, Scottsdale, Pennsylvania

ABOUT COMMUNISM

(Continued from page 442)

light in society. Indifference to unprincipled manipulation of the electorate, to corruption in high places, to grave social injustices within our own country, and to the obsession with profit can bring us to the place where God may choose to remove our own candlestick from its place. Let us not be so uncritical in our re-evaluation of the American way of life. It is not Christian now, nor has it ever been in the past.

(3) In the third place, too close identification between Biblical Christianity and American patterns of society will reveal yet another blind spot in our thinking. It is easy to point out communist designs on the church and rise up in righteous indignation as a result. But we can easily overlook the political pressures that are put on our own churches in the West. Honestly, is it right or Scriptural for evangelicals to nod with assent when government officials affirm that the church should provide "the spiritual ammunition for the cold war," that the church should be "the spiritual arm of the nation in the ideological war" of our time? How do you feel about the melancholy record of devoted missionaries who uncritically identified their work with the cultural and political aims of their countries?

Only a few weeks ago I witnessed a missionary film which, in seeking to raise money for a new transmitter, called on Christians to help with the government slogan, "Freedom is everybody's business." This was interpreted to mean that advancing the political and religious freedom of mankind was the peculiar, God-given responsibility of Christians. "We will penetrate the Iron and Bamboo curtains; our State Department approves what we are doing." The more I listened, the more I wondered as to its Scripturalness.

Karl Marx said something about the church being a reactionary force that was easily captured by the state and made subservient to it. What must come to the minds of non-Christians overseas when they learn that this is what Christians believe? Knowing something about the injustice that characterized the world, especially in so many areas where the investment and influence of Western capital has helped produce a harsh, nineteenth-century, uncontrolled type of capitalist society they have naturally classified as "American," they are bound to end up with muddled, negative impressions of Christ and Christianity.

I have lived under communism in China, and I know something of its true nature. I know the dark side of communism. When I consider the commune system in China, the complete disregard for human rights, the use of terror as a weapon in subjugating people—I must posit that a God of jus-

tice and love has a controversy with this evil movement. . . .

And yet, having said this, let us not forget that simply being anti-communist is not the same as being Christian. In fact, when the Christian involves himself and the church in any anti-communist movement today, he should realize that such alliances may merit the Biblical classification of "an unequal yoke," . . .

As an American I am grateful for my country and its political system. It has stimulated human incentives for advancement far better, in my opinion, than the welfare state could ever accomplish. I am grateful for its tendency to resist the centralization of power and control in our economic system. This is healthy, for power corrupts. And I am grateful for the way in which the American system encourages a self-criticism of its own program. Nothing is final and absolute. All can and should be steadily improved. But, as a Christian, I am appalled at the tendency to acquisitiveness that corrodes our contemporary life.

No man can bring another man closer to Christ than he is himself.

—Dwight L. Moody.

As a missionary, I am grateful to God for the great contribution that Americans, largely because of their economic system, are able to make in furthering the evangelization of this world. But I need to keep in mind that our American economic and political system is human, not divine. It is defiled with sin; it is corroded with wickedness. As an American Christian, I need to watch out and not be corrupted by the society to which I have been called to bear witness. . . .

There is a tendency in America today to condemn in toto the whole communistic movement. Actually communism contains real truth mixed with much error. . . . In certain parts of the world communists have increased educational and social services and have provided hospital care and medical services. In large areas they have virtually abolished illiteracy and raised the cultural level of long-debased peoples. They have established to a limited degree the vacation system for working peoples and provided resorts and rest homes where formerly the people knew no respite from grinding toil. They have industrialized agrarian nations and have abolished unemployment. They have delivered millions from the drudgery of the Middle Ages, giving multitudes real purpose in life, enlisting them in a program to establish a new society, a new world order. . . . To mil-

lions today Karl Marx is the symbolic leader of the "have-nots" in their struggle against the "haves." To millions of down-trodden people he appears to share in their misery and point the only way to their eventual economic and political salvation. To millions today he is the representative of mankind's passion for social justice. . . .

You and I may be able to refute Marxist philosophy and show the glaring inconsistencies in its economic theory. We can expose the debased aspects of communist political strategy. In fact, we can challenge Marx all along the line—as many evangelical anti-communists do. But in all this we can become terribly negative.

We can become so black/white in our approach to social problems, so prone to oversimplifying the complex situations in world society today, that we maneuver ourselves and the evangelical movement right out of the place where we might be respected by fair-minded non-Christians. Shall we be known merely as an anti-communist, anti-change, anti-progress sort of reactionary system? . . .

You might cry out, "But we don't care how the world labels us!" Quite so. And yet, don't forget that while we are being labeled as reactionaries, the communists are increasingly being heralded as the only ones truly concerned with society and its needs. And this at a time when the needs of society are appalling, and the men making up society need to be reached for Christ.

Christianity began as a movement of God's Spirit among the laboring classes. "The common people" heard the Saviour gladly. Our Lord ministered to publicans and sinners, drawing them to Himself. The upper classes largely ignored Him. And our Lord did not lose sight of the actual needs of men. They had bodies as well as souls, and so He fed and healed as well as preached. But alas, evangelical Christianity today is moving away from the common people. A vacuum has been created into which the communists have come. How aware they are of the poverty, the injustice, the inequality of the depressed one half of the world's population! How successful they are in drawing them into their ranks!

The communists regarded Protestantism in China as "that middle- and upper-class movement." Now this is not true, for in China Christians came from all classes. And yet, after conversion, many Chinese Christians began to improve themselves materially. The tragedy was that they became so preoccupied in this that they began to overlook the total needs of the people from whom they had come. How often they created a little "Christian" island of comfortable isolation from the harsh realities around them. The communists noted this and used it for propaganda purposes. Shall

we make the same blunder the evangelical church in China made? . . .

Unfortunately, due to our possible inadequate conception of the kingdom of God and the New Testament church, we evangelicals have manifested a tendency to assume that God turned off His attribute of concern for social justice with the day of Pentecost. He does not care today whether people are hungry or are living a debased existence. He is only interested in getting them saved and heavenbound. He does not seem to mind the oppression and injustice that stalk abroad in the earth. . . .

But this is a defective picture of God's true nature and concern. Today He is as burdened about social justice as He ever was in Amos's day.

Is it not possible that communism is, by its very presence, a form of His judgment? The white races have run the world for centuries, largely for their own benefit. Now the communists have come. The non-white races are awakening. The white minority is currently in political decline. Is not God judging men in this shift of major civilizations? . . .

Let us not mistake the signs of the times. God is the God of history and in our day He is judging, refining, directing, overthrowing. Let us not be self-righteous in the presence of even evil godless "Communism." God is certainly not going to overlook us in this activity of His.

In the face of God's activity throughout the world today, let us not be passive, making meek acquiescence to the stresses of our times. Let us recognize that communism is a tragedy. . . .

And here lies the tragedy. For communism denies the existence of spiritual values. It deadens the mind and heart of man to their very existence. It does not face the basic problems of life. To the communist, redemption is equated with physical welfare, social emancipation, participation of all men in the collective task of changing the world. But what is needed is personal and moral redemption as well. . . . The very religious quest of mankind would indicate an inherent awareness of the fact that man does not live by bread alone. Communists are blind to this and hostile to any who challenge them on this point.

We have seen something in our day of the hostility of communism to Boris Pasternak, one of their greatest writers who has confessed himself a Christian and defied their materialism. In our day there is a growing vacuum in communist thinking. The mood is changing. The old slogans are losing their appeal. In the face of this tragic aspect of communism let us see our opportunity.

In our day the church is faced with its greatest challenge. For, in Christ and God's revelation concerning Him, we have the

only adequate answers to the basic questions and problems of man.

Someone has said that communist fanaticism must be met by Christian enthusiasm. I like this. I am impressed with the need for Christian enthusiasm in the face of the challenge of our times. Let us review and reaffirm our stewardship toward society. Our Gospel has sociological implications.

When was the last time you got at grips with what Scripture says about the problem of race? When was the last time you thought over the awful problem of war and your Christian response to it? When was the last time that you sensed the divine constraint to become a responsible citizen in society? The day when evangelicals were content to live in isolation from the world is over. We must become concerned with all of life. We want to see communities influenced by community-conscious Christians. . . .

What is going on in the home shows up in the church.—J. B. Shenk.

We need enthusiasm despite the awful handicaps under which we labor. Discipline is needed. Moral and social courage are needed, if the Gospel in its totality is to be preached and practiced. Let us be challenged by what has been done in the past and is currently being done by our Christian brothers. Many of them have triumphed and still triumph in places far more difficult than our own.

For instance, what of the experience of Bishop Berggrav of Norway during World War II. In the face of the totalitarian pagan injustice of the Nazis he said: "The Christians confess Jesus Christ as their Lord, totally and without reserve. The duty to be obedient to Him stands above everything else. Your Nazi government stands under the law of God. The church is not the government, but it must proclaim the law of God to the government." . . .

What of the warning that comes to us from Germany? During World War II the majority of evangelical Christians there followed the strict Lutheran doctrine of submission to civil power in everything. . . . [But] thank God there was [also] a strong minority in Germany that was not silent. They spoke up and suffered. . . . Some of their leaders were men of heroic stature. In fact, the church in Germany was the only institution which survived the Nazi terror and downfall of Germany with some credit and vitality, in a society that utterly collapsed, politically and economically. The pseudo religion of the Nazis was utterly defeated.

These examples from the past confront us and challenge us as we think of advancing the Gospel against communist pagan-

ism. The communists won China, not because of the corruption and injustice of the Kuo Min Tang, not because of the weariness of the nation with war, not because of the poverty of the masses. Instead, they won China by reaching its people with their message. They mingled in the market places where they gossiped their faith. As a result the ferment spread.

We too have been called to spread our message throughout the earth. In some places this will involve "spreading the Gospel without preaching." Is this possible? For instance, there were more than 400,000 Christians in North Korea before the recent war. Today there is not one pastor and not one functioning church. Can the individual Christian do the will of God there? Some in America would say that it is impossible to serve God in a communist state. The only course open to Christians is to "go underground" and plot against the "powers that are ordained of God." But a sovereign God has decreed that millions of His own live under communist power. They haven't liberty to preach the Gospel; so what are they going to do? Preaching is not the only way to communicate the Gospel. There is no totalitarian system, however rigid and fierce, that can prevent the fellowship of love, the communication of the Word by contagion and conversation.

Let me close with the testimony from a Christian in East Germany. He found himself in an area where normal doors to witness were closed, but where in a larger sense he found God opening doors of venturesomeness to him of unparalleled opportunity. He testifies of his experience: "Then we experienced that here and there a few of us began to talk to half and full Marxists with love. With love—that means undiplomatically, in all frankness and freedom, yet not self-righteously or moralistically. And almost everywhere that happened, we saw that the evil spirits stole away and the sea became still. In the place of their dialectically grounded desire to liquidate us (for the moment largely rhetoric) came human respect and the assurance that they wouldn't do us any harm, because we were really 'good honest people' whom one protects and defends. Then, here and there, something quite different occurred. Suddenly the mask, which looks so deceptively like the real face, fell, and revealed a helpless man who sinks under his load of sin and guilt, and who clings to the Christian who has treated him with a bit of love, who hasn't lied to him like the others. . . ."

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Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month's free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Cross-Miller—Richard A. Cross, Goshen, Ind., College cong. and Mary Miller, Goshen (Ind.), Presbyterian cong., by Andrew Hardie at the Presbyterian Church, April 30, 1961.

Heatwole-Arbogast.—James D. Heatwole and Ruby Arbogast, both of Harrisonburg, Va., Chicago Avenue cong., by Harold Eshleman at his home, Feb. 19, 1961.

Hunsberger—Landes.—Donald Hunsberger, Lower Skipack cong., Evansburg, Pa., and Doris Landes, Schwenksville, Pa., Upper Skipack cong., by Samuel F. Sprunger at Lower Skipack, March 25, 1961.

Kauffman-Clemmer.—Marlin Kauffman, Alto, Mich., Rowe cong., and Rachel Clemmer, Norristown, Pa., First Mennonite cong., by Markley H. Clemmer at First Mennonite, April 1, 1961.

Kauffman-Miller.—Carl Kauffman, Pigeon, Mich., Pigeon River cong., and Dorene Miller, Lagrange, Ind., Emma cong., by Ivan Miller at the Emma Church, March 25, 1961.

Keener-Hundley.—Carl Lee Keener and Ann Meredith Hundley, both of Denver, Colo., First Mennonite cong., by Dr. Williamson at Overbrook Presbyterian Church, Philadelphia, Pa., April 24, 1961.

Nolt-Sauder.—Aaron F. Nolt, Leacock, Pa., Stumpstown cong., and Helen Sauder, Columbia, Pa., Chestnut Hill cong., by Christian W. Frank at Chestnut Hill, Feb. 25, 1961.

Ressler—Weber.—Keith Ressler, Arcade (N.Y.) cong., and Sharon Weber, West Seneca, N.Y., by LeRoy Noy at the Free Methodist Church, Yorkshire, N.Y., April 23, 1961.

Ropp-Reeder.—Richard D. Ropp, Myrtle Creek, Oreg., and Elenor Reeder, Portland, Oreg., both of the Tangent cong., by Valentine Natigier at the church, April 22, 1961.

Stichter-Kuhns.—Ralph Stichter and Fannie Mae Kuhns, both of the North Main Street cong., by Homer F. North at Nappanee, April 9, 1961.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Beachy, Alvie D. and Kaye (Hemings), Grantville, Md., fourth child, second daughter, Margaret Anne, April 21, 1961.

Bruckhart, Richard and Ruth (Hershey), Columbia, Pa., first child, Esther Roseane, April 11, 1961.

Heatwole, John R. and Mary Ann (Godshall), College Park, Md., first child, Kevin Dale, April 26, 1961.

Hooley, Kenneth and Jean (Mast), Amelia, Va., first child, Nelson James, April 26, 1961.

Hostetter, David and Norma Jean (Metzler), Lancaster, Pa., third daughter, Sally Jo, April 12, 1961.

Lee, Robert and Nancy (Burkholder), Tokyo, Japan, second child, first daughter, Sue Ellen, May 3, 1961.

Lehman, Oliver and Clara (Hjelter), Ryley, Alta., sixth child, fourth son, Wallace Lee, April 26, 1961.

Licht, Kenneth Ray and Mildred (Gerber),

Tavistock, Ont., fourth child, third son, Randal Dean, Feb. 6, 1961.

Martin, Christ M. and Ruth (Garber), Lancaster, Pa., second child, first daughter, Aun Louise, April 21, 1961.

Martin, Leonard Amos and Esther Mae, Clear Spring, Md., first child, Charlene Fay, Feb. 26, 1961.

Miller, Melvin and Mary (Yoder), Sarasota, Fla., third daughter, Carolyn Sue, April 17, 1961.

Miller, Ora and Ruth (Hostetter), White Pigeon, Mich., first child, Todd Alan, March 19, 1961.

Miller, Robert P. and Betty (Kurtz), Mt. Gilead, Ohio, fourth child, third daughter, Karen Sue, April 1, 1961.

Myers, John and Jean (Burkholder), Salina, Kans., third child, second daughter, Cynthia Jo, April 25, 1961.

Ramer, Leonard and Ada (Hoover), Stouffville, Ont., a son, Paul Eugene, March 26, 1961.

Riley, Fernman and Lois (Stutzman), Seward, Neb., fifth child, third daughter, Lori Jo, April 14, 1961.

Schrock, Clemens and Diane (Darr), Goshen, Ind., second child, first son, Paul Douglas, March 25, 1961.

Shenk, Norman and Jeau (Kraybill), Mt. Joy, Pa., third son, Steven Lamar, April 22, 1961.

Springer, Paul and Alkdythe (Zehr), Fisher, Ill., third child, second daughter, Beth Ellen, March 16, 1961.

Stauffer, Orlen and Donnarae (Beckler), Beaver Crossing, Neb., third child, second son, Lanny Lee, Feb. 20, 1961.

Stoltzfus, Jacob and Barbara (Lantz), Elkhart, Ind., second child, first daughter, Anita Rae, April 19, 1961.

Stoltzfus, Larry and Janet (VanWyngarden), Denver, Colo., second child, first son, Thomas Lee, April 18, 1961.

Stutzman, Willard and Dortha (Timmons), Goshen, Ind., third child, second daughter, Lori Ann, March 1, 1961.

Troyer, Willis and Phyllis (Gresser), Smithville, Ohio, third child, first son, Daniel Thomas, May 1, 1961.

Williams, Ray and Audrey (Eshleman), Greencastle, Pa., first child, Diane Sue, April 17, 1961.

Yoder, Myron and Julia (Yoder), Sarasota, Fla., first child, Kevin Dean, April 13, 1961.

Zimmerman, Alvin and Ruth (Ebersole), Lebanon, Pa., first child, Diane Lynette, April 13, 1961.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Clapper, Katie, daughter of Christian and Anna (Krabill) Conrad, was born near Louisville, Ohio, Dec. 24, 1879; died at the Timken Mercy Hospital, Canton, Ohio, April 25, 1961; aged 81 y. 4 m. 1 d. In 1910, she was married to Joseph Krabill, who met with a fatal accident on Aug. 27, 1913. On June 28, 1922, she was married to Jacob Clapper, who died March 18, 1944. In April, 1952, she moved into her new home in Louisville. For many years she took care of her aged mother, who passed away March 9, 1950, at the age of nearly 93. Since then Katie lived alone until March 13, 1961, when she had surgery from which she never fully recovered. Also preceding her in death were 3 sisters and 2 brothers. Surviving are 3 sisters (Mrs. Ella Schmucker and Mrs.

Laura Linder, Louisville, and Ada—Mrs. Homer Graber, Canton), and one brother (Aaron Conrad, Louisville). She was a member of the Beech Church. Funeral services were conducted from the Stier Funeral Home, in charge of O. N. Johns and Ray Bair; interment in the Warbler Cemetery.

Fenton, Clyde Marion, son of Ulyses Grant and Lillie (Hathaway) Fenton, was born July 17, 1887, near Philadelphia, Mo.; died at the St. Elizabeth Hospital, Hanibal, Mo., on April 9, 1961, following a brief illness; aged 73 y. 7 m. 22 d. On March 26, 1910, he was married to Emma Anne Shank, who survives. Also surviving are 5 children (Lewis G., Helen—Mrs. Wilbur Coleman, Florence—Mrs. Elmer Clark, Walter, and Mary—Mrs. Margie Clark, all of Philadelphia), one brother (Eddie, Forest Grove, Oreg.), one sister (Mrs. Bessie Dickson, Sandy, Oreg.), 21 grandchildren, and one great-grandson. One brother, one daughter, 2 grandsons, and 2 great-grandsons preceded him in death. He was a member of the Pea Ridge Church where funeral services were held on April 12, in charge of Protus Brubaker, assisted by Ira Buckwalter and David A. Hathaway; interment in the Coleman Cemetery.

Honsaker, Raymond H., son of John and Sarah (Longenecker) Honsaker, was born near Masontown, Pa., Aug. 18, 1882; died at Nason Hospital, Roaring Spring, Pa., Jan. 3, 1961; aged 78 y. 4 m. 16 d. On Nov. 17, 1908, he was married to Nora E. Metzler, who survives. Also surviving are 9 children (David M., Pampa, Calif.; Ruth—Mrs. William Kauffman, Oberlin, Pa.; Irvin K., Roaring Spring; Sara Kathryn—Mrs. Jesse Replegle, Girtyville; John J., Roaring Spring; Anna Mae—Mrs. Earl Kennel, Gap; Raymond H., Martinsburg; Josiah B., Lancaster; and Mary Alice—Mrs. Raymond Bailey, Sunbury) 30 grandchildren, 7 great-grandchildren, and one sister (Mrs. Margaret Metzler). Seven brothers and one grandson preceded him in death. He was a member of Martinsburg Church, where funeral services were held Jan. 5, in charge of Clyde D. Fulmer, assisted by D. I. Stonerock and C. A. Graybill.

Hostetter, Amos S., son of Samuel S. and Sarah (Miller) Hostetter, was born Jan. 21, 1875, Lagrange Co., Ind.; died April 25, 1961, at his home near Middlebury, Ind.; aged 86 y. 3 m. 4 d. On March 9, 1902, he was married to Ida Yoder Nussbaum, who died Oct. 21, 1954. Surviving are 4 daughters and 2 sons (Elva, Middlebury; Dora—Mrs. Henry Miller, Goshen; Mabel, Elkhart; Oscar and Payson, Middlebury; and Orpha, Glenwood Springs, Colo.), 2 brothers (Levi and Henry), and one sister (Sarah Shreck), all of Goshen, one stepdaughter (Millie—Mrs. Sanford Mishler), and 6 grandchildren. He was a member of the Forks Church, where funeral services were held April 27, in charge of Donald Yoder and Elvira Bontrager; interment at Pashan Cemetery.

Kanagy, Wilhelmina, daughter of Christian and Mary (Schlonecker) Augsburg, was born April 13, 1880, Butler Co., Ohio; died April 24, 1961, Urbana, Ohio; aged 81 y. 11 d. On Nov. 13, 1913, she was married to Jacob S. Kanagy, who died July 16, 1951. Surviving are one sister (Mrs. Emma Warye, West Liberty, Ohio), 2 stepdaughters (Mrs. Sadie Troyer, West Liberty, Ohio, and Fred Maude—Mrs. Fred Humphrey, Cable, Ohio). She was a member of the Oak Grove Church, where funeral services were held April 27, in charge of Nelson Kanagy and Edward Frey.

Landis, Twila Marie, daughter of Gerald and Gladys (Kauffman) Landis, Sterling, Ill., was born March 31, 1961. Community Memorial Hospital, Sterling, Ill.; died April 1, 1961, at the same place; aged one day. Besides her parents, she is survived by one brother (Dwight), and her grandparents (Mr. and Mrs. William

Landis, Sterling, and Mr. and Mrs. Mahlon Kauffman, Wolcottville, Ind.). Graveside services at the Science Ridge Mennonite Cemetery on April 11 were in charge of J. Frederick Erb.

Miller, Minnie, daughter of Jacob and Mary (Burkholder) Frey, was born Jan. 9, 1895; died April 13, 1961, Pottsville, Ohio; aged 66 y. 3 m. 4 d. On Dec. 11, 1921, she was married to Lloyd Miller, who survives. Also surviving are one son (Lawrence, Archbold), 2 daughters (Louetta, at home; Martha—Mrs. John Herr, Holtwood, Pa.), 8 grandchildren, 3 brothers, and 4 sisters (Edward, Pottsville; Harvey and Ora, Wauseon; Amanda and Emma—Mrs. Joseph Lichty, Archbold; Pearl—Mrs. Sylvan Rupp, Pottsville; and Bessie—Mrs. Charley Miller, Wauseon). Preceding her in death were one son, one daughter, 6 brothers, and one sister. She and her husband were helpers in establishing the work among the Spanish-speaking people of the community. She was a member of The West Clinton congregation.

Rutt, Jacob L., son of Jacob N. and Catherine (Longenecker) Rutt, was born April 26, 1889, Elizabethtown, Pa.; died after an illness of several days on April 27, 1961; aged 72 y. 1 d. On Nov. 21, 1918, he was married to Mary Herr, who survives. In 1925 he was ordained as minister at America, Argentina, with Bro. T. K. Hershey in charge of the ordination. He served the congregations at America, Tres Lomas, and Cosquin, Argentina. Since his retirement he has been living at Lancaster, Pa. Also surviving are one daughter (Ruth Eileen—Mrs. J. Lester Graybill, Orrville, Ohio), 2 grandchildren, 2 brothers (John, Millersville, Pa., and Norman, Elizabethtown), and one sister (Mrs. Mary Charles, Mounville, Pa.). He was a member of the Bridgeport Spanish Mission, Lancaster. Funeral services on May 1 were held at the East Chestnut Street Church, in charge of David N. Thomas and Gleun Esh; interment in Bossler Mennonite Cemetery.

Stutzman, Chris C., son of Alex and Mary (Bender) Stutzman, was born June 2, 1892, near Milford, Neb.; died April 25, 1961, at his home in Milford; aged 68 y. 10 m. 23 d. On Feb. 19, 1913, he was married to Susie Danner, who survives. Also surviving are two children (Nadein Bursche, Blackwell, Okla., and Gerald W., Miami, Fla.), and one brother (Omer, Milford). Preceding him in death were one son, 2 sisters, and one brother. He was a member of the East Fairview Church, where funeral services were held April 27, in charge of Ammon Miller, Oliver Roth, and Sterling Stauffer.

Thomas, Mary H., daughter of Geo. K. and Elizabeth (Harnish) Herr, was born July 7, 1878; passed away April 17, 1961, at Osteopathic Hospital, Lancaster, Pa.; aged 82 y. 9 m. 10 d. Her husband, Elmer B. Thomas, preceded her on Aug. 2, 1951. Surviving are 4 daughters and one son (Anna H., at home; Elizabeth H.—Mrs. Frank M. Enck, Willow St.; Chester H., Lancaster; Edna H.—Mrs. Park R. Hershey, Conestoga; and Mary H.—Mrs. Paul K. Bowman, Lancaster), 19 grandchildren, 9 great-grandchildren, and 2 sisters (Mrs. Elizabeth Souders and Barbara Herr, both of Millersville). One granddaughter preceded her in death. She was a member of the New Danville Church, where services were held, in charge of Elias Groff and David Thomas.

The lifting up of holy hands in prayer for all men, and particularly for all in authority, is the Christian response to the pounding fist of communism—Eutychus, in Christianity Today.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Present Trends in Christian Thought, by L. Harold DeWolf; Association Press, 1960; 128 pp.; 50¢.

The Reformation and Protestantism Today, by Clyde Leonard Manschreck; Association Press, 1960; 128 pp.; 50¢.

As a guide to the principal ideas which stir men and women in Protestant churches today these two little books are about as helpful and reliable as anyone can find. DeWolf lucidly describes the four movements—Liberalism, Fundamentalism and Evangelicalism, Existentialism, and Neo-Reformation Theology—pointing out the contributions and shortcomings of each. The transparency of the work with the free mention of names takes away any desire to be defensive or derogatory. At the same time the author's serious tone regarding religious matters makes clear the necessity of absolute commitment.

Manschreck's guide brings us to the dynamic ideas of the Protestant Reformation which speak to us today: the search for an ethic, the struggle for freedom, ecumenicity, and the Bible as authority. Both of these books are highly readable, inspirational, and designed to speak to the informed Christian.—Irvin B. Horst.

A Glimpse of World Missions, by Clyde Taylor; Moody, 1960; 128 pp.; \$1.50.

There are many times when a person, giving a talk on missions, needs access to a bird's-eye view of the missionary situation in a given country or area of the world. This kind of information has been prepared by Mr. Taylor, who serves as Secretary of Public Affairs of the National Association of Evangelicals.

The author gives comprehensive statistics on world population and religions, as well as of areas of the world, and the individual countries. He also indicates where mission fields are occupied and where there are still opportunities to occupy fields not having a witness.

After describing the status of Christianity in each country, he has chapters on the use of literature and radio in evangelism. He deals briefly with problems of literacy and linguistics. A final chapter deals with ecumenical missions, and the missionary organization now attempting to merge with the World Council of Churches. He indicates that evangelicals are not opposed to co-operation in missions, provided they need not compromise their theological position.

This volume will be a very usable addition to every Sunday-school library.

—Nelson E. Kauffman.

On the Brink, by Jerome Davis and General Hugh B. Hester; Lyle Stuart, 1959; 192 pp.; \$2.95.

The cold war of the United States has brought our country to the brink of war. If the tensions of the world cannot be re-

duced, it is only a matter of time before the entire Western civilization will be irreparably damaged and perhaps obliterated by nuclear warfare. To prevent such a catastrophe the people of the United States must stop hating the Russians and start to build constructively for peace. The American string of bases around Russia is not effective in containing Russia. Their presence is a threat to the very existence of our only allies. Communist China must be recognized, not because she is a good power, but because we must learn to negotiate with those who are capable of carrying on war. The Golden Rule should be applied in international relations; American foreign aid must be greatly expanded through the United Nations.

Jerome Davis is well known for his controversial book, *Capitalism and Its Culture*, a scathing critique of capitalism published more than 25 years ago. For this reason, and because he is so critical of American power but seems to overlook the problems posed by Russian power, this book will undoubtedly be regarded by many readers as communist propaganda. The fact that he collaborated in writing it with a retired army officer who was director of the German food program for the United States military government in Germany may dispel some of this criticism.

This is a one-sided book. Since, however, it is the side which is so infrequently heard, it is a refreshing contrast to most books on American foreign policy. For the excellent contributions which it makes to better international understanding, and for the fervor of its plea for world peace, it deserves to be read.—Carl Kreider.

God's Word into English, by Dewey M. Beegle; Harper, 1960; 178 pp.; \$3.50.

The appearance of numerous translations of the Bible in recent years has caused the average person to ask questions. Why another translation? Which translation is better and why? What is wrong with the King James Version? Dr. Beegle throws light on these and similar questions in his timely book.

Since the appearance of the 1611 King James Bible, the English language has undergone some change. Then, too, the finding of additional manuscripts has increased the number of the textual ancestors of our English Bible. These are discussed in their relationship to the better-known scrolls and manuscripts of both the Old and New Testament. The author carefully explains how and why the modern translators differ from the King James Version in certain passages.

This book presents the facts which anyone must face if he seriously enters the area of Biblical introduction. The author is a reverent, conservative scholar who writes, as he says in his preface, to "enable the modern reader to understand most clearly the truths intended by God's messengers in the Old and New Testaments."

This work is realistic, factual, and interesting. If you want to learn about the ancestors of our English Bible, this is your book.—G. Irvin Lehman.

The Church of the Nazarene is planning to build a new religious center in Nazareth, which is a part of the state of Israel. The new building will include a chapel, offices, living quarters, and educational facilities.

A former resident of Czechoslovakia, who now teaches at the University of Connecticut, has recently returned from a visit to his former home. According to *Between the Lines*, he reports that attendance in the churches of that country has been steadily increasing. Churches are often crowded with groups of workers "who seem to be coming as a silent expression of their rejection of the political and anti-religious attitude of the controlling official life." Striking is this demonstration of the failure of communist governments to root out religion.

Organized to preserve 16th-century written records which formed the intellectual, cultural, economic, and religious heritage of the Western civilization, the Foundation for Reformation Research has microfilmed more than 400,000 pages of books and manuscripts published during that century. The Foundation and its records are located at Concordia Seminary in St. Louis.

"A spreading atheism has turned Germany once again into a missionary country," says Dr. Hanns Lilje, chairman of the United Evangelical Lutheran Church in Germany. "While in East Germany a belligerent atheism has turned into a state ideology, this development has been paralleled in West Germany by a creeping practical atheism."

A Baptist minister has been appointed by President Kennedy as United States ambassador to Burma. Baptists, with a constituency of 600,000 in Burma, are the largest Christian group in that country.

The Church of Jesus Christ of Latter Day Saints has experienced a 60 per cent growth in the last decade. The number of United States and foreign missions has increased by 44 per cent.

Robert H. W. Welch, founder of the controversial John Birch Society, has renewed the charge of McCarthy days that Protestant ministers are favorable toward communism. In a speech in Los Angeles he charged that "about 7,000 of them are communist sympathizers."

The Synod of the Dutch Reformed Church of the Transvaal, biggest of the Dutch Reformed bodies in South Africa, voted to resign immediately from the World Council of Churches. This follows a similar action by the smaller Dutch Reformed Church of Africa. The action was motivated by the interest of the World Council in the racial question of South Africa.

Fears of a world-wide anti-German reaction as a result of the Eichmann trial in Israel were voiced by Otto Dibelius, Lutheran bishop of Berlin. He feared that



ITEMS AND COMMENTS

BY THE EDITOR

the trial of the former Nazi official for the extermination of millions of Jews would cause people everywhere to say, "This is what those Germans are like." Then the bishop added, "We may believe that this guilt, which is so gigantic that no one can truly comprehend it, will be forgiven by those who believe in Christ and His cross. God will not visit the deeds of this mass murderer and his fellow murderers on our entire people."

A photo-printed copy of the New Testament of the New English Bible published in March has become a best seller in Formosa. Reproduced and distributed without permission, the copies retail for seventy-five cents.

Dwight Eisenhower said in September, 1960, that in United States one tenth of the gross national product goes to national security. Over one third of our scientists and engineers are engaged in it. One half of our research money is committed to it, and 5,000,000 workers are wholly or directly employed in it. This figure did not include the number in the military services and the many civilians indirectly affected.

Telephone directories in Ontario's chief cities will soon contain a new listing—"Suicide." Despairing persons will be able to call this number at any hour of the day or night and reach the Salvation Army's brand-new antisuicide bureau. Since there are ten times as many lives lost through suicide as through tuberculosis in Canada, the Salvation Army decided to open an anti-suicide bureau with telephone service at Toronto, Winnipeg, Montreal, and Vancouver. The aid of doctors and psychiatrists will be enlisted, and magistrates will be urged to send to the bureau any person who they think may be a potential suicide.

—Christian News Report.

The Canadian Bible Society is planning to finance the printing and distribution of about 1,000,000 copies of the Scriptures in the Tamil language. Tamil is India's oldest language, and is spoken by some 30 million people in southeast India and a million in

PAUL KING
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Ceylon. The five-year project is expected to cost about \$100,000. Distribution will be handled by the Bible Society of India and Ceylon.

President Kennedy has appointed four vice-chairmen of the National Advisory Council for the Peace Corps. The active chairman is Vice-President Lyndon B. Johnson and the honorary chairman is Associate Supreme Court Justice William O. Douglas. Vice-chairmen named are James H. Robinson, prominent Negro pastor of New York; David E. Lilienthal, former director of TVA; Thomas J. Watson, president of International Business Machines; and Mary J. Bunting, president of Radcliffe College, Cambridge, Massachusetts. Dr. Robinson has long been active in promoting better race relations internationally. The Advisory Council includes, among others, Benjamin E. Mays, Negro president of Morehouse College in Georgia and Clarence E. Pickett, retired Executive Secretary of the American Friends Service Committee.

John F. Kennedy is the first president in United States history entitled to be called "reverend." The new president is a member of the Board of Overseers of Harvard University, the one private post from which he has indicated he will not resign while in the White House. Members of the Board are traditionally addressed as "honorable and reverend gentlemen," a holdover from the days 200 years ago when all members of the Board were clergymen.

—D. Carl Yoder.

Two recent events on the color front in United States are giving us a bad image in other countries. One is the act of police authorities in Jackson, Mississippi, who are reported to have set dogs on some peaceably demonstrating Negroes. The other is the refusal of a Howard Johnson restaurant in Hagerstown, Maryland, to give service to Dr. William Fitzjohn, an official of the African state of Sierra Leone and a Doctor of Philosophy in Education from Columbia University.

Gospel Herald

*The sharp unbrotherly critic
can do little to restore the brother
who is overtaken in a fault.*

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Spying for Specks

By Moses G. Gehman

Judge Not—Matt. 7:1-5

From the lips of our Lord comes this bit of very practical advice, "Judge not." It is a positive command which He wants every Christian to obey. The words of Christ are always timely, as they are timeless. Here in these five verses of our text our Lord utters a rather stinging rebuke to that harsh, harping, carping criticism, which finds good soil in which to thrive in this neurotic generation, even in churches which love to exploit themselves as a "brotherhood." There is a kind of criticism, a constructive criticism administered in the spirit of love and meekness, that we all need. In fact, we must have the critical help of our brethren if we ever would become spiritually mature. Our Lord here preaches about a destructive criticism, a type which is not to be found among His followers.

The word "judge" as here used in our text is from the Greek *krino*. It has various applications and occurs eighty-eight times in the New Testament (J. B. Smith). Liddell-Scott refer to its New Testament usage thus: "To be judged, condemned." From the same source we learn that at times the word carried the meaning: "to be at variance"; "to dispute with one another for a thing" (L. & S. Greek-English Lexicon, p. 800).

The Bible student can get help in his word study from some of the more modern translations of the New Testament. Read Matt. 7:1 from the Amplified New Testament: "Do not judge and criticize and condemn others, so that you may not be judged and criticized and condemned yourselves." Kenneth S. Wuest, in his expanded Gospel Translation, makes this verse read: "Stop pronouncing censorious criticism, in order that you may not be the object of censorious criticism." J. B. Phillips, in his terse way, words the verse like this: "Don't criticize people, and you will not be criticized." Note that Williams also has the word "criticise": "Stop criticising others, so that you may not be criticised yourselves."

In the light of the context (verse 6), Christ makes it plain that it is both inevitable and necessary that we come to some conclusion as to the good or evil characters we associate with most every day. Christ Himself came to such conclusions. He evaluated some characters as "dogs," tearing everything to pieces; others He saw acting like "swine," uprooting and devouring, and making a mess of the holy things given to them. He saw those who were mere actors in religion having but a cold formality; He listened to long flowery prayers that did not mean a thing; He saw some men trying to guide people who were blind themselves. He saw some religious leaders, Bible students, who walked the chalk line but within they were full "of dead men's bones, and of all uncleanness." He read in the hearts of some people a self-sufficiency like this: "If we would have lived generations ago in the days of our fathers, we could have done much better." In fact, Christ concluded that some people are acting like serpents, a generation of vipers, and that such conduct is headed for the damnation of hell. Matt. 23.

Judging

By PHILLIP SMOCK

It isn't the worldly critics

Who cause me deep concern,
But those who claim to own Christ's name
And yet His precepts spurn.

We can't expect the world to know
Or always understand
Those deeper feelings of the soul
Which follow God's command.

Yet they look on and wonder at
All those who bear Christ's name,
But still, in daily word or deed,
Their neighbor's name defame.

How dare we judge so harshly?
We cannot know one's heart.
To God, alone, he'll stand or fall—
To judge is not our part.

So let us heed the Golden Rule
And love our fellow men,
And when we fail, as oft we do,
Bow at the cross again.
Meadvale, Pa.

Such discernment was needful for Christ. It is important that His followers likewise "Judge not according to the appearance, but judge righteous judgment" (John 7:24).

What then did our Lord forbid? He is warning us here against that evil habit which in the vernacular we call faultfinding—the habit of always looking for the worst in a man and passing by his virtues. It is one of the most common and most damaging sins indulged in among brethren and sisters in the church in the present generation—this habit of always finding fault with our brother. What does faultfinding do to us?

1. In the first place, it blurs our spiritual vision. We cannot form a true estimate of those of our brethren in whose lives our prejudice leads us to look for a "mote," "the very small particle," "the speck," "the tiny speck," "the splinter," while we all the while are carrying "a beam," "a plank," "a log," or a much greater imperfection. Faultfinding is a malignant, blinding malady of the soul. It may afflict any Christian in any area of activity. Even preachers, bishops, and editors are not immune to it. It is blinding. Jesus has a remedy to cure this child of prejudice. He says: "Cast out the beam out of thine

own eye." In other words, get right with God and you will understand your brother.

2. Faultfinding has a subtle way of destroying one's usefulness in the church. The sharp unbrotherly critic can do little to restore the brother who is overtaken in a fault. Paul speaks a God-breathed word here: "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). Instinctively we resent the person who comes to help us in a faultfinding spirit. The scene that Christ brings to our mind in verse 4, a brother coming with a "plank" to brush out his brother's "speck," would be laughable if it were not so very pathetic. But just like that is a brother whose temper is not bathed in the spirit of meekness and who tries to correct another brother. God grant that we all with that servant of yesteryear might follow the path of duty "with all humility of mind."

3. A third thing that befalls the faultfinder is that it makes it impossible for him to repent. A chronic critical condition feeds our pride. We become self-content. No man who is satisfied with himself will ever repent. The man who has his eye fixed on his brother's sin, instead of his own, feeds up continually his own impotence. The confirmed critic misses the real joy of living, for he is constantly criticised. Like begets like. Kindness begets kindness.

When we were children in our farm home we would often, in the evening when going to the pasture for the cows, stop to speak across the creek to a cliff. Harsh words would bring back harsh words. If we spoke in gentleness, the hill resounded with gentle tones back to us. So we learned the great truth that in the hearts of men there is also an echo. So says our Lord: "With what measure ye mete, it shall be measured to you again."

Where can we find the remedy to heal this deadly disease of the tongue? First, we must be deeply conscious that faultfinding is a sin. Faultfinding is a mark of an unregenerate heart. The first thing that one needs who is forever looking for the worst in his brother and sister, the worst in the church service, the worst in his neighbor—the first thing such a person needs is a genuine change of heart—conversion.

Love does not judge harshly. Love is a fruit of the Spirit. "Love worketh no ill to his neighbour." "Beloved, let us love one another: for love is of God."

Denver, Pa.

Our Readers Say—

I wish to express my appreciation for the two articles of Bro. J. C. Wenger, "Abiding Principles of Separation" and "Biblical Application of Abiding Principles" (Feb. 14 and 21). I enjoy reading the HERALD each week, and I believe we could profit by more articles of this type on various Scriptural subjects. Reading these articles helps one to determine and understand the principles of separation and their application. Probably our greatest difficulty lies in believing and obeying the Word as given. The real test of our union with Christ is whether we do the things He says when we call Him Lord. Luke 6:46. Articles such as these should help in our spiritual discernment. I Cor. 1:24. Our prayer is that the Lord may continue to use the GOSPEL HERALD to guide us in our understanding of and obedience to His Word.—John H. Hess, Jr., Holtwood, Pa.

I thank God for a periodical such as the GOSPEL HERALD, and for those who are responsible for its voice. I was much impressed with the article by J. C. Wenger, "Methods of Discipline in Congregation and Conference" (April 11). Would each one of us feel it is "we" instead of "they," much would be done differently and the degree of feeling would be limited, and the church would be more effective in keeping pure.—Amos K. Fisher, Millersburg, Ind.

I appreciated Bro. Redekop's article, "History, Judgment, and Mennonites" (April 18).

In his postulate No. 3 "... that God has not been speaking through the Mennonites in the recent past ... we no longer are a people, therefore we witness as individuals, which is no witness." Bro. Redekop gives us something to be concerned about. It also can be backed up by sobering statistics from page 50 in the 1961 Yearbook—as to membership gains and losses of the Mennonite Church for 1960. In Virginia Conference (of which I am a member) there was a net loss of 297 members: 48 by letter; 141 by withdrawal; 21 by excommunication; 337 otherwise; 43 by death.

It is with real concern I state the preceding facts, for it was four years ago that I withdrew from the Virginia Conference, seeking the answer to my need in an independent group. However, after one year, I was reinstated to the group I left, and I would warn any individuals or groups from making any hasty decisions which offend the brotherhood and cause a disunited testimony. It is true that the extremists in our church who are leaving the fellowship have concerns which are needful. However, it is time for us to humble ourselves before God and each other and find the answer to our need, rather than to run off in many directions with only "segments of truth," and beginning projects, and buildings of stone, which forever stand as a testimony against us. May God have mercy upon us and help us to profit from our past failures.—Stanley K. Souder, Sarasota, Fla.

The church should relieve human need, no matter what the cause.—A. Darino.

GOSPEL HERALD

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Government Aid to Churches

Government aid to churches is a much-discussed subject these days because of bills in the United States Congress which would grant federal aid of various kinds to schools, including church schools. Attitudes range from those which insist that aid must be given to public and private education alike, to those which declare that if government aid goes to church-sponsored schools, separation between church and state disappears.

This subject is of interest to the Menonite Church. We have co-operated with governments in foreign lands in the conduct of schools. We have accepted federal grants for the erection of hospitals, and we operate a number of hospitals which are publicly owned and supported. Students in our schools have used government grants and loans. Faculty members are studying on federal grants. The Board of Education authorized the use of government loans for housing construction, although such use has so far been decided against as being uneconomical. Free food and free textbooks have been thought of as proper for our church-sponsored day schools. We have been glad to accept the tax-free status of parsonages, church buildings, publishing house and bookstores, and other properties. Our schoolmen have claimed their exemption from federal tax on their travel. Our ministers and church workers have come under social security. We have bought surplus government property at a fraction of its real value.

It seems to be pretty late to raise the question as to whether we will accept government aid to the work of the church, for we have been doing it. However, questions are being raised as to how far we should go in this. We are properly concerned as to whether there are Scriptural principles involved here.

A meeting was called recently by the Executive Committee of the Board of Education to look at this question. About twenty men participated, representing administrators and boards of our three colleges, the General Mission Board, and General Conference. We helped each other to see the problem, to discern the issues, and to consider the relevant Scriptural principles. The meeting was a fine example of how in the church we may arrive at a unity of understanding, even though our agencies are free for a diversity of administration.

There was general agreement in this

meeting that no Scriptural principle is clearly broken in the acceptance of government aid. The government recognizes the character-building contribution of the church through its various agencies, and if the government wants to make concessions and grants, the church may accept them.

However, there must be constant awareness and examination to prevent government and other nonchurch aid, such as gifts from corporations, from implying control or influence in determining policies of administration. Every situation must be judged as to whether such control may be implied. There may be times and situations where government grants and loans can be used advantageously, and without endangering the freedom of the church.

Our experience thus far has not indicated that all aid implies control. Hospitals built by Hill-Burton funds have been free to operate as they choose. Students who accept government scholarships and loans can go to school where they wish and believe what they will. The black-topping of a drive of the churchyard has not given township officers a voice in church administration.

If the government extends still farther the student loan program and our colleges do not participate in its administration, we will through our taxes be supporting every college but our own, and we will likely be driving many of our young people to other institutions. On political and economic grounds many of us may have grave questions about federal aid to education. If we can make a clear case that it is also morally wrong, then we should not accept it, no matter what it costs us. But if government money is being spent on education, and if we have been unable to demonstrate a religious principle involved, then it may be the best thing to use our share.

The source of nonchurch money may get into the place of control only when we can't get along without this money. The major support of any church school program must be the giving of the church constituency and the tuition paid by the students. The urgent need of a growing program of education in the years just before us will require the continued liberal support of the members. Any possible supplemental support from government sources should only encourage the church to greater, not to less, involvement.

Our main concern in Christian education is to bring our young people, and others so far as possible, to a knowledge of Christ and to an effective witness for Him. We can not expect the state or the nation to have that aim, or to finance us in accomplishing our aim. But if there are incidental cultural benefits, such as character-training, which the government appreciates and wishes to help along, why should we refuse such aid? We should refuse it only if government aid limits and compromises us in our primary and necessary emphasis.

—E.

Love's Final Test

Guest Editorial

A century ago a hymn was often sung in the churches, the first stanza of which ran like this:

" 'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I His, or am I not?"

Those who thus confessed their spiritual anxiety were serious-minded, honest men and women who could open their hearts to each other in this manner without self-consciousness or loss of face.

It is an evidence of the essential frivolity of the modern religious mind that this hymn is never sung today, and if mentioned from the pulpit at all it is quoted humorously as an example of old-fashioned religious melodrama and a proof that those who once sang it were not up on the doctrine of grace. Why ask, "Do I love the Lord, or no?" when any number of personal workers stand by to quote convenient texts from the New Testament to prove that we do?

But we had better not be too cocksure. The gravest question any of us face is whether we do or do not love the Lord. Too much hinges on the answer to pass the matter off lightly. And it is a question that no one can answer for another. Not even the Bible can tell the individual man that he loves the Lord; it can only tell him how he can know whether or not he does. It can and does tell us how to test our hearts for love as a man might test ore for the presence of uranium, but we must do the testing.

Our Lord told His disciples that love and obedience were organically united, that the keeping of His sayings would prove that we loved Him and the failure or refusal to keep them would prove that we did not. This is the true test of love, and we will be wise to face up to it.

The commandments of Christ occupy in

the New Testament a place of importance that they do not have in current evangelical thought. The idea that our relation to Christ is revealed by our attitude to His commandments is now considered legalistic by many influential Bible teachers, and the plain words of our Lord are rejected outright or interpreted in a manner to make them conform to religious theories ostensibly based upon the epistles of Paul. Thus the Word of God is denied as boldly by evangelicals as by admitted modernists.

If we lived in a spiritual Utopia where every wind blew toward heaven and every man was a friend of God, we Christians could take everything for granted, counting on the new life within us to cause us to do the will of God without effort and more or less unconsciously. Unfortunately we have opposing us the lusts of the flesh, the attractions of the world, and the temptations of the devil. These complicate our lives and require us often to make determined moral decisions on the side of Christ and His commandments.

It is the crisis that forces us to take a stand for or against. The patriot may be loyal to his country for half a lifetime without giving much thought to it, but let an unfriendly power solicit him to turn traitor and he will quickly spurn its overtures. His patriotism will be brought out into the open for everyone to see.

So it is in the Christian life. When the "south wind blew softly," the ship that carried Paul sailed smoothly enough and no one on board knew who Paul was or how much strength of character lay hidden behind that rather plain exterior. But when the mighty tempest, Euroclydon, burst upon them, Paul's greatness was soon the talk of everyone on the ship. The apostle, though himself a prisoner, quite literally took command of the vessel, made decisions and issued orders that meant life or death to the people. And I think the crisis brought to a head something in Paul that had not previously been clear even to him. Beautiful theory was quickly crystallized into hard fact when the tempest struck.

The Christian cannot be certain of the reality and depth of his love until he comes face to face with the commandments of Christ and is forced to decide what to do about them. Then he will know. "He that loveth me not keepeth not my sayings," said our Lord. "He that hath my commandments, and keepeth them, he it is that loveth me."

So the final test of love is obedience. Not sweet emotions, not willingness to sacrifice, not zeal, but obedience to the commandments of Christ. Our Lord drew a line plain and tight for everyone to see. On one side He placed those who keep His commandments and said, "These love me." On the other side He put those who keep not His sayings, and said, "These love me not."

Love for Christ is a love of willing as well as a love of feeling, and it is psychologically impossible to love Him adequately unless we will to obey His words.

In seeking to learn whether we truly love our Lord we must be careful to apply His own test. False tests can only lead to false conclusions as false signs on the highway lead to wrong destinations. The Lord made it plain enough, but with our genius for getting mixed up we have lost sight of the markers.

I think if we would turn for a while from finespun theological speculations about grace and faith and humbly read the New Testament with a mind to obey what we see there, we would easily find ourselves and know for certain the answer to the question that troubled our fathers and should trouble us: Do we love the Lord or no?—A. W. Tozer, in *The Alliance Witness*. Reprinted by permission.

Thinking About Prayer

BY LORIE C. GOODING

Jesus said, "Men ought always to pray, and not to faint." But we have, sometimes, a very narrow concept of what prayer really is. Prayer is the reaching out of the human consciousness toward God. Since God is all-encompassing, it is possible to make this contact on a complete perimeter (although few of us ever do). But just because God is all-encompassing, it is impossible to avoid this contact at some point in the perimeter unless the soul is insulated and sealed against it. Selfishness is a most effective insulator, and willful sin is the unsurpassed sealing agent.

But God is at all times ready to contact the soul. To illustrate this point, Jesus said, "Behold, I stand at the door, and knock," and added, "If any man . . . open the door, I will come in." That is a graphic description of the eagerness of the Lord to make contact with the human heart. He is waiting with an ardent desire to commune with us, if we will let Him. And it is as simple as opening a door.

The prevailing thought about prayer is that it is petition only. This is too small a concept. It is much more than mere asking and receiving. Jesus said, "I will come . . . and will sup with him." At the time of the writing of the Bible the taking of a meal together was the highest expression of fellowship. One who invited another to a meal was, in effect, receiving him into his own family. Even today in Eastern countries the sharing of bread and salt cements a friendship for a lifetime; and one who shares this with another is united to him by bonds of brotherhood forever. Such is the depth and meaning of the fellowship in which Jesus desires to share Himself with

us. And this is the essential preparation for a life of "always praying" and "not fainting."

Petition, of course, does form a large part of prayer. But sometimes our petitions are in the form of demands. This may account in a large part for the number of seemingly unanswered intercessory prayers which are often our despair. But note some of the intercessory prayers in the Bible. The centurion pleaded for his servant this way: "Lord, my servant lieth at home sick of the palsy, grievously tormented." He did not press his suit. He did not suggest to Jesus what He ought to do, or how or when He ought to do it. He simply presented the need before Jesus. Matt. 8:6.

Another time they brought to Him a man sick of the palsy and lying upon a bed. It is not recorded that these friends of the sick man asked anything of Jesus. They simply brought their needy friend before Him. And Jesus, seeing a deeper need than physical healing, said to him, "Thy sins be forgiven thee." Then, in order to demonstrate His authority, He also healed the disease. But this was another case of simply presenting a need. Matt. 9:2, 6. This is the prayer of intercession. It is not always in pleading, "Lord, do this, please, or that, particular thing for this person," but only in bringing the needy one before Him, leaving to Him all decisions and solutions.

When Mary and Martha sought His help for their brother, they sent a message saying only, "He whom thou lovest is sick." And, oh, think of their anxiety as their brother grew weaker and weaker, and still the Master did not come. And when, finally, he died and was buried, could they think otherwise than that their prayer had been denied? Did they say to each other that they should have couched their request in stronger terms? Or that the Lord really did not care, after all? Or that He couldn't actually do anything? We know that as soon as He did come, they began to rebuke Him, saying, "If thou hadst been here, . . . [our] brother had not died." But Jesus had denied their small prayer for healing only to give them a greater gift—their brother recalled from the tomb. How much this deepened their faith and increased their love for Him we shall never know.

God is much more ready to give us the things for which we ask (provided they are good for us), and even more than we ask, than we are ready to ask. He waits only for us to open the door.

But there are some requirements from the human side. Prayer, as we have defined it, is the contact of the human heart or soul, spirit or consciousness (we are not contending for specific terms), with God. This is not an intermittent state; but to be effectual it must be "without ceasing." The soul must therefore maintain its contact with God. All other activity must be geared

(Continued on page 484)

New Evangelism Strategy Proposed to the Commission

By Paul M. Schrock

"If the impact of life in Christ is physically transmitted from brother to brother, then we must bring Spirit-charged personalities into our midst for open sharing and fellowship. This will mean a challenge to the 'easy' solution to all the youth problems by one speaker 'saying' all the 'answers.'"

So spoke Youth Field Worker Eugene Herr in his report to the Commission for Christian Education meeting at Scottdale, Pa., April 28, 29. He called for two new approaches in youth work. Strategy 1 involves the recruitment of 10-15 students from Goshen and E.M.C. to be available as resource people for weekend meetings next winter. Their ministry will be largely one of personal testimony and counseling with youth in local congregations.

Strategy 2 calls for the formation of an MYF evangelism team "to explore new approaches and strategies in youth evangelism and youth work." Consisting of four or five dedicated disciples, the team is to operate for one year on a VS basis. Its services are expected to be available to congregations requesting help in the area of youth renewal and outreach beginning late next year. The Commission authorized Bro. Herr to implement these proposals in consultation with the Field Secretary and Secretary of Young People's Activities Ray Bair.

Youth work is only one of many areas in which the Commission exerts leadership in our church. Other areas include Sunday schools, summer Bible schools, Sunday evening services, adult activities, church camping, weekday Bible schools, home interests, winter Bible schools, Christian service training, missionary education, church music, junior activities, and audio-visual aids. Each of these areas is headed by a secretary who gives specialized guidance to these activities in our church.

One of the significant actions of the Commission this spring was its acceptance, along with the Publication Board, of a plan for closer co-operation between the two organizations. Under the new plan, subject to the approval of General Conference in August, the Commission would serve as a board of counsel and reference to the Christian education work of Mennonite Publishing House.

Sunday Schools

During the decade ending Dec. 31, 1960, the Mennonite Church began 149 new Sunday schools and gained 23,817 in enrollment. More than 120,000 pupils now attend our 885 Mennonite Sunday schools.

Secretary of Sunday Schools J. J. Hostetler pointed out, however, that "when we account for the fact that over 100 million Americans and Canadians are not attending Sunday school and that we serve only 120,000, we are made to ask whether we are doing our part. We like to think that we have the best curriculum, the most complete Bible pattern for faith and practice, yet we are not reaching out and contacting the multitudes."

The secretary called for setting up objectives and goals in our Sunday-school planning. The Commission adopted his recommended goal that by Oct. 1, 1965, we should have 1,000 Sunday schools with a total enrollment of 150,000.

Preliminary plans for the observance of one hundred years of continued Sunday-school operation by the South Union, West Liberty, Ohio, congregation in 1963 were reviewed. This observance may include the preparation of a popular history of Christian education in the Mennonite Church and the placing of several historical markers.

Adult Activities

Secretary of Adult Activities Roy Koch drew attention to the increasing number of older folks in our country. He noted that "the period of active usefulness after retirement will become longer and longer. By 1975 men over 60 can expect three times as many years of retirement as in 1900. They will also enjoy better health. This means that there is real need for planning for creative, satisfying experiences in the retirement years."

Observing that the same trend is true in our church, the Commission authorized the secretary to make a comprehensive study of the needs of older members in our congregations so that he can give informed guidance to our congregations in providing for these needs. The Commission agreed to co-operate with the Mennonite Board of Missions and Charities and Goshen College in sponsoring a Conference on Older Persons in the Church.

Home Interests

Secretary of Home Interests J. Howard Kauffman was not able to be present at the meeting because of his involvement in the North American Conference on Church and Family Life at Green Lake, Wis. In a written report to the Commission he noted that the first steps have been taken toward revision of the Home Booklet Series and planning for additional titles. He expressed gratitude for the new Family Worship magazine and for its excellent reception by the church.

He reported that a revised literature packet for newlyweds has been prepared by the Publishing House for those whose marriages are reported to the GOSPEL HERALD. This is sent out with a cover letter signed by the Publishing Agent and the Secretary of Home Interests. It includes, among other items, a selected reading list and tracts on married life by Paul Erb and H. Clair Amstutz. To acquaint pastors with what is being done, the Commission directed that a copy of the packet be sent to all pastors and that annually a packet be sent to ministers ordained during the year.

Sunday Evening Services

Secretary of Sunday Evening Services Russell Krabill reported that it appears to him that "the Sunday evening service stands in jeopardy. In some places the

Our Mennonite Churches: Logsden



The work at Logsden, Oreg., was founded by interested brethren of the Sheridan congregation. Sunday school was begun in 1950, and the congregation was organized in 1956. The church building was dedicated in 1960. The membership is 42. Roy D. Roth serves as pastor.

morale and attendance are low. The old approach and program will no longer do. There is need for more informal fellowship, music, and preaching. The pastor must become a more active supporter of the program."

In keeping with these felt needs he reported that adult and youth topics for Sunday evening services appearing in *Builder* will follow a new pattern beginning in January, 1962. Plans are to provide materials for a program on church music the first Sunday of every month; missions the second; youth the third; evangelism the fourth; and home interests the fifth, when it occurs. Program materials for juniors will continue on the same pattern as in the past.

Summer Bible Schools

Secretary of Summer Bible Schools Paul R. Clemens spoke of summer Bible school as "a major work of our church. Our constituency of 80,000 members engages 9,200 teachers who lead 86,000 pupils in concentrated Bible study." More than 53,000 pupils other than Mennonite children attend our schools, many of them from Christless homes. For the past seven years these statistics have held quite constant. The secretary called for a new surge forward in recognition of the fact that summer Bible school is a unique tool for effective community evangelism.

Considerable discussion was given to the possibility of conducting a church-wide Summer Bible School Convention or several regional conventions in 1962.

Church Camping

The Commission accepted the resignation of Bro. Jess Kauffman as Secretary of Church Camping and appointed Assistant Secretary Virgil J. Brenneman to complete his term. Bro. Brenneman emphasized the need for personnel who will stay with the camping ministry summer after summer, even if for only one or two weeks. One source might be the young pastors of our church. Some churches may want to release their pastors for one to three weeks each summer for this camping ministry. Many of our professional people, including teachers, might not be able to give a long-term voluntary service contribution, but might be challenged to devote several weeks each summer to camping interests.

A. J. Metzler reported plans for turning Laurelville Mennonite Camp into a year-round conference center and campground.

Church Music

Secretary of Church Music J. P. Duerksen reported to the Commission on the progress of the Music Committee of General Conference in revising the *Church Hymnal*. He also mentioned that a committee has been assigned to consider the matter of publishing a song leaders' man-

ual. Some thought has been given also to the preparation of a handbook to the *Church Hymnal*.

Recognizing that too little attention has been given to what the music education of the church ought to be, the Commission appointed a committee to outline a possible music education program for the Mennonite Church.

Other Items

Bro. Arnold Cressman, Petersburg, Ont., was elected as twelfth member of the Commission and appointed as Field Secretary effective July 1.

Secretary of Christian Service Training A. Don Augsburger reported that 34 training schools, in which 394 persons received credit, were held in Pennsylvania, Oregon, Indiana, Ohio, and Alberta during the past eight months.

Bro. Newton L. Gingrich, Assistant Secretary of Christian Service Training, reported on 34 winter Bible schools conducted in Ohio, Minnesota, Michigan, Pennsylvania, Alberta, Arizona, and Florida.

Secretary of Missionary Education Boyd Nelson reported that this year's mission study material on the theme, "God Builds the Church in Latin America," is being prepared on both the adult and children's levels. A Grace Wenger is writing the adult study book and Alta Mae Erb and Winifred Paul are preparing the children's material.

Noah Good, Secretary of Weekday Bible Schools, reported concerning the progress in his area of responsibility. The next large curriculum project in the church will be the development of weekday Bible school lesson materials.

Secretary of Audio-Visual Aids Jacob Swartzendruber announced plans for a study conference on audio-visual aids to be held early in 1962.

After considerable discussion on Secretary of Junior Activities Evan Oswald's report and recommendations from a GMSA-Wayfarers-Junior Activities study committee, the Commission decided to appoint a committee to study the needs and interests of the junior-high age group (ages 12 to 14). This committee will seek out ways in which these needs can be met and the place of published material in meeting these needs.

The Commission could do much more in its various areas of responsibility if more congregations in our church contributed the modest 50¢ per enrolled Sunday-school pupil per year as suggested. The direct and indirect benefits of the work of the Commission to our local congregations far surpass this modest investment.

As an observer of the spring meeting of the Commission, I could not help being impressed with the amount of work and the quality of leadership the Commission is giving to our church in the area of Christian education.

What Reviewers Say About—

But Not Forsaken

BY HELEN GOOD BRENNEMAN

"It is comparatively easy for us to hold to our faith in God. If we had lost our homes, families, and dreams as a result of war, could we still believe in a God of love?"

"Helen Brenneman writes from her experiences with refugees about the separation of the Penners, a Russian Mennonite refugee family. The dreaded but long-awaited crossing into West Germany is no small undertaking for a mother and her two children. What compels her to keep moving beyond her own strength, though she fears that her husband may have gone into Russia to look for her and the children?"

"You cannot fail to understand the refugee better, today's unwanted child of God, after having read this book."

—Dale W. Blough, in *Gospel Messenger*.

• • •

"I do not see how one who has never been a refugee can write so vivid and accurate an account."

—An ex-refugee.

• • •

"Perhaps we are forgetting, in our contented lives, the price that was paid by our brethren in other lands for the religious heritage we enjoy today. 'But Not Forsaken' will kindle in us a new appreciation for our own blessings, for the brethren we have tried to help in our relief program, and for the religious principles of our own church. . . . It emphasizes the power of prayer in everyday experiences, it establishes the truth of Rom. 8:28, it underscores the witness of MCC in the 'Name of Christ,' and it shows the cost of discipleship today. If we have thought the physical suffering of refugees to be great, after reading this book we will understand that the mental persecution and spiritual perplexities are equal to the physical agonies."

—Peter Wiebe, in *The Lantern*.

• • •

"This is the story of the courage and faith of a refugee family. Fugitives from Russia during World War II, Hans and Maria Penner lived in constant dread of repatriation. When husband and wife were separated, Maria with her two children started on the dangerous journey westward to freedom and safety. Through hardships, hunger, and illness Maria clung to her belief in the goodness and love of God. Readers will gain a new insight and understanding into a problem mankind will face again and again, the collapse and moral recovery of those who have experienced the worst in life."

—The Book Exchange.

This \$2.75 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

Everybody's a Glorious Challenge

By GRACE V. WATKINS

If there's one Bible verse that stirs the wellsprings of humility in my heart, it's the one telling us that man looks on the outward appearance, but God looks on the heart. For that verse always brings memories of one of the most humbling experiences I ever had—an experience involving a bus ride, a large, stern-looking woman, and a big surprise.

Yes, I'd sort of flattered myself that I could "size people up"; and when the heavy-set, domineering-looking woman climbed on the bus, took the seat next to mine, and plopped herself down with an air of having life by the tail, I told myself, "I'm not going to visit with HER."

A hundred miles farther along the road, as the full moon rose in beauty beyond the low-lying hills, my companion turned to me with a smile and began speaking about a lovely quotation from a poem that fitted the spring evening.

I was astonished. From that moment on, we visited in the most delightful fashion. My neighbor, a librarian at a large city library, told me fascinating things about her work, about many types of books, especially in the religious field. Before we parted, she had given me the names of four books which have since given me glorious new insights spiritually. And, thank God, I was

able to tell her of two books, by outstanding Christian writers, which she had not known. Later I had a note from her, thanking me for my suggestion and telling what spiritual blessing she had found in the two.

Many a time since that bus ride I've mentioned this woman's name in my prayers—have asked God to forgive me for "sizing her up" so wrongly at first, and asked Him to give me the vision and grace to see everyone as a challenge in the service of our Lord.

Fargo, N. Dak.

This Is Stevie

The story is told of a little boy who was found one noon hour sitting in the rear of a large church.

So very quiet was he that the pastor walked over to him and asked, "Sonny, what are you doing?"

"I am talking to Jesus," said the lad.

Somewhat amused, the pastor asked, "And what do you say to Him?"

Without a moment's hesitation the boy answered, "I just say, 'Jesus, this is Stevie.'"

"And then what does He say?"

"Why, sir," said the child quickly, "He just says: 'Stevie, this is Jesus.'"

Worship may be many things, but essentially it is just what Stevie was doing: he was praying in his own way and listening for the voice of Jesus.

—Herald of Holiness.

A Prayer

FOR THIS WEEK

Our Father in heaven, watch over us as Thy children with steadfast love, and help us to come before Thee in quietness and confidence, laying aside unworthy motives and any besetting sin. Grant to us Thy peace, and may our desire for truth be quickened.

Give to us a sense of eternity in our hearts, and make us realize that our choices are for eternity. Help us to keep a growing edge on our souls, and to advance from the point where just now we are. Enlarge our hunger for the best and lead us on to spiritual maturity according to Thy purposes.

Our Father, do bless the preparations that are being made for summer Bible schools. May each teacher be given the joy of beholding more than the natural eye can see, as the appeal of Christ is presented to the souls and minds of boys and girls this summer.

Help each teacher and student to realize that with Thee nothing is accidental, and that mutual knowledge can be found only in a common knowledge of Christ.

This we ask in the name of Jesus who was once a child and later taught, "Allow little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Amen.

—Stanley D. Shantz.

Stephens City Congregation Visits Caverns



Members of the Mennonite Church of Stephens City, Va., paid a visit to the Luray Caverns in the heart of the Shenandoah Valley of Virginia.

Prayer Requests

(Requests for this column must be signed)

Pray for the Graham evangelistic crusade in Manchester, England, beginning May 27. More than 90 per cent of all British people do not regularly attend church services.

Pray for Charles Kauffman, son of Milo Kauffman, who is in critical condition because of a brain tumor.

Pray for the kindergarten witness, and plans for the new work in Shibeche, Hokkaido, Japan.

Pray for those members of the Japanese brotherhood recently listed as "inactive."

Pray for the new executive committee of the Japanese Mennonite Mission.

Chaplains who have served in the two houses of Congress in Washington are classified denominationally as follows: Methodist, 36; Presbyterians, 28; Episcopalians, 19; Baptists, 14; Unitarians, 4; Congregationalists, 3; Disciples of Christ, 1; Universalists, 1; Lutheran, 1; Catholic, 1.



OUR SCHOOLS

A Need at La Junta

Acts 16:9

The La Junta Mennonite Hospital School of Practical Nursing has now been in operation for over three years. The date on the school seal reads 1957. The first class began in October, 1957. A second class began in March of 1958, a third in September, 1958, and a fourth in March, 1959. Both March classes were small: three students in 1958 and two in 1959. A large class reported in September, 1960. In 1960 no March students were taken because the school could not afford to continue the classes for so few students. The September classes were expanded to 16 students, but this was found to crowd the clinical area when students were on ward service.

It is again planned to convene a midyear class in the spring of 1962. For this reason only 10 students will be taken in September, 1961. Ten will be taken again in the spring of 1962, thus increasing the total number of students taken to 20.

The school will then need another clinical instructor. This person should have a baccalaureate degree and some experience in teaching either in a school of nursing or a school of practical nursing. Considerable difficulty has been experienced in obtaining even one clinical instructor. This brings up the question, where are the Mennonite nurses who are qualified? Has our church lost some of its dedication of purpose? There are still those who are willing to sacrifice personal gain to further the church's work. It seems, though, that there should be many more among the church's members who are ready to contribute, especially since the church herself has made it possible for many to receive training. If the church subsidizes an individual's training, that person should think carefully when church institutions cry for help and there is none forthcoming. Are our hospitals to be forced to depend upon non-Mennonite personnel as teachers and supervisors when there are many who have received training in the church's institutions, often at considerable expense to the institution over and above the cost to the students?

In spite of the handicaps, La Junta Mennonite Hospital School of Practical Nursing has been able to obtain both state and national accreditation. The 42 graduates, without exception, have maintained the reputation of Mennonite trained technical personnel. The work to maintain and improve that training continues at present. Arrangements have been made to affiliate with the Parkview Episcopal Hospital in

Pueblo, Colo. This is being done at no extra cost to Mennonite Hospital, the school, or the student. Mennonite students will receive excellent training experience in obstetrics and pediatrics, two areas in which the La Junta Hospital furnishes almost too few cases to maintain the standard of training formerly established.

La Junta is one of three P.N. schools in Colorado that, to date, has no failures at State Board. The town of La Junta is growing and it seems likely that the future presents a much brighter outlook than experience in the past may have led us to believe possible.

It is satisfactory to be assured by the Scriptures that the work of the church will go on. How much better the work would progress if everyone who puts hand to the handle of the plow would definitely refrain from looking back!

Wade G. Jones, R.N.
Director, P.N. School
Mennonite Hospital

Hesston College

President Smith left on April 20 to attend a meeting of the representatives of the Board of Education, the Board of Overseers, and the schools regarding federal aid to colleges. President Smith plans to interview seniors at the Bethany Christian High School. Both the President and Dean Bender attended the Board of Education meeting.

From April 18-21 the annual Voluntary Service Unit Leaders' Conference was in session on the campus. Thirty-four young people, representing units throughout the United States, Canada, and Puerto Rico, met to review their responsibilities and opportunities. Through lectures, workshop, demonstrations, comparisons, and discussion they together sought to make their programs more effective and far-reaching. Hesston community persons who helped in the effort included Leo Driedger, Peter Wiebe, President Smith, Orval Shoemaker, Evan Oswald, and Calvin Redekop.

J. P. Duerksen and Kenneth Steider spent the April 21-23 weekend in Shickley, Nebraska, the home community of Mr. Steider. Mr. Duerksen conducted a music conference in the Mennonite church there.

Pastor Wiebe attended an MCC-sponsored seminar at Washington, D.C., April 26-29. The purpose of the study was to seek to understand the proper relation of the individual and church to the government. The group visited Congress, the Supreme Court, General Hershey, and foreign embassies.

On Sunday, April 23, the 35-voice Academy Choir under the direction of

Orlando Schmidt left the campus on a three-day tour through southern Kansas and Oklahoma. Programs given included one at Greensburg, Kansas, on Sunday morning and at the Pleasant Valley Church near Harper in the evening; several in public schools in Hydro, Oklahoma, on Monday; and in the Canton Church on Tuesday. Mrs. Paul Snyder traveled with the choir.

For Church School Day on Sunday, April 30, President Smith spoke at Garden City, Mo., and John Koppenhaver at Greensburg, Kansas.

From Friday to Sunday evening, April 28-30, a Gospel team with Leonard Lichti as sponsor served the Hannibal Mission in Missouri. The group gave two programs, taped one for radio, sang at the Beth Haven Rest Home, and did VS work on Saturday—cleaning the mission home and doing repair work on the church. The student Gospel team consisted of Duane Oesch, speaker; Elaine Bachman, children's meetings speaker; a quartet—Carolyn Kreider, Marcia Kauffman, Jerry Weaver, and Oren Horst.

Bethany High School

Two Bethany Christian High School Spanish students placed second in the state on the basis of the state-wide high-school regional achievement tests given at Goshen High School on March 25. Mary Kathryn Schrock placed first in the region, second in the state, in Spanish I, in competition with 307 contestants throughout the state. Carlos Ovando placed first in the region, second in the state, in Spanish II, in competition with 177 contestants in the state.

Margaret Mann, another Bethany Spanish I student, placed fifth in the regional test and also qualified with the other two students to take state tests at Indiana University, Bloomington, on April 29. The Spanish teacher at Bethany Christian High School is Rosemary Wyse.

Four Bethany Christian students also placed in the top ten in the Goshen regional English achievement test. These students are also eligible to take state tests at Indiana University on April 29. They are Nancy Eash, a senior, first in the region; Janet Moore, a junior; Susanne King, a junior; and Lois Book, a junior. Bethany is the only school in the region with more than two English students qualified to take state tests. Bethany Christian English teachers are Royal Bauer and Delmar Miller.

Bethany Christian also has one comprehensive mathematics student who qualifies to take state tests. He is Howard Zehr. The Bethany mathematics teacher is Dean Hartman.



When we speak to God about power, He speaks to us of purity; and when we speak to Him about happiness, He speaks to us of holiness.—Selected.



PEACE AND WAR

A World of Madness

By JOHN D. UNRUH, Jr.

"War is now utterly preposterous. In nearly every generation the fields of earth have been stained with blood. Now, war would not yield blood—only a great emptiness for the combatants and the threat of death from the skies for all who inhabit the earth. To strive ceaselessly, honestly, and effectively for peace is today the responsibility of every statesman—of yours, of ours, of all countries."

"If our nation can survive the actual attack and has made some minimum preparations, then in all probability, 'the survivors will not envy the dead'; there will be more than a mere technical or academic difference between victory, stalemate, and defeat. Under these circumstances, in addition to having a deterrent capability, we might want an ability actually to fight and survive a war."

These two divergent statements were made by well-known individuals; the first by former President Dwight D. Eisenhower while addressing the Brazilian Congress, the latter by Herman Kahn, a Rand Corporation physicist, in a recent book entitled *On Thermo-nuclear War*. They represent a polarity of opinions regarding the international situation and United States military strategy being expressed by prominent individuals.

What is current American military strategy? How has it been determined? What is to be expected in the future? Utilizing recent books, articles, and speeches, we shall seek here to analyze what appears now to be occurring in American military strategy and shall attempt to discern certain trends which are appearing and the effects which might result.

Post Hiroshima

With the advent of atomic power in 1945

a considerable number of distinguished persons remarked that, with modern weapons, war was no longer feasible. Thus, along with the above quotation from former President Eisenhower we note General Douglas MacArthur's statement, "War now is a form of mutual suicide"; General H. H. Arnold, "One nation cannot defeat another nation today. That concept died with Hiroshima"; General Curtis E. LeMay, "No one can win a modern war. Even the victor loses"; Albert Schweitzer, "In an atomic war there would be neither conqueror nor vanquished."

Most Americans have at least a remote awareness of the potential destructive power of the weaponry now available. Some may be familiar with the 1959 Congressional study which predicted that a limited nuclear attack on the United States would result in the death of from one fourth to one third of our inhabitants and serious injuries to 20 million additional persons, in life span reduction of those surviving, a reduction in vigor in those surviving, genetic danger to future generations, to say nothing of the physical destruction to the land and dwellings. Competent scientists testified that this would be the result of a limited attack; what the consequences of an unlimited attack might be defies the imagination.

Knowing that the world's nuclear stockpile today contains the estimated equivalent of ten tons of TNT for every human being on the globe, most Americans disdain even to think of the possibility of another war. The motion picture, "On the Beach," which depicts a war resulting in the death of all persons on the earth, was well attended throughout the world. Military leaders argue, however, that such a vague and even

inarticulated fear of the consequences of possible war on the part of the average person might make him reluctant to continue to prepare for another war if it should be necessary. Consequently, that fear must be dispelled.

Thus Senator Bennett of Utah, speaking on the Senate floor, argued that to take the film literally would be to invite catastrophe. "If we assume, as the picture does, that civil defense measures are completely worthless, as they would be in the fictional situation of 'On the Beach,' we will make no effort to take cover, to protect ourselves from fall-out, to resist the attack as best we can. And if an enemy knows we have that attitude, he will be that much more likely to attack."

Deterrence

And so we meet that philosophy which has been, is now, and probably will continue to be the backbone of American defense—deterrence. Simply stated, this theory contends that if the United States has a massive arsenal of destructive weapons which no enemy could wipe out in a surprise attack and with which arsenal America would retaliate to annihilate any attacker, there will be no war. President Kennedy in his recent defense message to Congress stated, "But what we have and must continue to have is the ability to survive a first blow and respond with devastating power."

Accepting basically the doctrine of deterrence, American defense leaders are proceeding to develop various types of armaments which cannot be wiped out by any surprise attack. Consequently 12 B-52 bombers of the Air Force's Strategic Air Command squadron are continuously in the air fully loaded with detonable hydrogen multimegaton bombs. Kennedy's defense message calls for a crash program to construct Polaris-equipped nuclear submarines, armed with nuclear weapons and deployed around the world, underwater, ready to loose their rockets of death at a moment's notice. Seemingly invulnerable "silos" or craters are being built far underground, from which the gigantic intercontinental ballistic missiles can be launched. And, fearful that enemy agents will discover exactly where these launching sites will be, future strategy will include the "Minuteman" ICBM's on railroad flat cars, which will constantly be moving from one location to another so as to be immune to a surprise attack. Additionally, scientists and strategists recognize the advantage the United States would have in military strategy if able to launch nuclear weapons toward specified targets on earth from satellites orbiting in outer space. Such a diversified defense, on a ready alert, according to proponents of deterrence, will make the United States safe from enemy attack.

In passing, we should also be aware of some indictments of the deterrence theory

"Using Music in the Home" by J. Mark Stauffer

at the

August 5-12, 1961

Church Music Conference

LAURELVILLE MENNONITE CAMP,

R.D. #2, Mount Pleasant, Pennsylvania



which have been made. Some contend that deterrence will lose much of its credibility when other, smaller nations gain access to nuclear weapons and the systems to deliver them. Who could tell, for example, which nation had launched a nuclear weapon via an unmarked nuclear submarine below the oceans? What could be expected from a dictator like Castro who had nuclear weapons? There is always the possibility of an accidental cataclysmic war being started either through human error or frailty or mechanical malfunction. There is also the possibility of "nuclear blackmail"—the Soviet Union might be willing to test America's willingness to resort to total war to prevent Laos, Quemoy, or Berlin from falling into communist hands. Thus some defense strategists feel that by creating such smaller crises the communist regime could slowly encompass most of the world because America would be afraid to resort to total war over any one relatively minor issue in which the security of the United States would not be directly at stake.

Limited War

Recognizing this potential blackmail threat, the idea of "limited war" is now in the process of being incorporated into American deterrence theories. It is held that the United States must have battle ready troops, armed with up-to-date conventional and even tactical nuclear weapons, ready to be transported to any spot on the globe at a moment's notice to fight a limited war, perhaps something on the order of a Korea. Political scientist Henry A. Kissinger writes, "The conventional capability of the free world should be sufficiently powerful so that a nuclear defense becomes the last and not the only recourse." But because the United States, or any coalition of free world powers, cannot match the Soviet Union and Red China in sheer man power, it becomes evident that to fight a limited war so-called tactical nuclear weapons are necessitated to offset America's population disadvantage. This is the reason that many military personnel are impatient to resume immediately the testing of nuclear weapons so these tactical small-scale blockbusters can be developed for battlefield use. The entire strategy of limited war assumes that neither nation nor power bloc will resort to its enormous stockpile of nuclear weapons in order to determine the outcome of the conflict. The realism of this assumption poses a moot question.

Hostilities would conceivably begin on a limited scale, perhaps only with conventional forces or tactical nuclear weapons. But would a nation facing imminent defeat, in an encounter so crucial it was willing to fight for in the first place, refrain from bringing into play all the forces at its command in order to avert a defeat? Perhaps the stalemate in Korea may be cited as an

example of the exercise of such self-discipline, although we also know that men like General MacArthur advocated enlarging the conflict and even proposed using nuclear weapons if need be. In any case, the adoption of limited war capability and strategy marks another retreat from the goal of a world without war.

But since all this may still prove to be insufficient (Herman Kahn writes, "It is my belief that our almost complete reliance on deterrence working is probably an example of frivolity or wishful thinking") further measures must be undertaken.

Civil Defense

Accordingly, in addition to retaliatory weapons United States defense plans include civil defense. Ostensibly civil defense is organized to protect lives if war should come. More basically, civil defense is an integral part of the entire deterrent philosophy. "Since there can be no absolute military defense, an effective civil defense is vital to the future security of the United States because it might provide the means whereby this country, if suddenly attacked heavily and without warning, could get up off the floor to fight back." (Statement taken from United States Civil Defense, published by the National Securities Resources

A white lie and a whitewashed sin
are alike.—M. E. Bontreger.

Board.) Congressional hearings have noted that "In this concept, civil defense is not a technique for bare survival or for performing emergency welfare services. Civil defense is conceived as an active, integrated system of countermeasures, time-phased to proceed from immediate survival to recouping from the blow."

Hence, civil defense proponents argue that a nation which could retreat into fallout shelters during an attack would suffer fewer deaths and injuries and would consequently be able to retaliate with vigor. Accepting this viewpoint, New York Governor Nelson Rockefeller last year called upon his state legislature to require fallout shelters in every public and private building in New York state by July 1, 1963. Certain estimates indicated the cost to the homeowner for the construction of such a basement or underground shelter could run between \$400 and \$850. The legislators of New York were not prepared for such a crash program and rejected the governor's proposals.

Herman Kahn concludes his book recommending that the Federal government allocate a minimum of \$500 million above current expenditures (approximately \$50 million per year) for expenditure in one or

two years for civil defense purposes. These monies would be utilized for research, analysis, shelters, evacuation preparations, radiation meters, etc. Civil defense seems destined to be an integral part of our nation's defense posture, despite much resentment and public apathy.

Civil Defense Questioned

While few American military or political leaders question deterrence as such, it is significant that some attack the civil defense scheme with real vigor. Governor Meyner of New Jersey rejects Rockefeller's analysis and resultant proposals and declares, "It is the crudest deception to create the impression that shelters are an adequate defense."

(It would seem that even underground shelters would hold little hope for any persons in the face of the blast effect of a multimegaton H-bomb. William Davidson, Argonne Laboratory physicist, outlines the destructive power of such a bomb: "For an explosion near the surface of the earth, the blast, combined with the intense heat, would carve out a gigantic crater, excavating millions of cubic yards of buildings, earth, and human beings. The crater from one multimegaton H-bomb would encompass more than a hundred city blocks; it would have a depth at the center of more than two hundred feet; around its edge would be a mound taller than a five-story building. Into such a crater you could throw the Pentagon, the Empire State Building, Chicago's Merchandise Mart, and the pyramids of Egypt, and still have room left over. . . . At the rate of a thousand cubic feet of water per second, it would take roughly a month to fill up.")

Holding the view that shelters would afford little if any protection against such an all-out onslaught, especially in heavily populated areas, Governor Meyner writes that the only shelter against a nuclear war is a workable peace. Noting that estimates of a massive fallout and blast shelter program range from \$5 billion to \$40 billion he feels that "this kind of money could better serve the cause of peace if it were invested positively in the future welfare of ourselves and our allies."

During the past several years, Senator Stephen M. Young of Ohio has been carrying on a veritable one-man vendetta against what he terms the "billion-dollar boondoggle"—civil defense. Charging the Office of Civil Defense Mobilization with "waste, inefficiency, unrealistic, in fact schizophrenic, planning"; and with being a haven for political has-beens, Senator Young argues that the defense of America belongs solely with the armed forces and that the \$120,000 spent daily on civil defense activities by the Federal government alone is a ludicrous squandering of public funds. Significantly,

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TO BE NEAR TO GOD

Soul Clinic: the Disease unto Death

By W. R. NAFZIGER

Healthy Christians. I John 5:4, 12; Romans 13:14.

Sunday, May 28

Read Psalm 119:32; II Cor. 6:11, 13; Isa. 60:5.

Enlarged heart. Physically, an enlarged heart is cause for concern, but the Christian is not spiritually healthy unless he has an enlarged heart. His heart must have a circumference of 25,000 miles, without bias or prejudice. "Be ye also enlarged." When God measures a man, He puts the tape around his heart.

Monday, May 29

Read Acts 10:34, 35; 17:26; Rev. 5:8; 7:9.

Color blind. Today we are especially reminded of the color question. We see people—red, brown, yellow, black, and white. God sees not as man sees, but He looks at the heart. He sees all men as sinners, or as sinners saved by grace, now His own dear children. Color blindness is a mark of spirituality.

Tuesday, May 30

Read Psalm 95:6; Dan. 10:12; Acts 20:36; Ezra 9:5.

Taller than kneeling. The Christian must be tall enough to reach heaven when he is kneeling.

A good man's prayers will from the deepest dungeon climb heaven's height, and bring a blessing down.

—Joanna Baillie.

If you would have God hear you when you pray, you must hear Him when He speaks.

Wednesday, May 31

Read Eph. 3:17-19; I Cor. 6:19, 20; Eph. 1:14.

Possessed. We are a purchased possession. The Christian is possessed by the Holy Spirit. Just as wine causes a person to walk and talk and act as one who is motivated by other than his rational faculties, so one filled with the Holy Spirit also acts. "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18). If the Christian acts as he should, he will act as one possessed.

Thursday, June 1

Read I Cor. 1:21; 3:18; 4:10; Luke 14:26, 27; Phil. 3:7-9.

Radical. Fools for Christ. Hate father, mother, wife, children, brethren, sisters, his own life also. "But what things were gain to me, those I counted loss for Christ." Can we honestly say with the poet, "I'd rather have Jesus than anything this world affords today?" It is said that a fanatic is one who has lost his sense of direction and redoubles his efforts. May I say that a Christian is a fanatic who has found a true sense of direction and redoubles his efforts.

Friday, June 2

Read Phil. 2:5; Rom. 8:5, 6; Matt. 7:14; Rom. 12:2; Phil. 4:8.

Narrow-minded. A Christian's thinking must be within defined bounds. Christianity must be dogmatic or it has no reason for existence. Only he who has been renewed in mind can think Christian thoughts. Only one with the renewed mind can prepare himself for the narrow gate and the narrow way. The mind of Christ caused Him,

when He was reviled, not to revile again; when He suffered, not to threaten. I Pet. 2:23. "Let this mind be in you."

Saturday, June 3

Read Gal. 3:22-26; II Cor. 5:7; Rom. 1:17; 6:24, 25; Heb. 11:1, 6.

Ignorant. That is, one who is completely without knowledge of a satisfactory program outside of God. A number of years ago an article in the Reader's Digest was entitled "Faith Is for the Ignorant." A man said, "I am a scientist; I have knowledge. I do not need faith; faith is for the ignorant." This man had faith in what he thought he knew. The Christian has faith in a God who knows and will undertake for him in his ignorance. How wonderful that faith in God supplements our ignorance and gives us a spiritual knowledge, so that we can say, "... I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). Faith is for the ignorant!

Sunday School Lesson for June 4

A Search for Life's Meaning

Eccl. 1:12-18; 3:1-14

Solomon, or the Solomonic writer who wrote Ecclesiastes, seems to have a gloomy approach to life. He can't understand it. Today there are multitudes who are full of anxieties and tensions. They too can't understand the purpose of living. At some time any one of us must have wondered what life is all about. But many have the right answer.

Why are we here in this world? This is a good question. To be happy and to do worthwhile work one must have a good answer to this question. He must know what God has planned for Him.

Our author here gives a cynical view of life. How did he seek and search out concerning all things? He did it by applying his wisdom, his mind, to his problem. With men's intellect alone God cannot be apprehended, and so God was not considered in his search. He thought all was vanity, because that's all he could see. He didn't think anything beyond his reason could give an answer.

In chapters 1 and 2 we learn that he also tried pleasures, personal achievements, ease, indulgence, wealth, and comfort. All these he found futile. All is vanity. His spirit was vexed. He found nothing that endured. His conclusion was that life is a "sore travail."

What did he not survey? He did not take God into consideration. He never asked in faith, "What would you have me to do,

God?" Meaning in life is discovered only by reason and faith.

Another problem that vexed the writer was the order in the universe. He thought inflexible laws govern everything. We must sow and reap according to the seasons. Violence and sickness are beyond our control. We can't tell whether we will succeed or not. Circumstances may cause us to weep or laugh. Human tendencies are unstable. We don't know whether we are gaining or losing. It seems love and hate and war and peace each have a time.

And so if man can't control human affairs, why try? He felt he had no responsibility then. We Christians know, however, that God has order and we are free to relate ourselves to Him and work with Him in His purposes. Then life becomes full and interesting and worth while.

Consider your friends or acquaintances that feel that life is futile. Why do they feel this way? This will lead your pupils to discuss the real meaning of life and bolster them. Also consider what you could do as a class or as individuals to help someone. You may have in your class, unknown to you, someone who is struggling with this problem. Let the hour be constructively helpful.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

The Dynamic of the Evangelical Witness in Brazil

By Glenn and Lois Musselman

Cecilia, a young girl of 17, lived one block from the evangelical chapel in Sertãozinho. Her father came from an Italian family. She grew up in a family of Catholic tradition. It was Cecilia's custom to take part along with her school chums in the religious processions. This was done, however, out of a sense of obligation to her crowd to keep up her popularity among them. Although she attended Mass on Sundays, Cecilia became convinced that confession of sin to the priest was not only unnecessary but wrong. As she came in direct contact with the Bible through the evangelical witness of our chapel services, Cecilia decided to accept Christ as her Saviour. Her classmates at school hardly knew of her new decision. She was yet very weak in faith and while attending Sunday school in the morning she yet felt

the tug and attraction of the world's thrills and excitement. On many Sunday evenings she would attend the movies instead of services at the church. It seemed hard to give up the thrills of dances, movies, and the old gang.

Finally after Cecilia took part in a week's activities planned for Christian young people in a youth camp outside the city of São Paulo, she really witnessed for the first time in her life what joy, peace, and fun a group of Christian youth could have. She came back to Sertãozinho a deeply spiritual girl. Her changed life was contagious. First desires were now centered in church activities. Teaching in a nursery Sunday-school class challenged her more. She soon learned how to adapt the lesson to the wiggling, squirming youngsters. Not only could she tell stories more effectively,

but she enjoyed playing, singing, and teaching all ages of children in the Sunday school.

Today Cecilia's testimony rings clear. She feels at home in His church and shares the fellowship of other believers. Her heart longs for other young people in the city, that they might find the deep, abiding peace of full surrender to Christ. She marvels how God has changed her worldly desires and has given her a hunger for spiritual food out of God's Word.

Emphasis on the Bible

A second aspect which underlies the evangelical advance in Brazil is its emphasis on getting the Bible into the hands of the people. One hundred years ago the Bible was a closed book in most cities and communities. Wherever the evangelical witness has been proclaimed, the Bible has become an open book. However, even after one hundred years of evangelical work—it is possible to find cities where the Bible is practically unknown.

In 1957 we located in Sertãozinho to plant the Gospel through the preaching and teaching of the Word of God. We encountered a city of 15,000 and a rural community with 10,000 more, but where the Bible was ignored and even feared. The local priest had for years warned the people not to read the Bible, not even the Catholic edition, because it was too difficult to understand. The priest told them that he did not have time to counsel them in their reading to make sure they got the correct interpretation. So it was much simpler to urge the people not to read the Bible at all, but to depend upon the church in its catechism and teaching to give religious instruction in order to avoid false interpretations and heresy. Even the more educated people were covered by this advice and were afraid to read the Scriptures.

In larger cities the Catholic edition was being made available to the people in reaction to the successes of the growing evangelical witness. The Catholic Church perceived that any continued withholding of the Scriptures would only work in their disfavor and that the people could not be held any longer by keeping them ignorant.

However, in the more remote areas, such as the community of Sertãozinho, where the evangelical witness had not been firmly planted, there was no "need" to make the Bible available in order to counteract evangelical growth.

In reaction to our free distribution of Scripture portions throughout the city, the people were warned not to read them since they were false. But as more and more people began to ask why the evangelical church in town put the Bible into the hands of the people and their own church did not, a pragmatic change was in order. Several months later many were surprised to see a Bible week campaign put on by the



Glenn Musselman, now home on furlough, here preaches from the pulpit in the Sertãozinho church. The Bible verse in Portuguese reads, "I am the way, the truth, and the life."



Lighting candles and saying prayers for the dead are done on Day of the Dead in Brazil. Such beliefs as these are held by people to whom our missionaries witness.



The Gospel Hall in Sertãozinho, Brazil, where Bro. and Sister Musselman witnessed.



One way to reach people, especially youth, is through recreational activities. Here boys play games at Sertaozinho after the Saturday Bible class.

Catholic Church. People were urged to buy the Catholic edition. People were told that the church had always been the defender of the Bible. Its prohibitions in the past were not against the idea of their reading the Bible, but only against the false use of the Bible.

Edite Discovers the Word

Edite, a girl of 35, lives with her parents. She first came in contact with the Bible through her father, who was one of the first baptized members of the Sertaozinho congregation. Edite, being a "Daughter of Mary," a Catholic organization for single girls, subscribed to a high standard of ethics dictated by this organization. For example, she was not allowed to dance, or dress immodestly within the church, or to attend any obscene movies. But in spite of her religious adherence to this Catholic group, Edite was almost totally ignorant of the Bible and of saving faith as resting on the grace and merits of Christ.

She was aroused to study the Scriptures by a Bible study hour conducted in her home. Soon she bought a Catholic edition and began to read it. She soon began to see the truths of the Bible and the fallacies of her own religious thinking, passed on to her from childhood through the Catholic Church.

As Edite began attending services in our chapel, her convictions deepened. She knew she would need to make a break with the former ties in the Catholic Church. This break was difficult to make. Close friends jeered and talked behind her back. We encouraged Edite to begin teaching Bible stories to children. As she studied and learned to tell these stories for the first time to others, she herself was becoming more deeply grounded in the Word. She soon was teaching a large group of neighborhood children from Catholic homes. This was a unique opportunity for her to give a positive testimony of her new-found beliefs. In the meantime, this self-instruction

and meditation on God's Word helped to sharpen the point to which she would have to go in obedience—becoming a baptized member of the local evangelical church. This decision was finally reached after a period of about two years. Edite has become a vessel in the Sertaozinho congregation as a teacher of the Bible, the book she had been prohibited to read for many years.

• • •

Changing political developments have recently opened the eyes of many North Americans to the emerging world importance of our South American neighbors. In a similar way some Christians in North America have only recently become aware of the spiritual dynamic of the evangelical churches in these countries. The evangelical cause is well on the advance and promises to change the spiritual outlook of a whole continent which for so many years had been at a standstill.

In the spearhead of this advance is the huge country of Brazil with its 66,000,000 people. Not only is the population growing here faster than in most parts of the world, but the evangelical population like-



Dona Blossom, a national, teaches the Saturday Bible club in the back yard at Peter Sawatsky's house. The Sawatskys are also witnessing in Sertaozinho.

wise is growing at an unusual pace with conversions from outside its ranks. Estimates now place the evangelical population at between three and four million.

It is true, a certain percentage of these have come as fruits of Protestant emigration from Europe during the last fifty years. Yet for the most part the evangelical strength in Brazil today is due to the missionary and evangelistic thrust of committed Christians, both national and foreign.

After one hundred years of evangelical witness the church is firmly planted in Brazil. Of the many congregations scattered throughout the country, some are as large as 900 members and others as small as 15 to 20 members.

The future in Brazil is bright for the evangelical cause. As long as believers are true to the dynamic genius of Christ's everlasting Gospel, they will see thousands more born into the kingdom. The evangelical proclamations must continue to be backed up by a radical, Christ-centered, evangelical living.

Selling Christian Literature in Brazil

BY PAUL ERB

In the Livraria Evangelica in Campinas, Brazil, we saw a Catholic priest talking to David Hostetler, the missionary-manager of this Christian bookstore. Later we were told that this priest frequently comes in to buy films for use in his school. At his first inquiry Bro. Hostetler sold him a projector and a film on the story of Lazarus. He has now procured a number of films and has urged this evangelical missionary to come and speak in his school, which no doubt he has done by this time.

Nearly always someone is browsing in this busy little store, making inquiries or buying literature or visual aids. A Catholic asked for something that would interest her son, and Bro. Hostetler recommended *Pilgrim's Progress* and sold it to her.

David Hostetler carried with him to the mission field in southern Brazil an interest in the production and distribution of Christian literature. He soon saw needs that intensified this interest. He was engaged in building a church in the town of



A street scene in Campinas, Brazil, where David Hostetler started his bookstore to reach the people through literature.

Valinhos. But the number of people he could attract to his church was limited. Some wondered what this foreigner was doing here. He wanted them to know that the Mennonites are interested, not only in winning converts, but also in supplying needs in the community. He saw the opportunity for a double witness—through preaching and personal work, and through literature.

He began to look around for the means. He saw that people liked to read, for the bookstands were doing a good business. He knew of much evangelical literature in Portuguese. But the people did not know this. A way had to be found to get the books and readers together.

Only a few miles from Valinhos was Campinas, a thriving city of 200,000, with a number of evangelical churches, but no religious bookstore. Here at hand was the place for a distribution center.

Bro. Hostetler thought he knew a brother in Ohio who would loan \$2,000 to start the store. He wrote to Treasurer Ernest Bennett at Elkhart for permission to proceed. Bro. Bennett approved the idea but suggested that the loan should be made to Mennonite Publishing House, and that this venture be carried on under Publishing House direction. The House secured the loan and has by now invested \$4,000 in the Campinas project.



In addition to his work in the bookstore, Bro. Hostetler supervises a church in Valinhos and another in Sao Paulo. Here is a Sunday-school class in Barao de Geraldo, where the Hostetlers assisted.

God directed in the securing of a site. A store in a good location was rented for \$35 a month. Its show window provides an attractive display. The open door invites customers to enter. Although the room is small, a reading table is in the center. The manager's office is a little mezzanine alcove where one has to stoop to walk. Storage shelves line the steep stairs.

Literature is purchased from denominational and private publishers in Sao Paulo and Rio de Janeiro, also from the Aurora Press in Buenos Aires, an interdenominational publishing company in which the Argentine Mennonite Conference participates. A fairly good supply of literature is available in Portuguese. Much of it, however, is in small volumes with cheap bindings. Children's literature and religious fiction are weak. One tract on the Mennonites, written by Richard Burkholder, is available. No other Mennonite literature is as yet available in this language, a lack which should be supplied.

In 1960 Livraria Evangelica sold 5,000 Bibles, and an equal number of Scripture portions and Testaments. Sales for the year totaled twice the stock inventory.

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Other missionaries in Brazil also participate in the literature outreach. Here Peter Sawatsky hands out Gospel literature at a street market in Sao Paulo.

Missions Today

The Foreign Missionary

By J. D. GRABER

"Jesus is always a foreigner," wrote a recent author. Equally true is the fact that Jesus is the eternal contemporary; He belongs to every people. As is customary with divine knowledge, the truth lies in the paradox. Jesus is a foreigner and He is not a foreigner. Jesus is an ever-present Friend, but He is also the eternal God. This truth has practical missionary implications.

"Foreign missionary" is a title often called into question in these days. We want to take the foreignness out of the Christian faith. During the past century and a half, Christianity was, for Africa and Asia, the religion exported by the West. It was the faith of the Westerner, too often also the faith of the conqueror, the imperialist. When an Asian became a Christian, he could not entirely escape being considered somewhat disloyal to his native people; he was to a certain extent denationalized. This attitude was most unfortunate because Jesus belongs to Asia and Africa.

Jesus is as much a foreigner to Britain and America as He is to Asia and Africa. He is a Jew, a wandering Jew, seeking a home wherever there is anyone to welcome and shelter Him. He is really a foreigner because He is divine. He came down into this world. He broke into the stream of history. To use a very modern figure, He has come to us from outer space.

No church can have a national Christ. In these days of flaming nationalism, when new nations are born at a rate exceeding one per month, it is no wonder that there is also a strong tendency in some countries to have an exclusively national church. But this is always wrong. Christ can never be limited to any people, or culture, or to any age. I read recently, "The only people who could claim Jesus as a national rejected Him for not being a nationalist, and in that rejection their own nationalism came to an end in little more than a generation."

The foreign missionary is a symbol of this foreignness of Christ. To call him a "fraternal worker" expresses a necessary truth, but it merely stresses one side of our paradox. There can be no communication without identification, so the missionary does well to identify himself as fully as possible with the people to whom he goes. But in the deepest theological sense he will remain a foreigner, even as the Gospel is always foreign to the natural man. The Gospel comes by revelation, not evolution.

The true church will continually send out foreign missionaries. Jesus belongs to every nation and His followers are under constant command to go into all the world and make disciples of all people.



MISSION NEWS

Overseas Missions

Elkhart, Ind.—Mrs. John Beachy, missionary on furlough to India, was guest speaker at the Sunnyside Mennonite Church ladies' fellowship which met April 17.

New York, N.Y.—The Joseph Burkholder family was scheduled to leave New York on May 3 for their second term of medical missionary service in Ethiopia.

Shirati, Tanganyika—The rains in East Africa are late this year. In addition to the shortage of rain, the young corn, grass, and grain at Shirati were cleared to the ground in one week by the army caterpillars. Repeat plantings may bring a crop if the rains continue long enough in May and June.

The Tanganyika Mennonite Youth League was organized during a conference at Shirati in April when youth group leaders met to discuss what Mennonite youth today can do to better serve God. Pray for the officers of this new organization and for each of the youth leaders in the various congregations.

Hokkaido, Japan—Lee Kanagy reports that the Nakashibetsu kindergarten opened April 6 with an enrollment of 85 children. The kindergarten in Nishibetsu, under Okumura-san's direction, now has 18 enrolled. This has been a real victory when prospects seemed to indicate only ten, because of opposition from Buddhism and other pagan religions. The kindergarten at Kamishihoro now has 28, with several more prospects.

The teachers from these three kindergartens meet three times a year to work on a Christian curriculum, teaching methods, and evangelism through the kindergarten.

The Carl Beck family left April 20 for a year of study and furlough in the United States. The Becks will travel through India, Palestine, and Europe on their way to America.

Robert Lees will go to Hokkaido in July to take the Becks' place, D.V. Ruth and Rhoda Ressler have temporarily moved in to the Becks' house until the Lees can go to Hokkaido.

Tokyo, Japan—Marvin Yoder reports his language school class went on an excursion to Goji-ji, headquarters of the largest of the three main sects of Zen Buddhism, an opponent of Christianity here. This sect, in Yokohama, as is typical of Buddhists, claims to teach and require enlightenment and to practice this in daily living. Bro. Yoder observed a bit of what takes place when someone makes application for admission into the temple as a candidate for study.

The applicant stood in the entrance in one of the large buildings until someone came to examine him. Such applicants often stand for hours; this one had done so for not more than one hour. As Bro. Yoder was preparing to leave, he noticed that the examination was to take place soon. The

examiner came and demanded in a loud voice the undivided attention of the applicant. He then took his identity and then his reason for coming here.

The applicant for some reason could think of no suitable answer for the last question and received two or three blows on the shoulder from the examiner with the Zen equivalent of a "nodding stick" used in Pilgrim church services. Then he was told to go home. He remained standing where he was. Bro. Yoder and the rest of the language class were told that if the applicant could stick there for two or three

hours he would probably be given opportunity to answer the question.

Villegas, Argentina—Heriberto Palomeque, pastor at Villegas, reports young people are active in visitation in the home for the aged. In this town the nuns are not in charge at municipal institutions as in most other places. Thus evangelicals are given freedom to go in for regular meetings and visitation. The administrator, even though Catholic, is open-minded and has expressed appreciation for this type of service.

Trenque Lauquen, Argentina—Augustin Palomeque, of the Trenque Lauquen church, offered his truck to take a group of members to Pellegrini for a meeting April 15. The small group of believers at Pellegrini was greatly encouraged by the crowd which attended. Meetings are now held occasionally at this town where at one time there was regular work.

Mennonite Biblical Seminary Dedicated

Montevideo, Uruguay—"If we want to be successful students in a seminary or effective ministers after graduation, it is necessary to be a true believer, a hard-working student, and a zealous witness or preacher," Dr. José Migues Bonino asserted on the occasion of the dedication of Mennonite Biblical Seminary on April 8.

Before an overflowing chapel Dr. Migues Bonino, President of Union Theological Seminary in Buenos Aires, urged his listeners in general and the students and ministers present in particular to accept the challenge of a vital Christianity for the needs of our world today.

In addition to the dedicatory sermon



President Nelson Litwiller speaks on the day of dedication, April 8, of the Mennonite Biblical Seminary in Montevideo, Uruguay. B. Frank Byler responded to the invitation to give greetings on behalf of the Argentine churches.



Front view of the seminary building, at Avenue Millan 4392, Montevideo.



Teachers and students took time out from ceremonies for this picture in front of the seminary building.

and litany, a students' octet sang two appropriate numbers. Representatives from the local evangelical churches, the Federation of Churches, and the Association of Pastors brought greetings from their respective groups. Before the dedication service the members of the graduating class had charge of guided tours, in which groups of eight to ten people visited the library, classrooms, dormitories, offices, and dining room. Before the service a light lunch and a cup of tea were served to each of the 180 guests present on this occasion.

Overseas Relief and Service

Medea, Algeria—Emory Yoder reports that he has been helping with the distribution of goods received from Church World Service and MCC. One old Kabyle woman was so overjoyed when she received 4 kilos of meat and a bag of clothes with a little soap that she thanked each fellow profusely and gave them kisses. He adds that much of his work has been in a resettlement village. CIMADE hired a number of boys that were without work. They plastered the walls and are putting in brick and cement floors in a widow's house and two houses that will be for CIMADE use.

Algiers, Algeria—Sanford Kauffman reports that his work with CIMADE has been as a utility man. The larger part of his time has been spent preparing storage facilities for relief goods. He will be helping to build a new housing project. He has been running quite a few errands since practically all of the materials that the builders have used he has had to go out and buy himself. Often, he says, there have been short trips to be made taking goods to distributors or picking up packages left at various places for CIMADE.

Akron, Pa.—MCC is now in the process of distributing the 500,000 lbs. of whole milk powder made available this year by the Canadian government. Shipments began in March and are scheduled to be completed by June. They are being made to Haiti, Algeria, Paraguay, British Honduras, Jordan, Formosa, Vietnam, Korea, and Indonesia. It will not be necessary to ship any to the Congo, since United Nations is now supplying adequate food there. Canadian Mennonite relief committees are endeavoring to raise money to cover shipping costs for the milk powder.

I-W Services

Elkhart, Ind.—A letter received recently from a Nebraska minister states, "Certain of the young men of my congregation are receiving pieces of literature in an effort to guide them in their decisions to problems common to fellows of draft age. I want to express my appreciation to the Mission Board for this service to our churches and youth."

"I confess not having done enough in utilizing follow-ups of these releases. But I have used different methods, such as letters to encourage careful reading, postal cards to give recognition to the fact of their receiving the releases, encouragement to find their way through the problems, invitation

or personal counseling for specialized problems, personal contact and interviews as occasions arise.

"We appreciate the concerns and assistance from our church board."

This literature continues to be sent to hundreds of Mennonite youth who face draft problems. The pamphlets are about the peace witness, service opportunities, and Christian ideals.

Cleveland, Ohio—Two I-W couples have rented a building, with the two apartments on first floor and rooms for single I-W's upstairs. One of the downstairs apartments has a large living room which will be available for I-W meetings. This new facility will be a big help to I-W unit life in Cleveland.

Topeka, Kans.—The I-W unit activities during the winter months have been composed mainly of group discussions and indoor recreation. Most of the religious activities have centered around I-W participation in local churches. A number of I-W men serve as Sunday-school teachers, song leaders, and committee members. This summer, there will be many opportunities for plus service through helping in a local church building program.

Greystone Park, N.J.—Under the direction of Abram P. Clemens, the I-W unit is working toward establishing a permanent church fellowship. The present program of activities includes regular Sunday morning services, a young people's program the last Sunday of the month, a home-cooked supper for single fellows once a month, a covered-dish supper for married couples once a month, and a social twice a month.

Voluntary Services

Washington, D.C.—The Advisory Committee to the MCC-VS program met April 11 and 12 here to plan for future program and to study the work of VS units in the Washington area, which include Junior Village, National Institutes of Health, Children's Center, and the Lancaster Conference VS unit.

Among the decisions of the committee was the decision to begin a project in Mexico this summer utilizing six to eight volunteers who will work in the Heifer Project, agricultural services, and assistance in adult literacy programs in the Mazahua area. This community is located approximately 100 miles southwest of Mexico City. According to present plans Bro. and Sister Stanley Pankratz will head the unit.

The Advisory Committee also approved the donation of a used piano to the Twillingate, Newfoundland, Regional High School which will be used in developing a musical program. Also, the VS outreach in Newfoundland will be enlarged to include agricultural services and religious training through the United Church of Canada, subject to the availability of necessary personnel and other administrative details.

A peace witness in the South will be initiated soon as the result of two invitations from southern communities. The Wheat Street Baptist Church in Atlanta, Ga., has invited a summer service unit to assist in

their Christian education program and day nursery. Nashville's (Tenn.) South Street Community Center has asked MCC VSers to assist in their community center program.

After a year and a half of services, the VS unit to the Prince Gallitzin forestry project in Pennsylvania will close.

Elkhart, Ind.—Summer Service Director Dan Hess reports the following progress of the summer program: (1) Nearly all of the originally planned 100 summer service openings have been filled. Several vacancies remain in the area of experienced child care, dietetics, maintenance, and experienced construction workers. (2) Senior Hi Work Camps, designed for 16- to 18-year-olds, will be sponsored at Rocky Mountain Camp, Divide, Colo., and Camp Amigo, Sturgis, Mich. During this two-week project beginning June 10, the youth will spend approximately half the day in a worthy construction project and the rest of the day in structured activities of educational, social, recreational, and spiritual significance. Although many applications have been received, a number of vacancies still exist. Emphasis is placed on maturity, co-operation, and dedication. (3) As additional personnel volunteer to the Elkhart office for summer service, the Summer Service Office will forward the applications to other summer camps, conference VS offices, and other communities that still need personnel for their summer program. The entire financial responsibility will rest with the group or organization that uses these volunteers.

Mathis, Texas—On May 5, the Pioneer Boys' Club, with Kenneth Seitz, Telford, Pa., as leader, went to Lake Mathis for an overnight camping trip. The boys spent most of their time fishing. This outing gave their leader a chance to become better acquainted with the boys.

Voluntary Service Needs

The VS program is a constantly changing one that offers the individual the privilege of growing while he is going and giving of his time and talents. It needs you to minister to the physical, emotional, and spiritual needs of neglected people.

Urgent personnel needs include nurses for service in Puerto Rico and Northern Alberta, unit leadership couples for several locations, and kindergarten teachers.

The following VS Orientation schools are scheduled to be held in Elkhart this year:

June 7-17
September 6-16
October 10-20
November 7-17

For further information concerning needs and places of service, write to Kermit Derstine, Personnel Office, 1711 Prairie St., Elkhart, Ind.

Home Missions

Salunga, Pa.—Home mission appointments by the chairman of the eastern board at its annual meeting included: James Rheim, Cobbtown, Fla.; Elmer Weaver, Jr., Bridgeport, Pa.; Israel Rohrer, deaf ministry, Kenneth Nauman, Homestead, Fla.; Arthur Histan, Union Valley, Pa.

Samuel and Helen Haldean, Hershey, Pa., have been appointed superintendent and matron of Bethany Mennonite Home, Philadelphia, Pa.

Omar Eby, who has served three years as a teacher in Somalia and is now teaching at Lancaster Mennonite School, has been appointed associate editor of the *Missionary Messenger*, succeeding Paul N. Kraybill.

Kinzers, Pa.—Martin R. Hershey, senior minister at Hershey's Mennonite Church, welcomed a group of about 60 Rutgers students and their professor at Hershey's Mennonite Church, April 22. The group listened to a panel discussion on "Faith and Discipleship," in which Urbane Peachey was leader. Mrs. Raymond Charles spoke on the home. Mrs. Clarence Keener on education, Paul Landis, Voluntary Service Director and pastor of Spanish itinerant work for the Lancaster Conference, on youth activities, and Lester Wenger, deacon, on business. The afternoon tour included visiting a one-room country school, Ebersole's Chair Shop at Intercourse, Pa., a multi-water wheel, and an old village store at Bird in Hand, Pa. Later they visited an Amish farm at Gap, Pa. In the evening the group returned to Hershey's church to meet their hosts for the evening meal.

Los Angeles, Calif.—LeRoy Bechler, pastor of Calvary Mennonite Church, has begun a new series of messages on Sunday evenings on the Book of Joshua. The messages are evangelistic in nature. Each Monday forenoon Bro. Bechler is taking a pastor's Bible study course on the Book of Acts at Fuller Theological Seminary.

Elkhart, Ind.—An application for Bible lessons was recently received in the Home Bible Studies Office from Ceylon. It was forwarded to John Friesen, India.

The Protestant chaplain of Folsom State Prison, Represa, Calif., sent for Bible lessons for 50 prisoners. He also gets Spanish courses from Luz y Verdad.

St. Louis, Mo.—The MYF spring banquet was held at the Bethesda Mennonite Church here April 22. The theme of the banquet was "The Way, the Truth, and the Life." Guest speakers were Vincent and Rose Marie Harding, Chicago, Ill. Sunday morning and evening, April 23, Bro. Harding preached. In the afternoon he led a discussion on race relations.

A Missouri area doctrinal conference was scheduled to meet with the Bethesda congregation on May 14.

District Mission Boards

Milwaukee, Wis.—Mario Bustos, pastor of Milwaukee Mennonite Church, reports attendance has been approximately 35 to 45 Sunday mornings and 20 to 25 Sunday evenings. Present membership is 15.

There is great demand for cottage meetings. These are being held twice a week in different homes of the community. Bro. Bustos believes this demand was the result of a week of special lessons on "Personal Evangelism" conducted by J. W. Shank April 9-14.

A city-wide Christian Challenge Crusade will be held in the Milwaukee Arena May 8-19. The Milwaukee church hopes and prays for spiritual gains during this time.

Waterloo, Ont.—On Thursday, May 4, the annual regional meeting of the Upper Canada Bible Society was held at the Erb Street Mennonite Church. This was the first time the meeting was held at the Erb Street Church.

WMSA

Allensville, Pa.—"The Art of Living" was the theme of the 35th annual meeting of the WMSA here on May 6. Mrs. Dorothy McCommon, executive secretary, spoke during the meetings. Projects of the WMSA here are the children's hospital at Pittsburgh, Pa., Laurelville Mennonite Camp, and home missions.

Goshen, Ind.—The district WMSA meeting of the Indiana-Michigan Conference was held here May 6. Mrs. Marvin Swiegart, of the Ninth Street Mennonite Church, Saginaw, Mich., among others, had part in the program.

Kansas City, Kans.—Mrs. Jake Birkey, matron of the Mennonite Children's Home, requests that we send outgrown winter coats and snowsuits to her, rather than storing them in the attic. Sizes 3-14, for either boys or girls, will be gratefully received and carefully distributed. The address: 1620 S. 37th St., Kansas City, Kans.

Elmira, Ont.—More than 700 women gathered to share the inspiration of the 44th annual meeting of the Ontario District WMSA. Mrs. J. B. Martin is the newly elected president, succeeding Mrs. David Bergey, who has given seven years of service on the district executive committee.

Elkhart, Ind.—Mrs. Don McCommon represented WMSA at the annual meeting of the MCC Material Aid Advisory Committee in Chicago recently. The committee, composed of representatives of all constituent groups of MCC, heard reports of the past year, studied proposals for the coming year, and offered suggestions regarding ways in which world need can best be brought home to the hearts of comfortable Christians.

Upland, Calif.—The Homemakers group from the Seventh Street Mennonite Church spent a recent evening in writing letters to missionaries around the world. In presenting the evening's project, their president reminded the ladies that friends in lonely places need to be "warmed" in various ways—in this case, it was a heart-warming project.

Chandwa, Bihar, India.—The Bihar WMSA met for its annual retreat March 4-11 in the shade of a grove of trees at Sonbilha. Miss Chandra Lela Solomon, a teacher of the Kalviri Bible School in Allahabad, was guest speaker.

Broadcasting

Harrisonburg, Va.—Heart to Heart had 2,800 people writing during Listener Survey Month, a 33 per cent increase over last year's survey. This was the largest number ever responding to a Heart to Heart listener survey.

Stations receiving the greatest number of votes were the following: WDAC, Lancaster, Pa.; KJRG, Newton, Kans.; WWST, Wooster, Ohio; WCMR, Elkhart, Ind.; CFAM, Altona, Man., Canada; WSWA, Harrisonburg, Va.; WCOJ, Coatesville, Pa.; WFUR, Grand Rapids, Mich.; KNWS, Waterloo, Iowa; WLAN, Lancaster, Pa.; WCHA, Chambersburg, Pa.; WCRF, Cleveland, Ohio; WCMS, Norfolk, Va.; KJSK, Columbus, Neb.; WBYO, Boyertown, Pa.

Japan—We quote from a letter from Abashiri prison (a large equivalent of Alcatraz): "I, a dreadful sinner, living in the midst of this strange and unhappy life, have wanted very much to find a way of being spared this suffering. I searched in the past from Buddhist books and other famous writings for such a way of being saved. But I could not find such a path. Then one of my friends here told me about Christ and invited me to hear your broadcast. As I listened, I heard that salvation is only through Christ. Please send me your study course and help me. In these circumstances, I may not be able to be a wonderful person, but I shall persevere in my studies, and maybe the Lord can help me."

Over 250 from various prisons are enrolled in the Japanese Bible courses. Pray for these searching souls.

New York City—A Spanish listener says, "By means of your program, I have received salvation through Christ, who has opened my eyes to the light of the Gospel."

Pasadena, Calif.—"As always, we listen to your program with much attention. During the years that we have heard it, it has served to direct us to church and Sunday school on Sunday," says a listener to our Spanish broadcast, Luz y Verdad.

Saskatchewan, Canada—The newest Mennonite Hour release is on CFSL, Weyburn-Estevan, Sask., every Tuesday evening at 8:00 p.m.

Notice!

Special Report to Members of Mennonite Board of Missions and Charities

The executive and personnel committees of Mennonite Board of Missions and Charities in session at Elkhart, Ind., on May 17 took action to recommend to the Board in annual session the establishment of an administrative committee to serve in the area of overseas missions. This recommendation proposes that this committee serve in the area of overseas missions as other administrative committees serve in areas of relief and service, radio evangelism, and health and welfare programs.

This report is released in line with requirements for making additions to the by-laws which are necessary in order to appoint this committee.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. LeRoy A. Zook, former pastor at Otelia, Mt. Union, Pa., died at his home in Wooster, Ohio, on May 15. He had suffered for some time with a brain tumor. Funeral services were held at Otelia on May 18. Obituary later.

Sister Edna Weber (Mrs. L. S. Weber) has been given a certificate of recognition for ten years of service in the tract department and on El Herald. She will continue part time assisting with the Spanish paper.

A public auction was held at County Fair Ground, Harrisonburg, Va., on May 12, for the benefit of the Virginia Mennonite Home.

Angelo Lo Ballo, former Roman Catholic priest, spoke at the Jefferson Street Mennonite Church, Lima, Ohio, on May 6.

A hymn sing was held at Sonnenberg, Apple Creek, Ohio, on April 30 with the Sonnenberg, Chestnut Ridge, and Pleasant View congregations participating.

Bro. Roy Umble, Goshen, Ind., on April 16, led the Indiana University Mennonite Fellowship at Bloomington, Ind., in a discussion on "The Mennonite World View." This fellowship, still in its first year, is enjoying a good growth. There are usually 25 adults in the meetings. One non-Mennonite family is participating actively. The constitution has been adopted and the fellowship is an organization recognized by the university. Bro. Ralph Wade, a member of the group, usually conducts a period of group singing. Let us pray that this fellowship may be used to encourage Mennonite students in spiritual growth and increased witness.

An eager customer drove his car into the front door of the Herald Book Store at Souderton, Pa. No one was seriously injured.

Sister Esther Reesor, recently returned from Araguacema, Brazil, spoke at Garden City, Mo., on April 30. A summer Bible school workshop, with Mary Miller and Melva Kauffman of Hesston, and Glen Yoder of Kansas City, as guest speakers, was held at Garden City, May 12, 13.

The Oaklawn Psychiatric Center at Elkhart, Ind., has been approved recently by the U.S. Department of Health, Education, and Welfare. This approves a federal grant of \$232,000 for the construction.

The Voluntary Service unit at Hesston, Kans., held open house the afternoon of

Installation to Be Featured

Next week's GOSPEL HERALD will bring you two of the addresses given at the recent installation services for the new Publishing Agent, "I Extend My Hand," by President of the Mennonite Publication Board E. C. Bender, and "I Accept," by Publishing Agent Ben Cutrell.

May 7. This house, long the home of A. L. Hess, after whom the town of Hesston was named and whose gift of land influenced the location of Hesston College here, is now leased by the Mission Board for VS headquarters. The unit here is engaged in the construction of the Schowalter Villa.

An order has been given for the tenth printing of Mennonite Life and the thirteenth printing of Amish Life. These informational booklets continue to be in strong demand.

For One Moment, by Christmas Carol Kauffman, is being read daily at 11:30 a.m. from radio station WMBI, Chicago.

Bro. John H. Mosemann, Goshen, Ind., was the guest speaker at the annual meeting of the Ohio and Eastern Conference at Orrville, Ohio, May 9-11. The conference sermon was by Bro. John Drescher.

Bro. Norman Wingert, for thirteen years an MCG relief worker, has been speaking in the Pacific Coast Conference churches, including Albany on April 23, Portland on May 2, and Lebanon on May 5.

New members: one by baptism and one from another denomination at Nampa, Idaho, on April 30; thirteen by baptism at Hesston, Kans., on April 30; eight by baptism and one on confession of faith at Olive, Elkhart, Ind., on April 23; one on confession at Crown Hill, Rittman, Ohio, on April 30; ten by baptism at Gospel Hill, Fulks Run, Va., on April 30.

Bro. Paul Shank represented Herald Press Publications at the meeting of the Indiana State Sunday School Association at Kokomo, on May 4, 5. On May 9 he presented the Every-Home Plan for GOSPEL HERALD subscriptions at the Ohio and Eastern Conference, Orrville.

Bro. Roy Smucker announces the opening of the Menno Book Store, Bloomington, Ill., on June 1 at a new address: 414 N. Main Street. This new location is in the central shopping district and will offer better and larger facilities than at the old location. The new location has a longer term lease.

A Revelation of Jesus Christ, a commentary by J. B. Smith on the Book of Revelation, is off the press and orders will be filled about June 1.

Sister Mary Jane Peachey, who will serve as acting editor of Story Friends, will begin work at Scottdale about June 7.

Church School Day speakers: From Goshen—E. E. Miller at Central, Archbold, Ohio; Carl Metzler at Millersburg, Ohio; Perry Miller at Oak Grove, Smithville, Ohio; J. C. Wenger at Central, Elida, Ohio; I. E. Burkhardt at Ashley, Mich.; Byron Bender at Pigeon, Mich.; S. M. King at Fairview and Brutus, Mich.; Millard Lind at Midland, Mich.; Leland Bachman at Petoskey, Mich.; Jesse Yoder at Sunnyside, Elkhart, Ind., and Forks, Middlebury, Ind.; Melvin Gingerich at North Goshen, Ind.; Ray Sala at Montgomery, Ind.; J. B. Shenk

at Arthur and Hopedale, Ill.; Carl Kreider at Lombard, Ill.; J. Marvin Nafziger at Dewey, Ill.; J. Robert Kreider at Science Ridge, Sterling, Ill.

From Hesston College—James Horsch at West Liberty, Inman, Kans.; Tilman Smith, Garden City, Mo. From Belleville Mennonite School—Arthur Byer at Maple Grove, Belleville, Pa. From Central Christian High School—Paul Brunner at Walnut Creek, Ohio. From Christopher Dock Mennonite School—Susan Landis and Ronald Alderfer at Skippack, Pa. From Western Mennonite School—Lester Kropf at Lebanon, Oreg.

Visiting Speakers: Myron Ebersole, Chicago, Ill., in vespers service at Goshen College sponsored by Mennonite Historical Society, Biblical Seminary, and School of Nursing, May 14. Dr. Sara Miller, Peoria, Ill., at mother-daughter tea, Metamora, Ill., May 5. Nelson E. Kauffman, representing the Spiritual Life and Outreach Committee of the Indiana-Michigan Conference, at Seney, Mich., May 13. C. Franklin Bishop, Goshen, Ind., at Fisher, Ill., on Rural Life Sunday, May 7. Alton and Dorothy Horst, Fisher, Ill., in Home Conference at Midway, Pekin, Ill., May 7.

Robert Otto, Smithville, Ohio, at Fisher, Ill., April 30. John H. Yoder, Elkhart, Ind., at Manchester College, first week in May. Curtis Burrell and quartet from Hesston College at Protection, Kans., April 2. H. Ralph Hernley, Mutual Aid Co-ordinator, at Clarence Center, N.Y., May 7. John Y. Swartzendruber, Kalona, Iowa, Sunshine Rescue Mission, Cedar Rapids, Iowa, May 5. Osika Eshitemi, Kenya, Africa, at Zion, Hubbard, Oreg., May 7.

Bill Dettweiler, Kidron, Ohio, at Salem, General Conference Mennonite, Dalton, and at Methodist Church, Orrville, Ohio, April 30. Don Jacobs and wife, Tanganyika at Mellinger, Lancaster, Pa., April 30. Myron Augsburg, Richmond, Va., at Mellinger, Lancaster, Pa., May 7. Lester Hostetler, Sugar Creek, Ohio, at Oak Hill, Ohio, April 30. James Bucher, Portland, Oreg., at Vine Street, Lancaster, Pa., May 1.

Calendar

Lancaster Mennonite Historical Society at Hammer Creek, Litz, Pa., May 27.
Indiana-Michigan Conference, Goshen College Church Chapel, June 6-8.
North Central Conference, and associated meeting, Walnut, N. Dak., June 13-16.
Ontario Amish Mennonite Conference, East Zorra, near Toronto, Ont., June 14, 15.
Mennonite Board of Missions and Charities, Morton, Ill., June 20-25.
Ohio MYF Convention, Beech Church, Louisville, Ohio, June 23-25.
Allegheny Mission Board, Otelia, Mt. Union, Pa., July 7.
Virginia Conference, E.M.C., Harrisonburg, Va., July 25-28.
Alberta Conference, Springs, Pa., July 28, 29.
Indiana-Michigan Christian Workers' Conference, place to be decided, Aug. 1-3.
South Central Conference, Hesston, Kans., Aug. 8-10.
Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11.
Illinois Conference, Pana, Ill., Aug. 9-11.
Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 13-15.
Conservative Mennonite Conference, Marlboro C.M. Church, near Hartsville, Ohio, Aug. 15-17.
MYF Convention, Lebanon, Oreg., Aug. 17-20.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.
Indiana-Michigan Mission Board meeting, Sept. 30 to Oct. 1.

Lloyd Murphy, Sunnyfield, United Missionary Church, at East Goshen, Ind., April 30. Jake Stauffer, Evangelical Baptist Missionary to Algeria, at Sugar Creek, Wayland, Iowa, April 30. Bruce Johnson, First Christian Church, Sterling, Ill., at Science Ridge, Sterling, April 30. J. Winfield Fretz, North Newton, Kans., at Bethel, West Liberty, Ohio, May 7. Edward Stoltzfus, West Liberty, Ohio, at Line Lexington, Pa., May 7.

Stewart Weber, Baptist missionary from Africa, at Riverdale, Millbank, Ont., April 16. Chris K. Zehr, Millerton, Ont., in a series of midweek studies on the tabernacle, at Poole, Ont. Laura Conrad, Sterling, Ill., at a mother-daughter banquet, Peoria, Ill., May 12. Bill Babcock, former Pax worker in Algeria, at the men's fellowship, at Peoria, Ill., May 13.

Howard Kauffman, Secretary of Home Interests of the Commission for Christian Education, at Waterford, Goshen, Ind., May 14. Gladys Becker, on furlough from India, at mother-daughter tea, Zion, Hubbard, Oreg., May 13. Ernest K. Moyer, Quakertown, Pa., at La Plata, Puerto Rico, May 7. Eric Sauder, on his recent trip to Paraguay, at West Clinton, Pettisville, Ind., May 14. Ray Engler and Stanley Smucker presenting the program of Sunshine Children's Home, Maumee, Ohio, at Oak Grove, Smithville, Ohio, May 7. B. J. Aikpokaalea, a Nigerian student at the college of Wooster, at Oak Grove, Smithville, Ohio, April 23.

Minnie Graber, Elkhart, Ind., at mother-daughter banquet of the Shore women's fellowship, Shipshewana, Ind., May 12. Ray Keim, Goshen, Ind., in youth conference at Locust Grove, Belleville, Pa., weekend of May 7. Newton Gingrich, Markham, Ont., at Stouffville Youth for Christ, May 7. Esther Reesor, Araguacema, Brazil, at Cedar Grove, Markham, Ont., May 14. Harold Hoeflinger, prison worker, at Kalona, Iowa, May 7. Don Heiser, Puerto Rico, at Second Mennonite, Chicago, Ill., May 7. Dale Steiner, representing Gideons International, at Kidron, Ohio, May 7. Henry Becker and family, Bihar, India, at Logsdon, Oreg., May 12. Kathryn Eye, medical missionary from the Congo, at Trissels, Broadway, Va., May 17. Norman Wingert, former MCC worker, at Nampa, Idaho, May 12, and at Bloomfield, Mont., May 21.

The South Central WMSA is placing the Christian Living magazine in twenty-two hospitals and clinics in their area.

Grace Brethren churches in the Hershey-Harrisburg-York area sent thirty-two of their Sunday-school workers to the Weaver Book Store in Lancaster, Pa., on May 24 to become acquainted with our material and supplies.

Bro. James Detweiler, Harper, Kans., preached the baccalaureate sermon at the Harper High School on May 14.

The Belleville Mennonite School seniors, chaperoned by Robert and Eloise Hostetler, visited Washington, D.C., May 3-6.

The Franconia Conference in its May 4 session approved the appointment of a part-time educational director and also of a part-time secretary. The following ordi-

nations were approved: a bishop for the middle district, at Franconia, on June 13; a minister at Towamencin; a minister for Bertolets (ordination at Perkiomenville, June 18 at 2:00); David Yoder for service in Mexico; Jonas L. Mininger to serve the Gelatt congregation; Lester Blank for service in Mexico. The conference authorized the appointment of the following ministerial study committee: Elmer G. Kolb, Winfield M. Ruth, Norman Bechtel, Warren Wenger, Isaiah Alderfer. Members attending the Billy Graham meetings in Philadelphia in August and September were urged to take their unsaved neighbors with them. A letter to President Kennedy, assuring him of continued prayers for wisdom and divine guidance as he meets present international crises, was approved.

The Groveland congregation, Wismer, Pa., is planning an addition to their church building.

Bro. James R. Danner was ordained to the ministry at Hanover, Pa., on March 12.

Bro. M. S. Stoltzfus, Gap, Pa., was the instructor in a Bible conference at Otelia, Mount Union, Pa., on May 7. He will speak at Woodland, Reedsville, Pa., June 11, 18, and 25.

Bro. Willard Schertz, who is attending Eastern Mennonite College, is serving as student pastor at the new worship center near Luray, Va.

Announcements

Daniel Yutzy, Plain City, Ohio, at Greenwood, Del., June 9-11.

Bible Instruction meeting at Sunnyside, Lancaster, Pa., with John Martin, Melvin Delp, and Clayton Keener as instructors, May 28.

Commission and House representatives will meet at Scottsdale on May 26 to plan 1962 summer Bible school promotion. The possibility of a national convention or several regional conventions for SBS workers will be explored.

Friendship House workers from New York in a youth meeting at Salford, Harleysville, Pa., May 27.

A. J. Metzler and wife on western tour will be at Grants Pass, Oreg., May 27, 28; at Sheridan, Oreg., May 29, 30; at Hubbard, June 1; at Lebanon, June 3, 4; at Western Mennonite School, June 5-10; again at Hubbard on June 11, and at Albany, June 12, 13.

World-Wide Missionary Conference on Lancaster Mennonite School Campus, May 30 to June 4. Speakers include Paul Erb, Linford Hackman, William Hallman, James R. Hess, Don Jacobs, Aaron King, Omar Stahl, and Carl Wesselhoef.

Annual Bible conference at Mummaburg, Pa., with Clayton Keener and Lloyd M. Eby as instructors, June 4.

Reservations and other mail for the General Mission Board meeting at Mortport, Ill., should be sent to Box 189 at Morton. The meeting will be held at the Township High School, but do not send mail to the high school.

Alta Housour, Elkhart, Ind., plans to go back this summer for a third term of missionary work in Formosa.

Elias W. Kulp, Bally, Pa., in annual Bible meeting at Elizabethtown, Pa., May 27, 28.

Chaplain Balyeat of Massillon (Ohio) State Hospital speaking on "Wholesome Family Living" at Wooster, Ohio, June 4.

Omar Showalter, Pipersville, Pa., reports that two thirty-nine-cent, three-ring notebooks hold a one-year volume of the GOSPEL HERALD. This suggestion may help those who keep their copies.

Annual meeting of Mennonite Nurses' Association at Morton, Ill., June 23, 24. Board of Directors at 8:30 a.m. Friday in the high school. Business and program meeting 8:30 a.m. Saturday. All are welcome. Elizabeth Erb, India, and Anna Mae Charles, Goshen, Ind., will speak. Period of fellowship and supper for all doctors, nurses, and their families 4:00 to 7:00 Saturday.

Annual meeting of Lancaster Mennonite Conference Historical Society at Hammer Creek, Lititz, Pa., all day May 27, 28. Visiting speakers are Irvin B. Horst, Harrisonburg, Va., and Wilmer Reinford, Creamery, Pa.

Summer Bible School Conference at Old Mill conference grounds, five miles north of Coatesville, Pa., May 27, 28. Speakers include Alvin Miller, Port Allegany, Pa.; W. D. Crouse, Philadelphia, Pa.; Paul R. Clemens, Lansdale, Pa.; and Fred Taylor of International Students' Association.

Annual Sunday-school meeting at Marion, Pa., with Richard E. Martin, Elida, Ohio, and G. Irvin Lehman, Harrisonburg, Va., as speakers.

George Smoker, Tanganyika, at Fairview, Albany, Oreg., June 15.

George R. Brunk, Harrisonburg, Va., speaking to seminary graduating class at Goshen College Biblical Seminary, May 28.

J. Lawrence Burkholder, Cambridge, Mass., baccalaureate sermon at Goshen College, Goshen, Ind., June 4. The commencement address at Goshen will be given by President Francis Hutchins, Berea College.

Change of address: Alvin Swartz from Talbert, Ky., to Turner, Mich. Robert Keller from Gardner, Kans., to 4518 Tomahawk Road, Prairie Village, Kans. Carson Moyer from Accra to Box 66, Somanya, Ghana.

Evangelistic Meetings

John Hochstetler, Kalispell, Mont., at International Falls, Minn., closing April 2. A. T. Rollins, Broadway, Va., at Hebron, Fults Run, Va., beginning May 14.

Church Camps

Henry Benner showed slides pertaining to the growth of Camp Hebron and its activities at Mt. Joy, Pa., on May 18.

A Music Conference will be held at Black Rock Retreat near Quarryville, Pa., Aug. 16-20. Earl Maust, Harrisonburg, Va., will be instructor. Lodging facilities are available. Plan to spend the whole period at the camp. Programs available in the near future. For further information write to Black Rock Retreat Association, Box 203,

Lancaster, Pa., or to Director Martin E. Ressler, R.D. 2, Quarryville, Pa.

Laurelville junior high camps, July 8-15, and 15-22. Theme: "All My Life for Christ." Chapel talks and group discussions on the following: Vacation, Money, Time, Mind and Body, Talent, and Gospel. Marion Bontrager and Paul Longacre, Goshen, Ind., codirectors. Keith Esch, Johnstown, Pa., pastor for Camp 1, and Willard Swartley, Doylestown, Pa., for Camp 2. Carolyn Nyce, camp nurse and lifeguard. Buetta Bontrager, song leader. Items of interest: nature and camp crafting—fire building and cooking, tents and shelters, birds and bugs, trees and plants; planned hiking, with voluntary games for those not hiking; swimming, softball, miniature golf; Bible quiz contest on John 1-12; films, games, hymn sings. Registration, \$4.50; room, \$4.50; board, \$11.00. For reservation cards write to Laurelville Mennonite Camp, Route 2, Mt. Pleasant, Pa.

Laurelville Mennonite Camp:

Devil Retreat, June 2-4
Boys' Camp, June 24 to July 1
Girls' Camp, July 1-8
Junior High 1, July 8-15
Junior High 2, July 15-22
Youth Camp, July 22-29
Family Week, July 29 to Aug. 5
Music Conference, Aug. 5-12
Misionary-Bible Conference, Aug. 12-19
Weekend Bible Conference, Aug. 18-21
Businessmen's Family Week, Aug. 28-30
Camp Luz:
Boys' Camp, July 1-8
Girls' Camp, July 8-15
Junior High Camp, July 15-22
MYF Camp, July 22-29
Boys' Ebenezer Camp, July 29 to Aug. 5
Girls' Ebenezer Camp, Aug. 5-12
Mission Workers' Retreat, Aug. 14-19
Youth for Christ Sponsored Camp for Juvenile Delinquents, Aug. 21-25
Rocky Mountain Camp:
Junior Camp 18-19, July 17-23
Junior Hi (12-15), July 24-30
Youth Retreat (18 and over), July 31 to Aug. 6
Youth Trail Camp, July 24-30
Youth Trail Camp, July 31 to Aug. 6

PRAYER

(Continued from page 468)

to this consideration. This will automatically rule out all questionable practices. Personal holiness is an absolute imperative for an effective prayer life. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18).

Praying may or may not make use of words. Sometimes the use of words may help to clarify the thoughts of the one praying. But God is not limited by words, and He knows the thoughts of the heart "afar off." He knows the love and devotion and longing and desire of the heart, long before they find verbal expression. Words may even impede prayer. The effort to find adequate words to clothe the deepest and highest and holiest aspirations of the heart may prove a severe distraction.

Prayer in public must, of course, always be expressed in words. But here a very real danger confronts us—that of mistaking words for actualities. God is not interested in style or delivery or rhetoric. Saying prayers is not to be confused with praying.

Obviously, something more than words is required of us here.

Perhaps the most complete prayer is a simple lifting of the heart to God. While maintaining such an attitude of worship and surrender and gratitude, we will be in constant communion with God; and we will find that it is not an impossibility to "pray without ceasing."

Killbuck, Ohio.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Fit to Be Tied, by Charles E. Batten and Donald E. McLean; Seabury Press, 1960; 124 pp.; \$1.75.

This manual, written by an Episcopal clergyman and a medical doctor, is designed to help ministers plan a program of sex education and marriage preparation in the local congregation. Young folks who are often ignorant or misinformed need to know how their bodies function and how to handle their relationships with those of the opposite sex. The course herein described attempts to give them this information in an objective manner by people who are not only Christians but are professionally qualified to discuss the subject in a wholesome and understanding manner.

The course covers from four to six sessions. Detailed instructions for organizing the course are given, including sample letters to be sent to parents and young people. The content of the course is, for the most part, based on questions raised by young people. A great many such questions are found at the back of the book.

At the first session, the film, *Human Reproduction*, is shown. A psychologist, or other qualified person from the medical, nursing, or social hygiene profession, should discuss this film with the young people.

The second meeting is conducted by the minister. What it means to be popular is

the subject under discussion. Such ideas as dating, going steady, and being liked while maintaining one's standards are covered.

In the third session the young people are divided according to age and sex. Doctors in charge of these sectional meetings answer questions previously written out and handed in by the young folks. Discussion and oral questions are usually forthcoming at this time.

The fourth session has to do with marriage itself. It includes a discussion of the marriage ceremony, the problems of mixed religious marriages, divorce, and birth control. Since this book is written in the Episcopal context, the discussion is based on the methods and teaching of that denomination. A minister of another denomination, desiring to use this manual, could easily adapt this section to fit the teaching of his particular group.

It was found that many side benefits are gained by this program. The young people have become freer in bringing their problems to their minister, doctor, or other professional person in the church once they realize that the attitude of these people toward them is one of understanding helpfulness rather than one of criticism. Also, doctors and other professional people who have helped in the program find here a continuing Christian service which their talents enable them to render.

—Frances Lehman.

CHRISTIAN LITERATURE

(Continued from page 478)

which is a good rate of turnover. No competition is nearer than Sao Paulo, sixty miles away, and the area is populous. Increased business can be expected.

Livraria Evangelica is the distributor in Campinas for CAVE, a company which produces films, records, and projectors designed especially for the mission field. One section of the store displays the extensive stock of these visual aids.

Bro. Hostetler devotes most of five days of the week to this store. Since he has a church in Valinhos and supervises another in Sao Paulo, he is a busy man. He has an assistant who has a limited education but is going to night school and is studying English. An office boy helps also. Both of these young men are members of our church.

Possibilities and needs loom ahead. When Bro. Hostetler comes home on furlough, he hopes to study religious journalism and then give increasing attention to the problems of literature production. Mennonite books or translations of Mennonite books should be produced. Increasing business may require larger quarters in Campinas. Expansion here and in other places would be in line with our increased emphasis on literature evangelism. God is leading. May we have courage and wisdom to follow.

1961 MISSIONARY BIBLE CONFERENCE AUGUST 12-19, 1961

See film, *The Cry of the Orient*.
Enjoy Christian fellowship with our missionaries.

LAURELVILLE

R.D. #2, Mount Pleasant, Pennsylvania

WORLD OF MADNESS

(Continued from page 474)

Senator Young also notes that evacuation is impossible in the event of a nuclear attack, questions the practicality of a nationwide shelter program, and calls for using a portion of our dollars in forging links of friendship with other peoples instead of wasting them on bomb shelters. "Civil defense is a myth," says Senator Young. "The survival of 180 million Americans—indeed, of all mankind—depends not on civil defense but on peace."

The Will to Fight

Forthright statements such as these, from public servants of the stature of Governor Meyner and Senator Young, are not conducive to the military climate being sought by the Pentagon. To counteract such statements it is not surprising that a Rand Corporation physicist and military strategist such as Herman Kahn argues that a thermonuclear war is possible and that America can survive and win such a war. Kahn statistically studies the number of persons America could lose in a war, either in the form of immediate deaths or future genetic casualties, and still be willing to fight. Indeed, he asks how much of a loss could be endured, both in human life and in material and physical structures, for our economy to survive. "The restoration of our prewar GNP (gross national product) should take place in a relatively short time—if we can hold the damage to the equivalent of something like 53 metropolitan areas destroyed." He recognizes that deterrence might not finally deter—"Deterrence may fail despite our best efforts. Even seemingly adequate deterrence measures may fail. No matter how threatening our retaliatory force may be, war can occur." Kahn calls for reliance on all the traditional forces of destruction plus a willingness on the part of the people to resort to nuclear war, terrible though it might be. If we do not have the will to fight, he asserts, a potential antagonist will surely overpower us.

His voice is not alone. Previous testimony by an OCDM official before a Congressional committee also centered on the theory that the United States must develop the readiness to lose a large portion of its citizens so that war can be fought. "We do not wish to conclude our testimony in this matter without reiterating most strongly our conviction that we should emphasize the survivors rather than the casualties. I, personally, like the phrase which is used in the rehabilitation of handicapped workers; it is not what you have lost that's most important, but what you have left." Via all modes of communication, American citizens are being encouraged to develop the courage and readiness to wage war against communism—a nuclear war if necessary.

Let us take inventory—the United States relies on deterrence as its scheme of defense, plus the added ability to fight limited wars. The civil defense impetus, the campaign to make chemical, biological, and radiological warfare respectable, the new attack on the populace's inherent fear of the consequences of a nuclear war, has led finally to the appeal for the citizenry to be willing to fight another war—to sacrifice certain of their numbers to be sure—but to be willing to fight if need be. Thus we can expect a Senator Goldwater to advocate armed conflict to preserve freedom and to indicate his opposition to disarmament—"We begin by announcing we are against it. We are against it because we need our armaments—all of those we presently have and more—the weapons for limited war—that we do not have. . . . Peace is a worthy objective; but if we must choose between peace and keeping the communists out of Berlin, then we must fight." Then it should not be startling that certain military planners speak of pre-emptive war in which America would strike the first blow.

Reading Christians are growing Christians. When Christians cease to read, they cease to grow.—John Wesley.

Hiroshima occurred only 16 years ago, but in that relatively short period of time American people are urged to forget the unabashed admittance that war now has become unthinkable and to prepare for a nuclear war that can be fought, won, and recovered from economically in ten years!

What of the Future?

The Center for the Study of Democratic Institutions recently published a pamphlet which attempted to assess the current status of American foreign and military policy in relation to the arms race. This pamphlet, *Community of Fear*, predicted "The next phase of the 'arms race' will almost certainly involve great emphasis upon the area of civil defense. . . . As a result of the emergence of the current tremendous capabilities for killing and destroying, programs will be started aimed at the evacuation of cities, the construction of fallout shelters in regions outside the major metropolitan areas, and the construction of limited underground shelters. Increased offensive capabilities will then emerge which will to some extent neutralize these efforts. . . . The new developments will cause people to burrow more deeply into the ground. Factories will be built in caves, as will apartment houses and stores. Eventually most human life will be underground, confronted by arsenals capable of destroying all life over the ground areas of the earth. . . .

"It is probable that within the next two or three years the United States will embark on a crash shelter program for a large proportion of its citizens and some of its industry. Once the shelter program is under way, it will constitute a significant retreat from the idea of the obsolescence of war. Once the people are convinced that they can survive the present state of the art of killing, a broad and significant new habit pattern will have been introduced and accepted, one grotesquely different from any we have known for thousands of years—that of adjusting ourselves to the idea of living in holes. From that time onward it will be simple to adjust ourselves to living in deeper holes. Tens of thousands of years ago our Mousterian and Aurignacian ancestors lived in caves. The vast knowledge which we have accumulated during the intervening millennia will have brought us full cycle. The epic of man's journey upward into the light will have ended."

Implications

It is foreboding to read what former President Eisenhower said in his farewell address to the nation. "We have been compelled to create a permanent armaments industry of vast proportions. Added to this, 3½ million men and women are directly engaged in the defense establishment. We annually spend on military security more than the net income of all U. S. corporations. . . . We recognize the imperative need for this development. Yet we must not fail to comprehend its grave implications. . . . We must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist."

In this connection it is significant to note that in the realm of disarmament and a possible ban on further nuclear testing, the responsibility for research and development has been placed in the hands of those groups that are most opposed to test cessation—the Air Force and the Atomic Energy Commission. There is no governmental agency organized and charged to search for ways to change the course currently being charted and work wholeheartedly for peace. Indeed, it sometimes seems that the acceleration of the armaments race is looked to as the way out of America's current economic recession.

The recent profusion of scholarly books and articles on American national defense strategy and foreign policy by competent and renowned political scientists and research specialists is indicative of the serious thought currently being given to these questions. It is unfortunate that the great majority of these studies are commissioned and fostered by the armed forces or some governmental agency and seek to outline still other steps in the arms race.

Many persons realize the inconsistency of wholesale reliance on deterrence; however, it seemingly remains America's only recourse against a catastrophic war. Though we should be able to recognize the potential tragedy which awaits us, we seem so addicted to our neurotic scheme that we cannot change course. Slowly, methodically, this giant Leviathan that has been created moves ever closer to the brink of the abyss. It has been said that "we stand on the edge of the crumbling ledge that borders the depths of the damned."

Is it possible that Americans are losing their moral and religious considerations? Is it conceivable that the total loss of 53 metropolitan centers, of 50 million persons—or more—causes us no concern whatever, that we blithely acquiesce to it? In a world of madness like this, are we being faithful to our Lord? Where are the prophetic voices probing our consciences? What does the Christian Church say to a world like this? When will it be said?

We began this treatise with two dichotomous statements and shall close with two additional ones: President Kennedy—"The primary purpose of our arms is peace, not war—to make certain that they will never have to be used—to deter all wars, general or limited, nuclear or conventional, large or small." Senator Young—"The history of the world since 1900 has proved that every armaments race seems inevitably to have resulted in a devastating war."

—MCC Information Services.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Albrecht — Hoffman. — Lyle Albrecht, Bay Port, Mich., Pigeon River C.M. cong., and Alice Hoffman, Flagler, Colo., Thurman cong., by Donald E. King at the Pigeon Church, May 6, 1961.

Gehman — Martin. — Alvin Gehman, Richland, Pa., Bowmanville cong., and Naomi Martin, East Earl, Pa., Weaverland cong., by J. Paul Graybill at Weaverland, April 15, 1961.

Gingrich — Coblenz. — Jesse B. Gingrich, Krall cong., Myerstown, Pa., and Rachel R. Coblenz, Millwood cong., Gap, Pa., by LeRoy Stoltzfus at Millwood, May 6, 1961.

Oyer — Schaar. — Wesley Oyer, Fisher, Ill., and Virginia Schaar, Dewey, Ill., both of the East Bend cong., by Sanford Oyer at the church, April 7, 1961.

Witmer — Hess. — Marvin Keller Witmer and Patricia Ann Hess, both of Litzitz, Pa., Hess cong., by Mahlon Zimmerman at the church, May 6, 1961.

Yoder — Miller. — Monroe J. Yoder and Rachel Miller, both of Grantsville, Md., Caselman River C.M. cong., by Ivan J. Miller, father of the bride, at the Maple Glen C.M. church, April 30, 1961.

Yoder — Peachey. — Enos J. Yoder and Rebecca C. Peachey, both of Belleville, Pa., Amish cong., by Jesse D. Spicher at the Daniel N. King home, April 20, 1961.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Birky, Marston and Arlene (Hartman), Goshen, Ind., first child, Duane Lewis, April 23, 1961.

Clemmer, Norman C. and Ruth (Detwiler), Souderton, Pa., fourth child, first daughter, Patricia Ann, March 29, 1961.

Erb, Alvin and Ruth (Stutzman), Shickley, Neb., second son, William Joe, April 24, 1961.

Fenton, Walter M. and Lois (Kanagy), Philadelphia, Mo., sixth child, fifth son, Wesley Milton, April 9, 1961.

Groff, Victor and Florence (Beiler), Kinzers, Pa., second son, Dean Lamar, April 10, 1961. **Haldeman, Samuel S. and Helen (Brubaker),** Philadelphia, Pa., first child, Marilyn Elaine, April 26, 1961.

Heatwole, Chester M. and Louise (Keller), Bridgewater, Va., third child, first son, Leon Melvin, April 2, 1961.

Horst, Glenn and Velma (Strite), Baden, Ont., first child, Zonya Renae, April 19, 1961. **Horst, Lester P. and Esther (Bontrager),** Kansas City, Kans., fourth child, third son, Byron Eric, April 29, 1961.

Kauffman, Verlin and Audrey Jean (Roth), Grand Rapids, Mich., second son, Kelvin Eugene, April 22, 1961.

Kaufman, Leslie and Bernice (Oswald), Wakefield, Neb., third child, second son, Lowell Dean, March 27, 1961.

Landis, Edwin J. and Almada (Groff), Lancaster, Pa., third daughter, Charlene Marie, April 26, 1961.

Lehman, Freeman and Eileen (Hartzler), Goshen, Ind., second son, Joel David, May 3, 1961.

Long, Byron and Elsie (Iben), Sterling, Ill., third child, first daughter, Carol Ann, April 7, 1961.

Martin, Arlan and Lila Lee (Springer), Clarksville, Tenn., second son, Brent Lee, April 1, 1961.

Martin, Ezra and Mary (Clemens), Bernville, Pa., first child, Randall Scott, March 2, 1961.

Martin, Paul and Betty (Neff), New Holland, Pa., third daughter, Joanne Marie, April 18, 1961.

Martin, Walter and Verna (Lehman), Dry Run, Pa., fourth child, third daughter, Marian Sue, April 3, 1961.

Maus, Harry and Jean (Firestone), Scottsdale, Pa., third son, Kirk Alan, May 6, 1961.

Miller, Homer G. and Arveize (Hine), Sarasota, Fla., third child, first daughter, Glenna Renee, April 24, 1961.

Neumann, Harold and Joanne (Herbst), Mesa, Ariz., third child, second daughter, Letta Jo, April 24, 1961.

Ramer, Milton D. and Grace (Brunk), Collegeville, Pa., fifth child, fourth daughter, Esther Marie, April 17, 1961.

Reber, Donald Dale and Barbara (Bender), Tokyo, Japan, fifth child, first son, Jon Barton, May 1, 1961.

Reesor, David and Mary (Bontrager), Markham, Ont., third son, Kevin Daniel, April 13, 1961.

Ressler, Willard and Letha (Millyer), Orrville, Ohio, second daughter, Cynthia Joy, May 3, 1961.

Roth, Alvin (deceased) and Doris (Beachler), Tavistock, Ont., fifth child, second daughter, Susan Marlene, April 22, 1961.

Stauffer, Mr. and Mrs. Earl, Knoxville, Tenn., third child, second son, Devin Kaen, May 2, 1961.

Stoltzfus, Paul and Ruth (Weaver), Myers-town, Pa., third child, second son, Wilbur Dean, April 28, 1961.

Swartzendruber, James and Arlene (Nofzinger), Pigeon, Mich., second child, first daughter, Lori Ann, born Dec. 31, 1960, received for adoption, May 2, 1961.

Swartzendruber, Virgil and Bernetta (Schweitzer), Shickley, Neb., second child, first daughter, Robin Lynn, May 1, 1961. **Swope, Wilmer D. and Alverda (Stoltzfus),** Lection, Ohio, fourth child, second son, David Michael, April 28, 1961.

Weber, Elmer H. and Orpha (Martin), Peach Bottom, Pa., first child, Darrell Laverne, born June, 1960, received for adoption, April, 1961.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Anders, Lydia Malinda, daughter of Joseph and Anna (Bair) Diller, was born Feb. 26, 1903, at Hanover, Pa.; died of a heart attack while in a car near Line Lexington, Pa., April 25, 1961; aged 58 y. 1 m. 30 d. On March 1, 1922, she was married to Alvin F. Anders, who survives. Also surviving are 2 daughters and 2 sons (Margaret—Mrs. Jacob Freed and Fannie—Mrs. Joseph Delp, both of Doylestown; Reuben D., Plumsteadville; and A. Dale, Milton, Pa.), 13 grandchildren, one sister (Mrs. Willis Derstine, Morrowood), one brother (Reuben, Phoenix, Ariz.), one half sister and 2 half brothers (Mr. Howard Landis, Souderton; Samuel, Hagerstown, Md.; and Levi, Hanover). One son preceded her in death. She was a member of the Souderton Church. Due to renovations at Souderton, funeral services were held at Blooming Glen, April 29, with Jacob M. Moyer and Russell B. Musselman officiating.

Boller, J. G., son of Jacob A. and Mary (Swartzendruber) Boller, was born May 15, 1892, near Kalona, Iowa; died April 18, 1961, at his home on the same farm where he was born; aged 68 y. 11 m. 3 d. On Sept. 3, 1913, he was married to Emma Miller, who survives. Also surviving are one daughter (Wilma—Mrs. Joe N. Kauffman), one son (Martin), and 5 grandchildren. One sister and one daughter preceded him in death. He was a member of the East Union Church, where services were held April 20, in charge of A. Lloyd Swartzendruber and J. John J. Miller.

Brown, Lucy, daughter of William H. and Louillian (Dilleon) Warren, was born Nov. 6, 1902, in Pike Co., Miss.; died March 19, 1961, at the Charity Hospital, New Orleans, La.; aged 58 y. 4 m. 13 d. She was married to Elliott Brown, who survives. Also surviving are 2 brothers and one sister (Marshall, Samuel, and Mabel Sheridan). Eight brothers and sisters preceded her in death. She was a member of the Bethel Mennonite Church, Covington, La. Funeral services were held at the St. James Baptist Church, Madisonville, La., March 22, with Kenneth I. Smoker officiating.

Clemmer, Hannah, daughter of Abram and Lena (Altebach) Altefeler, was born April 18, 1872, at Mainland, Pa.; died at the Eastern Mennonite Home, Souderton, Pa., April 9, 1961, after a few days' illness; aged 88 y. 11 m. 22 d. On Nov. 2, 1889, she was married to Abraham G. Clemmer, who died April 27, 1939. He had been a bishop in the Franconia Conference. Surviving are one daughter (Eva—Mrs. Edwin A. Stover, Telford), 7 grandchildren, 7 great-grandchildren, 2 brothers and one sister (Allen A. Telford; Rein A. Souderton; and Mrs. Lyman Kratz, Norristown). Two sons drowned in 1906, and another son and one daughter also preceded her in death.

She was a member of the Franconia Church, where funeral services were held April 13, in charge of Menno Souder, Marvin Anders, Arthur Ruth, Curtis Bergey, and Leroy Godshall.

Derstine, Lizzie, daughter of John and Sallie (Moyer) Landis, was born Aug. 13, 1911, at Franconia, Pa.; died April 3, 1961, at Harleysville, Pa., after an illness of 2 years; aged 49 y., 7 m. 21 d. On June 7, 1930, she was married to Irwin A. Derstine, who died July 8, 1954. Surviving are her mother, 7 sons and 4 daughters (Harold, John, and Henry, Telford; Earl, David, and Russell, Souderton; Irwin, Jr., Hatfield; Betty Ann and Mary, at home; Catherine—Mrs. Donald Anders, Elroy; Sarah—Mrs. Rowan Delp, Franconia; and Eva—Mrs. Curtis Kratz, at home), 10 grandchildren, 5 sisters and 3 brothers (Mrs. Henry Landis, Schwenksville; Mrs. Raymond Rosenberger, Hatfield; Mrs. Vincent Bergey and Mrs. Katie Alderfer, Telford; Mrs. Jacob Wile, John, Warren, and Raymond, Souderton). She was a member of the Franconia Church, where funeral services were held April 6, in charge of Stanley Freed, Leroy Godshall, and Menno S. Souder.

Derstine, Martha S., daughter of Isaiah and Lizzie Ann (Shoemaker) Landis, was born Feb. 5, 1909, in Salford Twp., Pa.; died March 7, 1961, at Souderton, Pa., of carcinoma; aged 52 y., 1 m. 2 d. She was married to Alvin A. Derstine, deacon at the Souderton Church. Surviving are her companion, 6 sons (Claire and Kenneth, Souderton; Vernon, Hatfield; James, Carl, and Glenn, Souderton), 9 grandchildren, 6 brothers and sisters (Mrs. Howard Bergey, Elroy; Elwood, Norristown; Jacob, Elroy; Mrs. Titus Landis, Mainland; Mrs. Elmer Kratz, Elroy; and Isaiah, Telford), her foster parents (Mrs. and Mrs. Abram M. Landis, Souderton), and a foster sister (Mrs. Moyer, Telford). She was a member of the Souderton Church. Due to renovations at Souderton, services were held at the Franconia Church, March 12, with Jacob M. Moyer and Russell B. Musselman officiating.

Erb, Mose, son of Menno and Mattie (Kennel) Erb, was born July 14, 1889, near O'Neill, Nebr.; died at the home of his daughter near Scribner, Nebr., April 26, 1961, after a lengthy illness, aged 71 y., 9 m. 12 d. On Oct. 10, 1917, he was married to Ida Schweitzer Heyen, who died June 3, 1938, leaving him with 9 children, aged 2 to 17. Surviving are 5 daughters and 4 sons (Mattie—Mrs. Roy Troyer, Sparta, Pa.; Dorothy—Mrs. Sam Oswald and Norma—Mrs. James Troyer, West Point, Nebr.; Gladys—Mrs. Lester Troyer and Wilma—Mrs. Ivan Troyer, Scribner, Nebr.; Merlin, Robert, Alvin, and Virgil, all of Shickley, Nebr.), 28 grandchildren, and 3 brothers (Menno, Wakefield; Chris, West Point; and David, Frazee, Minn.). The family moved to Shickley in 1932. In 1959 he retired from farming and was living in Shickley with his son Merlin, until his last illness. On March 25 he submitted to surgery at the West Point Hospital, and spent the last 16 days at the home of his daughter Gladys. He was a member of the Salem congregation near Shickley, where funeral services were held April 29, in charge of P. R. Kennel, assisted by Fred Reeb, Sam Oswald, J. W. Birky, and Lee Schlegel.

Ferreira, Hazel Marie, daughter of Lloyd and Nora May (Hockett) Ferreira, was born at Cimarron, Kans., Aug. 15, 1931; died May 2, 1961, at the home of her foster parents, A. Lloyd Swartzendruber, Kalona, Iowa; aged 29 y., 8 m. 17 d. Surviving are her mother of Concordia, Mo., a brother of Kansas City, her foster parents, one foster sister, and 2 foster brothers. She was a graduate of Iowa Mennonite School and of Hesston College, and had received her certificate as medical technologist

from St. Francis Hospital, Wichita, Kans. She was a member of the East Union Church, where services were held May 4, in charge of J. John J. Miller and Eugene Garber.

Hershberger, Lydia, daughter of Noah and Amanda Miller, was born March 8, 1897, in Holmes Co., Ohio; died of a lung condition, March 17, 1961, at Walnut Creek, Ohio; aged 64 y., 9 d. On Dec. 8, 1925, she was married to Menno D. Hershberger, who died in 1939. One son also preceded her in death. Surviving

are 5 daughters and 3 sons (Amanda—Mrs. Henry Fresh, Lizzie—Mrs. Forrest Wilhelm, Mary—Mrs. Phil Stutz, Clara—Mrs. Arnet Lang, Katie—Mrs. Don Grossnecklaus, Daniel, Melvin, and Eli), 2 sisters (Mrs. Mike Yoder and Mrs. Albert D. Miller), and 3 brothers (Andy, John, and William). She was a member of the Berlin Church, where funeral services were held March 19, in charge of Paul Hummel, S. W. Sommer, and Paul R. Miller.

Kandel, Lucinda, daughter of Daniel and



Life with the Auca Indians

THE SAVAGE MY KINSMAN

by Elisabeth Elliot

Through dramatic photographs, through a narrative that is a magnificent testimony to Christ, **The Savage My Kinsman** brings to you a true picture of the Auca, long notorious as the world's most murderous tribe. Elisabeth Elliot, author of **Through Gates of Splendor and Shadow of the Almighty**, went into the Ecuadorian jungle to preach the Gospel to the killers of five missionaries. One of those killed was her husband, Jim. This book is her record of that experience and her report to the world of the ultimate triumph of love over fear.

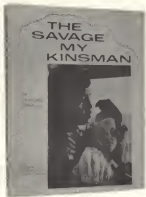
You will see the Auca living and working, struggling and praying in the heart of the beautiful, but merciless jungle. You'll see Rachel Saint, Betty Elliot and her small daughter, Valerie, learning to eat monkey meat and manioc along with their Nescafe and powdered milk. You will laugh with little Valerie as she tries to put clothes on a little Auca girl. And you will understand some of the many heartbreaking language problems involved in bringing the Scripture to untouched, unlettered tribes.

The 123 pictures in **The Savage My Kinsman** were made by Betty Elliot inside the jungle and by the world-famous Life photographer, Cornell Capa. Every resource of the bookmaker's art has gone into the production of this handsome book. You will put it down with a sense of wonder and awe at the greatness of this courageous and greathearted woman who so calmly writes: "When duty is clear, danger becomes irrelevant."

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Sarah (Hershberger) Hochstetler, was born April 8, 1886, in Holmes Co., Ohio; died of a heart attack, April 5, 1961, at Millersburg, Ohio; aged 74 y, 11 m, 28 d. On March 31, 1907, she was married to William J. Kandel, who survives. Also surviving are 3 daughters and 8 sons (Alta, Mary—Mrs. Levi Weaver, Susie—Mrs. David Speelman, Daniel, Joseph, Walter, John, Eli, Paul, Roman, and Vernon), 52 grandchildren, 7 great-grandchildren, and one sister (Mrs. Malinda Mast). She was a member of the Berlin Church, where funeral services were held April 7, in charge of Paul Hummel, S. W. Sommer, and D. D. Miller.

Landis, Allen M., son of Henry R. and Hannah (Metz) Landis, was born Jan. 24, 1885; died April 26, 1961, at the Rockhill Mennonite Home, Sellersville, Pa.; aged 76 y, 3 m, 2 d. He was married to Mattie F. Kulp. Surviving are 4 sons and 2 daughters (Marvin K., Souderton; Abram K., Woodstock, Vt.; Mrs. Verna McDonald, Allentown; Miriam—Mrs. Merrill Swartley, Topeka, Ind.; Ernest K., Souderton; and Allen K., West Liberty, Ohio), 18 grandchildren, 5 great-grandchildren, 4 brothers and one sister (Mrs. John Mack, Harleysville; Elias, Skippack; Henry, Harleysville; Dayton, Souderton; and Titus, Mainland). He was a member of the Souderton Church. Due to renovations at Souderton, the funeral was held April 30, at the Zion Church, with Russell B. Musselman and Jacob M. Moyer officiating; interment in Souderton Cemetery.

Long, Jennie V., daughter of Solomon and Sarah (Michael) Yoder, was born Sept. 26, 1875, at Nappanee, Ind.; died April 28, 1961, at the home of her daughter, Mrs. Jess Delcamp, Goshen, Ind.; aged 85 y, 7 m, 2 d. On June 4, 1901, she was married to J. Monroe Long, who died July 19, 1955. Surviving are 3 sons and one daughter (Raymond M., Nappanee, Ind.; G. Maurice, Oscola; C. Warren, Tiskilwa, Ill.; and Helen—Mrs. Jess Delcamp, Goshen). She was a member of the Goshen College Church. Funeral services, under the direction of S. C. Yoder, John Mosemann, and George Long, were held at the Yoder-Culp Funeral Home on May 1; interment in Violet Cemetery.

Moyer, Emma Kachline, daughter of George and Ida (Kachline) Landis, was born Jan. 30, 1906, in Hilltown Twp., Pa.; died May 5, 1961, after a long illness, at the Grandview Hospital, Sellersville, Pa.; aged 55 y, 3 m, 5 d. On March 27, 1927, she was married to Howard Edward Moyer, who survives. Also surviving are 3 daughters and 3 sons (Dorothy—Mrs. Frank Verneison, Thelma—Mrs. Arthur Myers, Alice—Mrs. Willis P. Haines, James, Edward, and Ray), 9 grandchildren, her mother, 4 sisters, and 4 brothers. She was a member of the Blooming Glen Church, where funeral services were held May 8, in charge of David F. Derstine, Jr.

Schrock, Enos H., son of Jonathan and Nancy (Hartzler) Schrock, was born near Orrville, Ohio, April 21, 1878; died May 3, 1961, at the Dunlap Hospital, Orrville; aged 83 y, 13 d. In 1903, he was married to Anna Schertz, who died in 1955. Two sons also preceded him in death. Surviving are one daughter (Viola Burton, Akron), one son (Clarence, Phoenix, Ariz.), 2 brothers (David S., Sterling; and Noah, Smithville), one sister (Mrs. Mary Hooley, Smithville), 5 grandchildren, and 9 great-grandchildren. In 1939-60, he lived with his daughter in Illinois, returning to Orrville in January, 1960, to live with his daughter-in-law, Mrs. Ada Schrock. Two years ago he requested that 1 Cor. 15:55-58 be used as the text for his funeral sermon. He was a member of the Smithville Church, where funeral services were held; interment in Oak Grove Cemetery.



ITEMS AND COMMENTS

BY THE EDITOR

Words of wisdom from a New York Times editorial: "The sciences which involve human relations, the organizations which might turn the Sermon on the Mount into inviolable and accepted law, have not advanced to keep pace with physics and chemistry. We have a new psychology to enable individuals to endure the world in which they live. We have new ways of thinking and influencing public opinion, but we don't really know how to walk peacefully with each other and work together for the common good. The science that enables us to multiply, that gives us more of the things of this earth to enjoy, may also kill us. We have listened to the wisdom of the serpent, we had brought the Promethean fire down from heaven, but the fire consumes us rather than warms us and there is reason to fear our dispossession from Eden."

Roger Allen Maxwell, the son of a Negro Cumberland Presbyterian minister, is a music teacher at the Wayland, Iowa, high school. And, according to an article in the Cumberland Presbyterian, he is doing very well. Although it was something of a shock to some of the people in the town when he was hired in 1958, he is now accepted and respected in every way.

The director of the Food for Peace Program in Washington announces that surplus American food will be used to replace money as part of the wages of workers in Dahomey, Eritrea, Greece, Indonesia, Iran, Morocco, Taiwan, and Tunisia. This food is furnished free by our government to the governments of the countries named.

Newspaper reports in West Berlin reveal that approximately 200,000 persons fled from the Soviet Zone (East Berlin) during 1960. Of these, 152,000 reported in West Berlin. There were 60,000 more refugees last year than in 1959. The total number of expellees and refugees has now passed the 15 million mark. Every fourth person in West Germany is a refugee. More than half the total number are children and young people under 25 years of age,

indicating that manpower of the Soviet Zone has been greatly diminished. The problem of rearing and educating children is causing parents to flee to the West with their families. Many indicate they would have remained in the eastern zone, but their consciences would not permit them to entrust their children to a completely communistic educational system.

An interrogation tape heard at the trial of Adolf Eichmann disclosed that Eichmann had a Berlin Protestant pastor arrested during the Nazi regime because of his intervention on behalf of the persecuted Jews. Eichmann said he had the pastor arrested only unwillingly and after two warnings from Gestapo Chief Heinrich Himmler. Eichmann said that he did not understand much about church affairs, although his father had been a Protestant pastor in Austria.

Charitable and religious agencies can look forward to more help from the Federal Government in their overseas food distribution programs. The government has promised larger donations of nonfat dry milk and food oils in a stepped-up program of the administration's "Food for Peace" program. The agencies currently distribute government food to an estimated 60 million persons in nearly 100 countries and territories.

The region in Asia stretching from West Pakistan to New Zealand occupies something like one quarter of the earth's surface, but it is populated by more than 65 per cent of the human race. The present population is about 1500 million, and that is expected to double in the next few years. In less than 10 years India and China alone will have more people than inhabited the whole world in 1940. Today the city of Hong Kong has 2000 more births than deaths every week. Tokyo at present rates will have 26 million citizens by 1975.

An eminent British physician has said that man, in the jet age, must drink, use tranquilizers, or commit suicide. We think John 14:1 is still effective.

Gospel Herald

This issue features the installation
of Publishing Agent Ben Cutrell.

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I Extend My Hand

Message of the president of the Mennonite Publication Board at the installation of Ben Cutrell as Publishing Agent

By E. C. Bender

In looking forward to this occasion, I again reviewed the history of Mennonite publishing. In doing this I began with John F. Funk. I think we need to bring him into this picture too. We think of Funk, we think of Aaron Loucks, and now of A. J. Metzler. And I think as we look back and take history as a whole, we would all agree and say that they served their day well, each in his own way, but under God. Funk, of course, came before the Publication Board. He was the one who made the church conscious of the need for Mennonite literature, and was the founder of the *Herald of Truth*.

Loucks had a burning conviction that the publishing work, Mennonite publishing work, should come definitely under the church and not be a work of some Mennonite individual. So he made his great contribution in officially bringing the publishing work under the church, bringing into being the Mennonite Publication Board and the Mennonite Publishing House. Now we had the periodical, *The Gospel Witness*. But as this was brought together we finally had the Mennonite Publication Board, the Mennonite Publishing House under the Board, and the GOSPEL HERALD as the merging of two Mennonite papers.



I extend my hand to you, Ben, to pledge you our sincere loyalty and prayer support.

Rockets and God

By LORIE C. GOODING

Let man, when he has settled Mars,
And colonized the rings of Saturn,
And made a road among the stars,
Not forget the essential pattern.

For there is nothing in the sky
That changes the eternal will.
Still sounds the law from Sinai:
Thou shalt not steal. Thou shalt not kill.

Nor are there any altitudes,
Nor is there a celestial school
That negates the Beatitudes,
Or modifies the Golden Rule.

So if the triumph of man's mind
Should conquer space with streaks of
flame,
On every planet he will find
That God was there before he came.
Killbuck, Ohio.

Then we moved on into the next era, the Metzler era, beginning in 1935. In it we had this marvelous growth expansion, the enlarging of our personnel, and the bringing together of the best of technical skills and understanding. And under each of these, whether it was a Funk, a Loucks, or a Metzler, the work went through growing pains. They had their storms and their stresses. They had their constituency criticisms and possibly also employee criticisms. But history is telling us today that each of their contributions has been significant. And now we are entering into a new era, the Cuttrelle era, beginning in 1961.

As I speak to you, Bro. Cuttrelle, I would say that your predecessors have been men of destiny. And they are dropping their mantle upon you. It is not only the mantle of Metzler that is being dropped upon you. It is the cumulative mantle of these three men that have gone before. As we have seen the growth and the development of this publishing work, you cannot be a Metzler, you cannot be a Loucks, nor a Funk, and we would not want you to be.

They have served their day. But you have been called to serve this age. You have been called of God and I believe this with all my heart. You have not come to this position because you are a favorite son. Nor have you been called in here as an expert from the outside to somehow salvage something that has been going to pieces.

You are not going into your task blind-

ly. From childhood up, you have become familiar with this work. You have had the interim period of experience in operating publishing work in your own rights and have demonstrated your ability to do such work successfully. You have been brought in again and you have served here several years. And so I say you are not coming into this work blindly, but you come with a full understanding of the responsibilities. You did not covet this position. But you desire to be in the will of the Lord. So you do bring to this office a deep sense of consecration. You also bring knowledge, training, and demonstrated skills.

It is unique in this that you are enjoying the special blessing of your predecessor while he has many useful years before him. You have been wholeheartedly approved by him as his successor. You have the unanimous and unreserved confidence of your executive committee and your Board. Your associates and fellow employees have had ample opportunity to observe you. To my knowledge there's not been one expression of misgiving.

Now having said this, it would be nice to give you my hand as a symbol of committal. But I believe this would be unfair without pointing out the fact that you are entering into a very difficult era. It is a difficult era especially for church publishing. As we review the history of Funk, of Loucks, and of Metzler, we have to marvel at the accomplishments of each in spite of great handicaps and difficulties. But your problems are going to be greater. We rejoice that all our conferences are members of the Mennonite Publication Board. But this does not afford an opportunity for complacency. There are expressions of dissatisfaction and we need to face these. You must see to it that those who are sincere and honest and loyal are not offended so far as that is possible.

We are serving the Mennonite Church and dare not ignore the wishes of the church. We are serving many conferences who are in agreement on fundamentals, but are quite diverse on peripheral matters. To keep all happy is a difficult if not an impossible task. But we do not feel that we need to offend anyone. These are days when many of our own people have money for papers and magazines of all types—some are good, others are questionable—but they do not have the Mennonite periodicals coming into their homes. This is going to need your careful scrutiny and controlling.

You will be facing labor problems far greater than any of your predecessors. In this fast-changing world, you will continually be struggling with keeping up to date

Our Readers Say—

At a time when the "church" in our land has diminishing substance, a discussion to strengthen church discipline (J. C. Wenger's article, April 11) is to be greeted. Before one could enter into the body of that article, however, two of its assumptions need to be tested.

1. Is it Biblical to make "the immature or sinning member" the point of departure in discipline? Is discipline something which swings into action when men go astray? Or is it not rather the operation of the corporate life in its fullness which aims "to present every man mature in Christ"? And therefore, is not discipline in the form discussed by Bro. Wenger an exceptional and extreme version of the continuous and universal life of the church?

2. Is it Biblical to link discipline basically to church leaders, to ordained men (to whom the article in question seems to be addressed)? If discipline is to be seen as the nurture of every member in the whole life of the church, is not its whole meaning threatened the moment it is regarded as a police function (pardon the unchurchly term) vested in office? Is not discipline as the full common life in the community of Christ prior to, and greater than, the gifts of the Spirit?

This is not to deny the special responsibilities of ordained men or other leaders. They do have them. But "church authority" is not strengthened by positing it in office.—Paul Peachey, Falls Church, Va.

with methods, machinery, and equipment. Your constituency will be more demanding and more critical.

But the work of the Mennonite Publishing House is the work of the Lord and it must be done. And the Lord does not call anyone to a responsibility without accompanying it with the enabling power. As this responsibility is laid upon you by God and His people, you can accept it with the faith that where you are weak He is strong. And this will be the secret of your success and happiness. It is in this spirit that you will be continually applying yourself as though all depends upon you but at the same time knowing that all depends upon God. As we lay this responsibility on you, we do so with faith and confidence and our pledge of loyalty in prayer support.

Just yesterday I had an interesting experience with a Cherokee Indian. There was a difficult repair job to be done which required special skills and special materials. And he was the one that convinced us that he could do this job for us. It was a type of job that needs to be done now, but we will not know whether it is successful until six months from now. And this Cherokee Indian said, "I do this job for you now. Six months from now when I come back if

(Continued on page 502)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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Not Mars, But Earth

"How odd it is that human beings who can hardly wait to discover life on Mars have so little curiosity about life on the earth."

This bit of wisdom threw itself at the editor and his wife as they were enjoying together that excellent nature book, *Journey into Summer*, by Edwin Way Teale (Dodd, Mead, 1960). It is a most timely rebuke to an age which has gone space wild.

We would not utterly discount the value of space exploration. It is thrilling to know that even within a few years we may have a definitive, descriptive answer to the old question as to whether there is life on Mars. We would even admit that this answer may conceivably be worth the millions it will cost.

But for most of us it will be an academic matter. We will never go to Mars. We will never see its life forms, beautiful or strange as they may be.

And why should we deplore our being earth-bound? Why should we speculate about Martian biology, and be oblivious of the wonderful plant and animal world all about us? Why wish for a ticket on the express to Mars, when a few dollars' worth of gas, or even a spring-day walk into the woods, can lay out before us myriad biological forms that we have not seen as yet?

We are not biologists, and confess that we are blind and deaf to most of the sights and sounds of God's great out-of-doors. But numerous images come crowding our memories.

The yellow-headed blackbirds that stopped in their migration to feast on the grubs that were turned up by the plow in a Kansas stubble field; the brown and white towhee scratching like a chicken in the leaves under the hedge; the slate-colored junco, so familiar in the Midwest winter, nesting on the shores of Lake Louise; the Canadian geese, honking through the night as they flew over us to their northern rendezvous; the fierce bald eagle with a broken wing, fighting for his life in a Kansas wheat field; the mockingbird endlessly through the night hours rehearsing his brilliant repertoire from the top of the windmill; the distinguishable calls of the eastern and western meadow larks in that narrow strip where their habitats overlap; the numerous white-crowned sparrows along the coast in Oregon; the shy night-hawks hatched on the roof outside our apartment window; the mallards and teal and numerous other representatives of duckdom which Merle Jacobs showed us early one morning at

Medaryville, Ind.; the flock of green parrots flying beside our jeep in Paraguay; the witchy-witchy of the Maryland yellow-throat along a brookside; the roller-coaster flight of the goldfinch and the flicker; the feigned fluttering of the mourning dove as she tried to lead us away from her nest on the ground; the least flycatcher which perched for hours on the same stake at the Bucher cabin in West Virginia, darting first this way and then that to catch his lunch-

To a world of jet airliners, nuclear energy, space exploration, and photography of the earth from satellites outside our atmosphere, the good news of pardon and peace in Christ the Saviour is still the best news.

—Oswald Hoffmann.

con meat; the road runner crossing the highway before us in the foothills of the Andes; the liquid notes of the difficult-to-see wood thrush in the gloaming at Laurelville; the modest female redwing that precedes her epauleted husband about two weeks in the spring migration to the marshes; the white egrets picking flies from the bellies of the cattle in India.

Then there were the two mule deer grazing within a hundred feet of our cottage in the Poconos, pricking up their ears when our refrigerator flicked the switch; the big moose that lunged across our road in the Canadian Rockies; the grizzlies coming in for their evening meal of garbage in Yellowstone Park; the scorpion angrily flipping his sting-pointed tail before the Sunderganj bungalow; the bright-eyed lizard crawling up my bedroom wall in India; the mongoose prowling the hillside in Puerto Rico; the "tiger-tree" in the jungle of Madhya Pradesh, where the fierce striped cat had reared to sharpen his claws on a horizontal tree trunk; the coyote which followed my plow in Kansas, daring Shep to chase him; the train of monkeys crossing from one jungle strip to another in India; the ant lions in the Alleghenies which captured the ants in inverted cones of dust where the ants slid to the bottom; the drifts of dead May flies in the Mississippi River town the morning after the mating dance which climaxed their ephemeral career in the air; the prairie dogs in Nebraska, looking about on their haunches, but dropping

into their holes whenever the rifle was raised; the sharp warning of the rattlesnake as he coiled in the path among the rocks; the red ant which dragged his oversized morsel across the chip laid in his path; the sure-footed mountain goat as he picked his way along the sheer wall of the Black Monk in the Alps.

Nor can we forget the beautiful crystals which surprised us in the microscopic slide of a begonia leaf; nor the majestic grace of Douglas firs in the Sierras mantled in snow; nor the sentinel lines of tall eucalyptus trees in Calcutta; nor the sunflower faces turned to the sun in the fields of Argentina; nor the various shades of young spring green on an Appalachian mountain-side; nor the breath-taking beauty of the azaleas in May, or of the maples in October; nor the sudden flashing of blue violets from a starved bank of moss; nor the lushness of a Virginia apple orchard in bloom; nor the golden fruitfulness of an orange grove in Florida; nor the wind-blown ripples of the golden Kansas wheatlands, flecked with passing cloud shadows.

No, thank you, no trip to Mars. There are so many things here to see, and the years left us are so few. How about a hike tomorrow morning? God has some birds and animals and plants He wants to show us.

"I shan't be gone long; you come too."

—E.

While You Still Have the Strength

Guest Editorial

A famous expert in child care was asked by an anxious mother what the best time to put her children to bed in the evening might be. The reply was classic: "While you still have the strength."

A rather pointed application of this same principle might be made in the area of temptation. When is the best time to resist temptation? An answer that would save a great deal of heartache and broken resolutions might well be: While you still have the strength.

The adversary of our souls is diabolically clever (that being his essential nature anyway). He knows that if he can get us to dally with temptation long enough, our resistance to his suggestions may ebb away.

Say No promptly when you are tempted. At the first moment your strength to resist and your power to say No are at their peak. From then on the danger of loss of control mounts quickly.

Remember this little sentence, will you? It may save you remorse and embarrassment. Resist while you still have strength! —Harold Phillips in *The Gospel Trumpet*.

He Driveth Furiously

BY MOSES G. GEHMAN

Of Jehu, newly anointed king of Israel, it was said, "He driveth furiously." In his fury he came to Jezreel and looked at a window. He saw a woman with a painted face. "Throw her down," Jehu ordered. Down she came with such force that her blood splattered against the wall and on the horses. II Kings 9:1-17.

The word "furious" means: "Rushing with impetuosity; moving with violence; furiousness of temper." Robert Young says of this word in this particular reference (II Kings 9:20) "with madness." Jehu was driving with madness. A madman "is a man raving or furious, with disordered intellect; one inflamed with extravagant passion, and acting contrary to reason."

Is not this a little how some of us Christians perform on the highways of our land? Some people lose their reason and common sense when they sit behind the steering wheel. Human life seems cheap these days. We so easily forget the seriousness of living. Remember, we are our "brother's keeper" in the auto as well as any other place. Some persons, during 1959, were the cause of the 37,600 uncalled-for funerals. Let us never be guilty of speeding. Don't be a Jehu. To drive faster than is reasonable considering the circumstances is taking our life, and the lives of those near us, into our own hands. This is a grievous sin against ourselves, against our fellow men, and against God.

The silver lines, which stretch from coast to coast across our good land, and which we appreciate very much, have become lanes splattered with human blood. According to traffic records we read again and again that many lives are hurled into eternity because drivers use excessive speed. A late report reads like this: "Of the 37,600 traffic deaths during 1959, 12,980 were the direct result of drivers exceeding the speed limit. No other single action of drivers was even close to the grim record of speed." Again we read: "More Americans have been killed on the highways than on the battlefields during the entire history of the United States." Says the psalmist (50:22), "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

A concluding illustration. The trip was planned for a distant all-day meeting. Two families got into the car. The driver pulled to the edge of the road and stopped. After a few seconds of silence, he glanced over his car audience and said: "We will now have prayer to God before we go onto the road." One of the brethren prayed: "Holy Father, we thank Thee for Thy all-seeing eye over all Thy children. We thank Thee

for this conveyance to take us to the place of worship. We are conscious of the many physical dangers that we may meet between here and the desired place of meeting. O righteous Father, protect us as we enter the stream of traffic on the highway, alert the mind of our driver; grant, holy Father, that caution be given, that full consideration and courtesy be shown to all other drivers and officers on the road. We now pray, holy Father, that we may not hurt anybody, nor damage anyone's car; and that we keep ourselves in place according to the laws and regulations of the road, that we may not be injured, and above all that we may not be the cause of an accident which might maim or kill others. So Father, we now go forth, in Thy name, on the path of duty, claiming Thy protection and blessing under the arms of Jesus Christ, Thine only begotten Son, our Lord and Saviour. Amen."

This writer is convinced that if the example of this dear young brother would always be followed by all church people, it would go a long way in cutting out this dangerous speeding on the highway and result in less accidents.

These words of the wise man have a modern application, as to the highway of life, or the physical highways: "Let your eyes look straight ahead, gaze right in front of you; keep a clear path before you, and ever make your footing firm" (Prov. 4:25, 26, Moffatt). Let us be cautious, considerate, courteous, and respectful on the road and do all we possibly can to contribute our share to the safety of the highways.

Denver, Pa.

The First Astronauts

BY ROY S. KOCH

May 5, 1961, 10:00 a.m. Turned off my radio and sat down at my desk. Alan Shepard, America's first astronaut, has just completed a marvelous and highly successful flight into space. Jubilation is on every hand. The papers will be full of the news today. May 5, 1961, will go down in history as the epochal date when America breached the space barrier. Newton and Copernicus will have to move over in their niche of fame to make room for Shepard and Yuri Gagarin, Russia's first astronaut. The names of Gagarin and Shepard will grace high school and college texts for all succeeding generations.

New frontiers have opened; the age of pioneering is here again. Our grandchildren, possibly even our children, may study travel folders of "guided tours" to the moon. Maybe Menno Travel Service will qualify someday as an "Accredited Travel Agency" for orbital tours! Possibly this century's nineties will be characterized as the "astral" nineties.

But what hopes shall we pin on this progress? Will it develop a new order of human beings? Can we junk our insurmountable earthly problems on the dark side of the moon? Can we jettison our fallen human nature in the "back forty" of space? NO. The basic change must still take place in our inner nature.

Confession of sin and becoming a new creature in Jesus Christ by faith is more (Continued on page 502)

Our Mennonite Churches: Weavers



Weavers Church, west of Harrisonburg, Va. The first log meetinghouse was built here in 1827. It was replaced in 1881. The present building, made of beautiful native limestone, was constructed in 1941. J. S. Coffman held the first revival meetings in the Virginia Conference here in 1888. The present membership is 298. Ministers are D. W. Lehman (bishop), DeWitt Heatwole, and Daniel Suter.

I Accept

By Ben Cutrell

Thank you, Ezra. I accept this charge, realizing the implications of it and the magnitude of the task. In one sense I feel that this is an anticlimax. There have been many points at which decisions have been made that have pointed to this occasion. I've been confident of God's leading at all of these points. Most recently we have had the experience of the Publication Board meeting at Doylestown in which the charge was laid upon me. Farther back was the decision to accept the responsibilities of Business Manager. But ahead of that was the decision to sell out the printing business at Denver and let God lead us wherever He would have us go.

I remember distinctly after arriving at Scottdale a letter that was mailed from Denver in October, 1955. In that letter was a call to consider a pastorate. But there was a stronger call to remain in the work here at the Publishing House. Not that the ministry is a lower calling, but I feel that my place is in the publishing work and I want to reaffirm that conviction today.

Part of this decision was made when Paul Erb invited Dorothy Stutzman to consider coming to Scottdale to work as his secretary. Part of it was made when Frances Nisley decided to come to Scottdale to join George Cutrell as his wife. And, of course, part of the decision was made when the boy, George, decided to come to Scottdale from Springs to begin work at the Publishing House at a very early age. So all of these steps have led in this direction. But still one cannot come to this without asking himself, "Am I sufficient for the occasion?" With Moses I am tempted to say, "Who am I, that I should go unto Pharaoh?" I am not sure that I have to face Pharaoh; but the task has equal promise of challenging difficulties. I am sure that God's promise remains: "I will be with thee." With Isaiah I must say again, "Here am I [Lord]; send me."

I'm grateful for past leadership—the leadership of A. J. Metzler, the leadership of Daniel Kauffman, whom I can see now, his arm on the back of the bench, beating time to his favorite hymn, "Marching to Zion." In my recollections of Aaron Loucks and his office in the corner of the Publishing House, the two most impressive things were the tall wastebasket and the telephone attached to the wall with a unique folding bracket.

But not to recognize the strength of the staff, you who are together with me in this task, is to overlook the most powerful resources outside the leadership of God. I do appreciate you and this contribution that you are making in your spot in this work.

I'm especially grateful for the smooth transition that has been effected through Bro. Metzler's understanding and through his patience. I'm glad that between us there is the frankness and openness made possible through Christian brotherhood. I'm asking him to be free to come at any point and give me that kindly advice and word of counsel that I am sure to need.

I'm especially aware of many challenges that will come in this task of communicating the Gospel of Christ, that it is a living thing to us, a reflection of our dynamic experience with Him. And that it is so Spirit-directed and so full of reality that our message will meet contemporary situations and problems. Publishing is not something outside of ourselves; something that we can talk about that is beyond us. It is the expression of ourselves; we are involved in it with our very lives. Our message will be enhanced by the quality of our commitment and the reality of our life with Christ.

I trust that our publishing program will have the effect of "thrust" rather than "drag," that we are moving forward rather than just maintaining ourselves. Dr. Carl Henry in a speech that he gave at National Association of Evangelicals recently made a significant statement related to our task. "A religious commitment without flaming

significance holds little appeal to the next generation of Christian youth."

We are committed to the Mennonite Church and to Mennonite publishing. But if this does not have significance in our lives, what appeal do we have to those not in the church or to the youth of the church? Our commitment must have significance. I pledge myself to attempt to seek this significance in my own personal experience.

I pledge myself to attempt to provide an opportunity for each of you as co-workers to find personal fulfillment at the Mennonite Publishing House. We hear a lot these days about our subservience to organization. May we have an organization that will provide fulfillment and realization for each of us. May our capabilities be utilized to the fullest extent.

I pledge myself to serve the entire brotherhood, fully aware that our service can become ineffective if we attempt to meet every demand of the critic. We must be open to counsel, but also we must be true to our convictions and our understanding. We must not be overwhelmed by the pressures that come. But we must stand in humble obedience to the Master who guides us.

I pledge myself to the conduct of the Mennonite Publishing House in a business-like way. This is not our chief goal, but it is necessary for remaining effective and fruitful, and to provide for continuity and growth. I'm keenly aware of the fact that the people of the church may conclude that the Publishing House has taken an undesirable step in the direction of becoming com-

Objective and Policies of the Publishing House

The objective of the Mennonite Publishing House is to strengthen the faith and life of the Mennonite Church by being its general communication facility, primarily through literature.

To fulfill this objective the Mennonite Publishing House commits itself to:

1. Interpret the Scriptures within the context of Anabaptist-Mennonite theology.
2. Promote unity and brotherhood by recognizing and serving all conferences, institutions, and agencies of the Mennonite Church.
3. Increase the reliability and acceptance of its services by maintaining quality consistent with the objective of each service.
4. Increase its audience and the effectiveness of its communication through a constant effort to understand its customers and audience.
5. Practice principles of Christian ethics and conduct in all professional, business, community, and personnel relations.
6. Utilize efficiently its resources and maintain communication with its audience on contemporary developments by encouraging employee initiative and creativity.
7. Provide for continuity and growth through long-range planning, adequate staffing, and sufficient margin.

mercial. I do not believe that we are becoming commercial to the extent that we are becoming ineffective, but we must be aware of this as a possibility. With a business person heading the Publishing House this criticism may more easily come. We must be sure that our dependence upon techniques and upon business principles does not overshadow the needs of the church and the message in our hands to be published for its fortification.

I am aware that personal demands will be great and that I will need to face them realistically. One that has given me a great deal of pause is that related to being the top figure in an organization. In leadership one becomes an authority symbol. We know how easy it is to attack the authority figure. I'm not the authority; God is the authority. I'm a servant with you in this task, your co-worker. I have no more status than you do. We stand together on common ground redeemed by the blood of the Lamb. Spiritual demands will be great, for this will be a spiritual battle.

My usefulness to you and the church lies in my functional contribution as an administrator. My task is to provide the atmosphere, the opportunity, and the clarity of direction that will help you release all of your energies in the work. I realize my complete dependence upon you, the dedicated people of God employed by Him at the Mennonite Publishing House. From your hands and your hearts will come the fruit of our labor.

I recognize my need for growth in wisdom and in understanding. I can only say with Paul, "[Brothers,] I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." May we go forward together.

Welcome to Illinois

The churches of Illinois extend a hearty welcome to all readers and their friends to attend the annual meeting of the Mennonite Board of Missions and Charities, June 22-25, 1961, at Morton, Ill. Preparations are being made for your fellowship, entertainment, and comfort while in our midst.

The annual Board meeting will be held in the large high-school building which provides auditorium, cafeteria, committee rooms, display areas, and facilities for sectional or simultaneous meetings. Lodging for guests will be provided free in our homes in the area. Motel services are available at the usual prices. Transportation will be provided for guests coming by train, bus, or plane upon notification of their arrival.

To facilitate communications and making of reservations, all guests are encouraged to address their letters in care of Mennonite Board of Missions and Charities, P.O. Box 189, Morton, Ill. Mail may also be addressed to any person or committee, P.O. Box 189, Morton, Ill. Such committees might be: Lodging and Information, Transportation, Buildings and Grounds, Historical and Industrial Tours. Chris Graber, Eureka, Ill., serves as the chairman of the General Planning and Co-ordinating Committee. Ben Gerig, Morton, Ill., serves as the secretary of this committee. They will be available to help everyone with his needs.

During the week of the Board meeting, June 19-25, telephone service will be available as follows:

Administration Office (Board officials)	4-6051
Information & Lodging Office	4-1981
Transportation Office	4-1971
Press Room (Publicity Office)	4-1491

During the week several guests' historical tours have been planned as follows:

- Tour 1. Thursday all day, 9:00 a.m. to 5:00 p.m. This tour includes a visit to New Salem (a state park where the village in which Abraham Lincoln lived for some time has been restored as it was in his day) and the Dixon Indian mounds.
- Tour 2. Thursday afternoon, 1:00-5:00 p.m. A visit to the Central Illinois Mennonite settlements, seeing churches and historical markers.
- Tour 3. Friday forenoon, 8:30-11:30 a.m. A visit to seven Peoria area Mennonite missions.

These tours will be by auto, caravan fashion. Cars will be available unless anyone would desire to drive his own. Guides will lead the tour. While there are no charges, tourists will have the privilege of sharing some travel expense with drivers. These tours conflict somewhat with some of the Board sessions; they are extras for persons having special interests. Check your program to determine which tours you would like to take. Visits to some of the large industrial plants in the Peoria area will also be possible for those persons having such interests. All persons who have interest in making any of the above tours (1, 2, or 3) are asked to write a card to Arthur Nafziger, Hopedale, Ill., chairman of the Tours Committee, so that he will have some idea how many to plan for.

All persons planning to attend these Mission Board sessions are encouraged to write to the Lodging Committee at their earliest convenience to arrange for reservations during their stay in Illinois. Anyone having questions should feel free to write, and the committee members will do all they can to help. May the Lord bless all of you as you make plans to attend these sessions.—J. J. Hostetler, Chairman, Publicity Committee.

A Prayer

FOR THIS WEEK

With grateful hearts we thank Thee for the establishment of the Mennonite Publication Board, and for its institution, the Mennonite Publishing House. We praise Thee for the way Thou hast blessed this institution and hast used it for Thy glory and for the spiritual uplift of untold thousands of people around the globe. We thank Thee for the servants whom Thou hast raised up in past years to carry forward the work of the Publication Board.

And now we give Thee thanks in a special way for our dear brother Ben Curell, whom Thou hast provided to lead out in the work of the Mennonite Publishing House. We thank Thee for his gifts and talents, and for his yieldedness to Thee. And we pray that Thou mayest be pleased to keep him filled with Thy Spirit at all times. May Christ rule and reign in his heart and life, and grant unto him the grace which he will need day by day to bear the heavy load which will be his, Lord, grant unto him all the blessings which he will need to lead out in the work of the Publishing House. Overrule even his mistakes to Thy glory. Keep his sense of divine call clear and strong. Give unto him a blessed awareness of Thy favor and love. Grant also unto his colleagues and co-workers such a spirit of confidence and loyalty as shall make his work a joy. Bless us all, O God, that we may stand together in this Thy work.

This we ask in the name of Jesus Christ our Lord and Saviour, Amen.

—J. C. Wenger.

Prayer Requests

(Requests for this column must be signed)

Pray for a Jain medical student in India, who is attracted to Christianity, but has not yet broken with Hinduism.

Pray for Holy Spirit leading in the administration of the hospital at Dhamtari, India, as the workers face the problem of overcrowding.

Pray for the missionaries in India in these weeks of intense heat and spiritual testing.

Pray for a newly born Christian in India, that in his many opportunities for testimony as a village vaccinator he may be an effective witness.



The Church of God in Christ, Mennonite (commonly called the Holdeman Mennonites), has approved plans for beginning mission work in the interior of Nigeria. Three or four couples will be sent to the field this fall. This is an interesting step of a group who, until recent times, opposed participation in mission work.



OUR SCHOOLS

Goshen College Peace Team

During Easter vacation (March 30 to April 9) a peace team from Goshen College, sponsored by the Peace Society of the college, presented to some MYF and adult groups in Ohio and Pennsylvania the problem of peace and discussed with them paths toward peace. The team members were Betsy Krall, Mt. Joy, Pennsylvania; Janet Umble, Goshen; Don Nofziger, West Unity, Ohio; Stan Schrock, Roanoke, Illinois; the leader, Kermit Yoder, Goshen; and Fran Stieglitz, faculty sponsor.

Our Emphasis

Because peace is much more than the mere absence of warfare, we believe that the Christian must do more than refuse to participate in war. Peace is the result of love. To know true peace is to know Christ, for the way of peace is the way of Christ. The way of peace is simply living Christ, letting His love radiate through us to every person we meet, in every situation in which we find ourselves. We must ask ourselves, "What does the love of Christ demand of me in this particular situation?" Unless we express this Christ-love in every aspect of our lives, we fall short in the most basic and vital area of all, our own devotion to Christ, who is our peace.

Because the way of peace is Christ's way, the team emphasized that the peace witness of the church cannot be separated from the mission of the church, fulfilling the Great Commission. The message of reconciliation is, "Peace by the blood of His cross." We believe that a deepening commitment to Christ will result in an application of His love in one's life.

The church, by her very nature, in following the way of the cross cannot become involved in the cold-war struggle to the point of assigning God to the cause of the West, a heretical temptation, as Elmer Neufeld points out (Report, Autumn, 1960). But neither can it allow itself to be passive, refusing life to a dying world.

The church will seek to know and to do the will of God in the complex world of 1961. It must speak to present, urgent situations, challenging the evil in its society, as Guy F. Herschberger points out in *The Way of the Cross in Human Relations*. Where is its voice against the present arms race? the militaristic way of thinking, so prevalent in America? prejudice or injustice against any person or group of people? And how blurred is the vision of the cross when we as Christians get caught up in the hate-communists or hate-Catholics struggle—and yet do little to witness to the power of Christ's love in our own lives!

The church must be more on the offense, preaching repentance and judgment as did the early church, making clear to the world what is the Word of God. It must aggressively seek to lead individuals to faith in

Christ, thereby revolutionizing society. Certainly the way of the cross will mean sacrifice, perhaps even death. But God has called us to be His fools.

Christians have opportunities to serve either through the church or through secular organizations. We need to find many ways to serve: voluntary service can take many forms. A Christian may make an impact in the Peace Corps or any other good secular organization. On the whole,

however, we believe the Christian's witness will be stronger through the church.

The Itinerary

Our first program was given in the Lockport Church (Walter Stuckey, minister), Archbold. Friday night Harvey Schrock's church in Meadville, Pennsylvania, was our host. We were the guests of North Scottsdale's MYF at a Saturday night fellowship supper, after which we presented our program. The next morning we shared in their Easter sunrise worship. That afternoon the team presented its program at the vesper service, Kingview, where Edwin Alderfer is pastor. In the evening the team and the MYF enjoyed a buffet supper and informal discussion on peace at the Gene Herr home.

(Continued on page 494)

Sunday School Lesson for June 11

Two Views of Life

Eccl. 1:12; 12; II Tim. 4:6-8

Whose views do we study? To whom were they telling their views or philosophies of life? Two old men speak to two young men. Each should have something to say because each has lived a full life to old age. Each must speak out of the experiences he had. That is what he knows. Both of these men are growing old, but not just because they have lived so many years. People may grow old because they forsake the good ideals after which man may live and should live.

Consider the first philosophy. The writer says at the end of life the best he knows has been. He had every comfort and amusement. He had ease and he was very famous. He related "his experiences with work, wealth, wine, women, and wisdom, and it all seemed to end in worry and worthlessness."

The preacher's description of old age tells how he feels about the purpose of life. It is very realistic, but sad. Someone has called it the "music of mortality," while I Cor. 15 is the "music of immortality." Be sure your pupils understand the difference between these two words. Recall that the preacher was writing about life and work and profit "under the sun." He couldn't see beyond this time.

In what terms does the preacher describe old age? Perhaps no one knows exactly what all the terms mean, but you can understand some of them. Are they true to your observation or experience? Must they be true? Must life end in disappointments?

Let your pupils recall and relate facts of lives who hold or did hold this philosophy of the futility of life.

Consider the second philosophy of the Apostle Paul—where was Paul when he wrote this

letter to Timothy? Review briefly Paul's career prior to his facing death. God called. Paul gave himself to God to do His command—go to Gentiles. Paul suffered greatly. He bore it all for Christ's sake. He gave perhaps thirty years of service to Christ.

With Paul the best was yet to be. What is the relation of one's philosophy of life to death? As we live, so we die. What did Paul think about death? About the future life? Did he have regrets because he had suffered? No. His rejoicing was in his faith in God—faith that had helped him through all his good fight and faith that anticipated his rewarding crown. Victory, not vanity, was his view now.

How does Christian faith give such a glow to old age? What are the possible compensations for all the hard things in life, even when the body is worn? Time to rest, to relax, to do, to enjoy quietness, to fellowship, to do some useful service, to realize the fulfillment of promises, to anticipate one's reward.

We have no promise that life will be easy, but we do have the hope of victory and a future life of joy.

More people are living longer these days. What can be done to make their lives more enjoyable—by the person himself, by those who nurture and teach him in youth, by the church and state? Not all the joys and beauties of life come with youth. We become old if we stop growing.

"Let me grow lovely, growing old—"

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Harvest of Shame

By J. Daniel Hess



"Home" for 500,000 Americans is where the crops are. Moving from South to North, and East to West, these nomads must live on an average of \$900 per year in little shacks like these. The Mennonite Church is attempting to fill the educational, social, physical, and spiritual vacuums in their lives.

Many Americans were embarrassed recently when "Harvest of Shame," a documentary film depicting migratory labor problems, was produced by CBS and shown in our country and abroad. Five hundred thousand fellow Americans, called migrants, are doomed to one-room shacks, an income of \$900 per year, scanty education, inadequate welfare services, and neglect.

The dimensions of migrant problems prompted General Eisenhower, when presi-

dent, to call for a thorough study with recommendations toward solutions.

During recent contacts, Mennonites in migrant service called upon the church for increased action. The following is a resume of their work and comments.

Immokalee, Florida

Each winter Immokalee, formerly a cross-roads town, bulges with 4,000 migrants—50 per cent Spanish, 25 per cent Anglo, and

25 per cent Negro. In 1952, Harold Shearer left a feed mill in Lancaster County, Pa., to pioneer a service to these neglected nomads. Since then, over 40 VS-ers have attempted to meet basic needs of migrants, which, according to Bro. Shearer, are "a sense of belonging, a sense of security, a feeling of responsibility, and development of a skill."

VS-ers work primarily through a church program, "emphasizing commitment to Christ and daily Christian living." Shearer reflects that the key to progress has been and still is visitation. "Most migrants are fearful of a stranger," he comments; "he could be a sheriff; he could be from a collection agency; he could be a truant officer." VS-ers discover that a few friendly visits arouse a quick response. Gradually after each visitation campaign, they begin to see an increase in church attendance.

The congregation welcomes newcomers, encourages regular attendance by contests, and most significant of all, gives responsibilities to the visitors—working with a committee to plan a fellowship meal, ushering, or planning a program. School children also are given jobs—not only in Sunday school, but also in daily club and recreational programs. Preschoolers, in the child care center, also feel needed. "If migrants can grasp some sense of responsibility in these activities, they will grow in their sense of responsibility first to God, to others, and to the community," summarizes Shearer.

The Christian community encourages permanent settlement in the community, stable employment, and improved living conditions.

Bro. Shearer is convinced that the Mennonite Church has special qualifications in witnessing to migrants because of its emphasis on simple, separated living. He believes that migrants at heart honor a "religion" that calls for total consecration to God. Until migrants can commit themselves to God, "there is a definite field of ministry for the Mennonite Church."

Mathis, Texas

The physical, social, and spiritual conditions of nearly two million Mexicans living in South Texas prompted a witness in Mathis 14 years ago, home base for nearly 2,500 Spanish-speaking migrants.

Paul Conrad, a former carpenter, later a VS unit leader, now pastor of the Spanish Mennonite Church in Mathis, describes the nomadic life of his neighbors: "Our people spend January through March 15 in Mathis, unemployed and very poor. Onion harvest rescues them till May 1; cotton chopping provides work till June 1. But then, no work—unless they move to the South Plains of West Texas to chop cotton till July 15. By the fifteenth Mathis cotton is ready to pick; so back they come until Sept. 1. Again no work—unless they caravan back



Slowly, in small undramatic steps, the church is extending its influence among migrants. Through fellowship meetings in homes and a witness through church programs, migrants find salvation through Christ. Shown here is a Saturday evening prayer fellowship in Mathis. Presently the group of believers, numbering well over 100, worships in a church, La Iglesia Menonita Del Calvario.



To meet the spiritual needs of migrants in Mathis, the Christians first had to meet physical needs. A maternity hospital was begun in an attempt to lower the mortality rate of babies among migrants. Iva Maust, a VS nurse from Montgomery, Ind., weighs a baby in this Texas hospital.

to South Texas for cotton picking. Returning in December, they await March onions."

In ten years, the church has grown to well over 100 members (attendance is often 200) in spite of the fact that about 30 per cent are migrants. What is the secret?

Conrad replies that barriers of unconcern and prejudice which slam doors against migrants, confining them to the domination of ruthless Americans or the Catholic Church, must be destroyed. So Christian workers, many of them VS-ers, "cross cultural and language barriers, experiencing a deep sense of joy in meeting new people and in sharing."

Migrants respond to this evidence of true interest. They welcome kindergarten, club activities, youth projects, visitation, and a maternity hospital, staffed by VS-ers.

Since the church is the focal point of these activities, many of the local Spanish and Mexican people have found Christ and Christian fellowship.

To the Mennonite Church, Conrad sug-

gests that couples move to South Texas, find employment, and contribute continuing service to migrants. Second, he points to the Pedro Aguilar family, faithful church members, who first heard the Gospel eight years ago in a Michigan labor camp. "This example should inspire Mennonites to witness to migrants who move North in the summer," he adds. "A program of tract and Gospel portion distribution, educational and religious films or filmstrips would open an interest in migrants. This could be followed by regular visits to camps and homes for fellowship."

Phoenix, Arizona

Directing a third outreach, also a VS project, is Leon Stutzman, a 1959 graduate of Goshen College. Leon reflects, "This experience has been the best two years of my life. It's thrilling to put love into action and watch people respond."

In his work with Navaho Indian and Spanish-American migrants, Stutzman has been startled by educational vacuums.

"Spiritually the migrants are ignorant and confused, wavering between Catholic doctrine, sectarian proselyting, and traditional ceremonies such as witch doctors. Migrants need Christ and His love. Since they have never known or experienced Christian love, it is a meaningless concept."

Health education is a must. "When told to screen flies from their homes, they carelessly refuse until they understand how flies are germ carriers. They think doctors will cut off a sore toe that was crushed by a stone. They need to learn why milk is better than pop and chips."

Since mechanization is taking away their work, they must find new vocations and new ways of life. "The Navaho man would be perfectly happy sitting quietly in his hogan door," says Stutzman, "but he would also quietly starve to death." Migrants now expect a handout, but their sense of management has not been educated. "We In-

"Born in beans; grows up on the road from Florida to Michigan; goes to school two months per term; attends an occasional 'church' held in packing shed; marries in cherry orchard; bears six children in six states; dies prematurely en route to cotton field. This is a migrant" (Mrs. Gladstone).

—Mrs. Carl Gladstone, Director, Michigan Migrant Ministry.

dians don't know how to save money," confessed a Navaho; "we go to town and in a couple of hours we spend all we have."

Responding to these educational needs, VS-ers sponsor an active educational program, consisting of kindergarten, youth clubs, adult activities, health education, literature distribution, and religious instruction.

"When we hear a child relate a Bible story he heard in club last year, when a Navaho is ready for Sunday school before you arrive, when you see a lamp in a hogan that was made in club and discover the child is making more on his own, when you hear a child's first English sentence, when teenagers ask about God and life after death, and families move out of camps into nice homes of their own, then we know there are accomplishments," admits Stutzman.

He calls upon Mennonite college students and trained personnel to help in these educational ventures. He also echoes Bro. Conrad's encouragement of interest in migrants who live in Mennonite communities. "MYF could sponsor evenings of recreation and WMSA could organize volunteer ladies' groups to work and share with migrant mothers."

"Harvest of Shame" need not be a permanent description of migrants. The motto will change if America sees a concerned church reaping a "Harvest of Souls."

Elkhart, Ind.



Visitation is the best tool for witnessing, echo missionaries to migrants. Shown here are Mr. and Mrs. Harold Shearer, Immokalee, Fla., spending a pleasant evening with a local migrant family, who have become faithful Christians as a result of the local witness.



V-S'er Romaine Miller sets the atmosphere for wholesome interaction and creativity in girls' club at Immokalee, Fla. Directed group activity, such as kindergarten, clubs, and parties, open doors for a spiritual witness.



MISSION NEWS

Overseas Missions

Chandwa, Palamau District, Bihar, India
—Four congregations of the Chandwa area are together taking an important step by calling a pastor whom they will support. This will be the first national pastor and the first person to be supported by the Mennonite Church in Bihar.

Up to now each congregation has had a lay evangelist, supported by the mission, to administer to its spiritual needs, with the help of the missionary in the area. This new step is an outcome of emphasis on Christian stewardship and of the church's desire to become self-supporting.

Interest in the reading room has continued. Some of the books are being loaned out now, for short periods of one or two days. Books have always been returned in good condition and usually on the agreed time. Keen interest in tracts, Christian fiction, the life of Christ, and Bible correspondence courses has been expressed by different people.

The present rented building is unsatisfactory. The General Board has agreed, in spite of financial difficulties, to purchase a building to improve reading-room facilities and to insure a continued witness. They have authorized Paul Kniss to solicit funds for the project. The purchase of a suitable building is being negotiated, for which approximately \$2000 is needed.

Araguacema, Brazil—Three youths accepted Christ in recent months. On March 29 nine persons were received into church fellowship by water baptism. The construction of a new church building is progressing. Missionaries hope to be using it by September.

The boat with the mission cargo from Belem struck a rock and the mission suffered a loss of \$150 worth of medicines and personal loss to missionaries of \$200 worth of food supplies that were to serve for the next three months. Unfortunately, the river boats do not carry insurance.

After much waiting another mission boat finally came. Her maiden voyage was made on Feb. 4 with mission personnel as passengers.

The missionary aviation plan for Araguacema arrived March 30.

On Jan. 31 the new mayor here took office. A special service was held in the Catholic church in the morning. In the evening the evangelical churches met at the Mennonite church. A member from each group gave a short talk in which each one expressed the need for spiritual wisdom and respect for the proper authorities.

In March a new school year began in Araguacema. This year better facilities are available for the primary school. The rear of the church building previously used as the single workers' dwelling provides the much needed space. Rosedalia, a young

girl who had studied at the Bible Institute in Anapolis and who had taught one year at the Methodist school, has come to take charge this year. José Martins, a local believer, is helping with the instruction of the 65 pupils.

Bragado, Argentina—Dr. José Miguez from Union Theological Seminary in Buenos Aires spoke at the Bragado Church on Sunday morning and evening, April 23, and at Mechita in the afternoon. His main emphasis was the Christian's responsibility in meeting the problems and alleviating the needs of today's changing world.

Frank and Anna Byler report they are continuing street meetings every weekend in different sections of Bragado. They have been holding meetings at four different street corners besides trying a few other places occasionally. On one corner are crowds of children. This makes it noisy and disorderly, but so many people come that the Bylers go anyway. The voice goes out over the loud-speaker above the noise. Neighbors sometimes bring their chairs on to the sidewalk and sit down to enjoy the meeting.

The usual procedure is some singing, led by Delbert Erb and accompanied by Daniel Comas playing the accordion. One or two members then give a testimony. Solos are also appreciated and go out over the loud-

speaker. Bro. Byler, or one of the other brethren, usually preaches a sermon and finally a filmstrip is shown with the projector plugged into the car battery. Many tracts are also passed out.

Harrisonburg, Va.—The women's dormitory council of Eastern Mennonite College sponsored a project of coin collection by using quarters and half dollars to spell the word, MISSIONS, in large letters. This amounted (along with penny embellishments) to \$31.33. George R. Brunk, Jr., president of Young People's Christian Association of the college, on behalf of the student body, promised continual prayer intercession along with student financial contributions that the Spirit may work through the work of men. The money was worked at the General Board on April 15.

Aibonito, Puerto Rico—Nine churches, including the Mennonite Church of Puerto Rico, is working with the Concilio Evangelico de Puerto Rico in putting on an evangelistic campaign. Each congregation is responsible for its area, television, radio, and newspaper publicity, which are channels being used to spread doctrinal views of the evangelical churches on the island. Mennonite churches planned for a large meeting on April 30 in the plaza in Aibonito, at which time all churches in the central area of Puerto Rico attended. Each congregation was in prayer and supported the evangelistic efforts from April 23 to May 21. A great mass meeting in San Juan by the evangelical churches followed.

Campinas, Sao Paulo, Brazil—Margaret Ashley reports tiny alcoves or niches some-

Kaneko Becomes New Counselor

Japan—"I would like to introduce Kaneko-san to you," writes Rhoda Ressler, new director of the Japanese Mennonite Hour. "He is Hiroshi Kaneko, a sincere Christian of nine years and a graduate of Japan Christian College in Tokyo who is now serving as counselor in the Japanese Mennonite Hour radio office. The faculty and his classmates voted him honor student at this year's spring graduation exercises. During his years in Tokyo, Kaneko-san helped lead the church at Honan-cho, and also during that time he had one year of in-service training with the church in Obihiro.

"While Kaneko-san, along with many youths his age, looks back to the war years which he spent in the bombings and tension of Tokyo as decisive, he prefers to think that it is not for that reason alone that he has been called to serve his Lord. He was a needy sinner whom the Lord spared for a purpose. He brings to Mennonite Hour a conviction that through this medium other souls may too find the beauty and joy of a full salvation. To this end he is devoting himself these days. He wants to greet you, too:

"I praise God's holy name from my heart. I have not met you, but you have prayed for me for a long time. Thank you very much. This spring as I graduated I



Hiroshi Kaneko, new counselor in the Japanese radio office.

earnestly sought God's will for my life. With much prayer and searching, I felt deeply led to enter this radio witness in Hokkaido. In Hokkaido the churches are few and widely scattered. People are isolated in inconvenient places and have no way to hear the good news of the Gospel. These are the people whom we must reach by radio. From now on our goal is this. Will you, too, continue much in prayer for their salvation? Please help us. Hiroshi Kaneko."

where on the front of all the older houses and many of the newer ones here. These are especially built to house the patron saint of the family. These saint shelves are often equipped with a small electric light to give attention and care to the saint at night. Lights and candles are an important part of Roman Catholic worship, especially in connection with the dead and departed.

Abiriba, Nigeria—John Grasse reports that the operating room at Abiriba Hospital was opened April 13 for minor surgery. The women's ward was opened April 6. The hospital is being used more fully every day, though only 24 beds are as yet delivered. Many sleep on mats.

Bro. Grasse reports being ready to begin building a second doctor's residence for use in the administration of the county dispensaries and maternal welfare centers. He will begin oversight of these in May or June, planning monthly visits at first. English Sunday school is being planned for the staff at 3:00 p.m. every Sunday afternoon in the waiting room.

The staff presently has 34, plus kitchen staff employed by special contract. A full staff would be about 60. Bro. Grasse reports that by the time another six months have passed, the hospital should be running in high gear.

Voluntary Services

Elkhart, Ind.—The May 2-12 orientation school provided the following new assignments for the Mennonite Relief and Service Voluntary Service program:

Sarah Hostetter, Kokomo, Ind., will be serving at Kansas City, Mo., in the hospital secretarial service. **Lyle Stahl, Dafter, Mich.**, will go to the same location for maintenance work, and **Hilda Schmucker, Hartsville, Ohio**, will go there as a nurse aide. **Paul and Janet Landes, Bally, Pa.**, are assuming leadership responsibilities at Stanfield, Ariz. **Glen James, Carstairs, Alta.**, will serve in maintenance at La Junta, Colo., and **Paul Benner** has been assigned as an orderly at Albuquerque, N. Mex.

St. Anne, Ill.—On May 8, members of the VS Office staff at Elkhart, Ind., spent some time with VS-ers reviewing the past, present, and future projections envisioned for Camp Rehoboth. The unit serves the community through the combined thrusts of a general church program, club work, community service, kindergarten, and agricultural extension. It is felt that there is a general uplift in community interest and the church is becoming more aware of its responsibilities as to the role it can play in the community's social and spiritual life. The service unit has been helpful in supporting this surge of interest in general community betterment.

Akron, Pa.—New VS assignments from the April 12 to 25 orientation school were **Anna Graham, Ridgeway, Ont.**—Brook Lane Farm, Hagerstown, Md.; **Martin Penner, Sardis, B.C.**—Kings View Hospital, Reedley, Calif.; **Betty Peters, Vancouver, B.C.**—Hospital Albert Schweitzer in Haiti, as a nurse; **Stanley and Janice Pankratz, Mountain Lake, Minn.**—Mexico, where

they will develop an agricultural extension program with the Mazahua Indians.

San Juan, P.R.—John Driver reports that there is an urgent need for one kindergarten and one first grade teacher to serve in a parochial school here. This term would begin with a period of orientation in August. Spanish would be an asset, although they could use one teacher who does not know the language. For further information and application forms, write to the Personnel Office c/o Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Elkhart, Ind.—**Lora Esch, Elkhart, Ind.**, and **Helen Trumbo, Scottdale, Pa.**, will leave for an assignment as English teachers at Bethany Mennonite School, Pulguillas, P. R., on June 19. Lora has been teaching third grade at Kalamazoo, Mich., and Helen has served with the Mennonite Publishing House as editor of Story Friends for the past seven years.

Sandy Lake, Alta.—At the present time a new teacherage is being constructed (with government funds) for the use of VS teachers in the community. This school has been staffed with VS-ers ever since it began, four years ago. Before that, children in this isolated place did not have any educational opportunities unless they went to live with relatives elsewhere. **Fred and Elsie Gingerich** were the first VS teachers to serve here. **Paul and Suzanne Landis** are serving here now.

Kansas City, Mo.—The girls in the Kansas City VS Unit have adopted "little sisters" from the community recently. Unit members will attempt to provide some much needed understanding and love to these younger girls.

New York, N.Y.—Fifteen girls from the community joined VS girls for an outing into the Palisades on Saturday, May 13. They had a grand time hiking, playing, and eating supper together. Before leaving for home they had a period of worship. Parents and other persons from the community expressed considerable interest in the success of this activity.

VS Program in Mexico Begins

A long-term Voluntary Service program in Mexico was initiated May 5 when Mr. and Mrs. Stanley Pankratz, Mountain Lake, Minn., went to Mexico to develop an agricultural extension program with the Mazahua Indians. The proposed unit of 6-8 members will work largely in the area of agriculture except for two persons who will assist Wycliffe Bible Translators in an adult literacy program. The unit residence is expected to be located approximately 100 miles southwest of Mexico City.

Two additional VS men will work with unit leader Pankratz in the agricultural development program. Two others will be seconded to the Heifer Project for agricultural work with Paul Stone, director of Heifer Project in Mexico. It is hoped that two teachers will be found to assist Wy-

I-W Services

Indianapolis, Ind.—**Dick Martin**, Assistant Director of I-W Services, spent May 14, 15 here working in the interests of the I-W program. May 14 was spent visiting I-W men and May 15 in planning with **Cleo Mann**, I-W sponsor, for the I-W orientation scheduled for Aug. 25-30, 1961. The group will visit Indianapolis on Aug. 26, 27 for the service tour, which is a part of each I-W orientation.

Norristown, Pa.—**Stanley Shenk, Souder-ton, Pa.**, served as speaker for a I-W unit meeting on May 25. Bro. Shenk presented an illustrated lecture on his trip to Palestine. There are 36 I-W men presently serving at Norristown. **Paul Clemens**, pastor of Worcester Mennonite Church, serves as the I-W sponsor.

Portland, Maine—**Leonard Hershey, Lancaster County, Pa.**, has recently moved to Portland to serve as pastor of the I-W group. Presently, the unit meets in the homes of I-W families for religious and social meetings. The group is working to establish a Mennonite church in the city. There are eight I-W's now in service in Portland.

Lancaster, Pa.—Recently the I-W unit had the new experience of being in charge of a concession stand at a farm sale. Friends donated items, such as cakes, pies, and doughnuts, which helped keep down expenses. The net proceeds of \$165.00 were donated to the building fund of the Mission Hospital in Somalia.

Another recent unit activity has been tract distribution. In two and one-half hours, approximately 2,500 Easter tracts were handed out.

Denver, Colo.—The I-W program in Denver has undergone considerable change as I-W men from the various Mennonite groups have now been organized around their own churches. The Mennonite Church I-W men (who relate to the First Mennonite Church) have recently organized as a unit. The unit is now in the process of determining its activities and work projects.

cliff translator Don Steward in the Literacy program, using the section of the New Testament and primer already available in the Mazahua language. The Wycliffe translators have completed half of a 15-year Bible translation program for the Mazahua tribe. VS workers for these projects are now being processed by the Mennonite Central Committee Personnel Office and will go to Mexico this summer.

The Mazahua Indian reservation is approximately 2,500 square miles in area and has a population of 80,000. The Indians are in need of agricultural assistance and have given some indication of interest in outside help. An independent church of about 10,000 members is eager for agricultural assistance and local Mazahua leaders have also expressed their welcome.

Lancaster, Pa.—Myron S. Augsburg, Richmond, Va., served as the main speaker at a Peace Conference held at the Lancaster Mennonite School on May 5-7. Each evening, a testimony was given by someone who had served in VS, I-W, or Pax. One person who had served in noncombatant service shared his convictions against participation in military service in any form.

Bloomington, Pa.—On May 22, John R. Martin, Director of I-W Services, and David Derstine, secretary of the Franconia Conference Peace and Industrial Relations Committee, met to make plans for a I-W orientation to be held at Christopher Dock High School, Sept. 1-6. The orientation group will be going to New York City on Sept. 2, 3 for the service tour.

Home Missions

Harrisburg, Pa.—Adults in the community of Edgemont, Harrisburg, have shown increased interest in the Gospel in recent months. Several have received the Lord anew after having fallen back for a period of months or years. One who has been of Catholic birth and affiliation has expressed the desire to be received into fellowship. A young mother has also confessed Christ as her Saviour. A husband and wife have seen their need of Christ and have stepped out for Him. This man is an alcoholic who has fallen back a number of times, but he has a sincere desire to be delivered from this sin and to go on with the Lord.

Cleveland, Ohio—Virgil Vogt spoke at Lee Heights Community Church here April 29, 30. Saturday he spoke to the Men's Fishermen's Club. On Sunday he spoke in special Spring Missionary Day services morning and evening.

Chinle, Ariz.—Over the weekend of April 14, 15, annual camp meetings were held at Black Mountain Mission. Robert Pino was the guest Navaho evangelist. Stanley Weaver reports he brought challenging messages and a number of major victories were won by the Holy Spirit and the Word.

During June and July Stanley and Arlie Weaver will be spending most of their time in the Navaho language school. Late in July Naswood and Bertha Burbank will take their annual vacation. In August will be camp meeting time for many missions and Bro. Burbank will be speaking at some of these. After September 1, Bro. and Sister Weaver will be in seminary during a leave of absence.

Chicago, Ill.—Vernon Schertz preached the morning sermon at Englewood Church on April 30, and spoke in the evening worship service. Bro. Schertz is camp administrator for the Illinois Camp Association at Camp Menno-Haven. Laurence Horst was absent April 30 to serve communion at Evanston Church.

An MYF chorus from Willow Springs, Tiskilwa, Ill., participated in the evening service with Bro. Schertz spoke.

The annual evangelism workshop from the Goshen College Seminary under the sponsorship of Paul M. Miller, director of practical theology, spent May 4-7 in Chicago. Among the activities planned were street meetings with Harbor Light Rescue

Mission, conducting a rescue mission service at the mission, taking part in a witness dinner in which seminary men ate in different restaurants and engaged a total stranger in conversation relative to his spiritual interests and needs. They also met with pastors of other churches, went into homes of a church community, learned of the work of the West Side Christian Parish and of the work of International Students, Inc.

Pastor Horst preached the noonday service at Pacific Garden Mission May 1. Approximately 300 men attended the service.

Johnny Russel, known to many at Englewood Church, met tragic death in his own home April 25. He was shot through the heart by his wife, who had been drinking. The oldest daughter is caring for the home while the mother is being held for trial. May we as a church remember this home through this experience.

Bronx, N.Y.—Communication service was held at Mennonite House of Friendship April 30. Pastor John I. Smucker preached the sermon, "The Love Feast."

Saginaw, Mich.—Benno Barg, Toronto, Ont., had devotions here April 9. Joe Holloway, who recently graduated from Bible institute, brought the morning message here the same day.

Volunteers here have increased their participation in the building project; the congregation has decided to ask the Mennonite brotherhood for contributions towards their building fund.

Culp, Ark.—About twenty-five members from Mt. Joy and Bethel Springs Mennonite churches enjoyed Christian fellowship and spiritual blessings in a communion and foot-washing service at Mt. Joy on April 16.

Canton, Ohio—Three people were baptized in the morning service, April 30, at the First Mennonite Church. Willis L. Breckbill serves as pastor.

Mennonite Mental Health

Akron, Pa.—Stipends of \$1,000 each for the 1961-62 academic year have been awarded to Merrill Raber and Leon Stutzman by Mennonite Mental Health Services through its Graduate Assistance Program. The grants were confirmed by the MMHS board at its semiannual meeting April 14, 15 at Kings View Hospital, Reedley, Calif. Merrill Raber is completing his first year of graduate study in the field of psychiatric social work at the University of Southern California. He is a 1956 graduate of Goshen College. Leon Stutzman graduated from Goshen College in 1959, and is now leader of the VS unit at Phoenix, Ariz. His field of studies will be social work.

Elkhart, Ind.—Recent official approval of the proposed Oaklawn rehabilitation program by the U.S. Department of Health, Education, and Welfare assures the federal grant to Oaklawn of \$232,000 in Hill-Burton funds. Remaining funds for construction of the center will come from the Mennonite constituency and the Elkhart community. Approximately \$150,000 has been received from church sources and another \$150,000 is expected. Construction on the center will begin in late summer.

Reedley, Calif.—A master development plan for Kings View Hospital was approved by the semiannual meeting of Mennonite Mental Health Services on April 14 and 15. Included are these plans for 1962: construction of a new dining room and recreation area, rebuilding and extending the present kitchen, and refurbishing the present dining areas to provide for various staff functions. Application will be made for government funds available through the Hill-Burton Act.

Broadcasting

Hicksville, Ohio—"I listen almost every week to your program and enjoy it so very much. I must confess I was very surprised at the sound doctrine you teach, having lived in Amish and Mennonite neighborhood for years. I never felt they had the sound doctrine you proclaim."

Niagara-on-the-Lake, Ont.—"It might interest you to know that we put in a pen of pigs this winter with the intention that the profit would go for missions. The Lord gave His blessing and that batch of pigs needed less feed than is usual. We decided to send the above amount to you and the balance will go to our own mission board."

Dover, Ohio—The Mennonite Hour is replacing for six months a broadcast locally produced on WJER, Dover, each Saturday at 5:00 p.m. The program is sponsored by the Longenecker Mennonite Church.

Puerto Rico—The Spanish broadcast is currently ministering to Spanish immigrants in the United States. A VS unit in Arizona is using the taped program in home visitation. In Idaho and Massachusetts pastors have requested taped programs to reach immigrants in the community.

Chicago, Ill.—A wife of a music conductor and arranger in Chicago, after hearing the Spanish broadcast wrote for a Spanish hymnal so that she can learn the songs heard on the broadcast. She added, "I love the songs you sing. They give me so much inspiration."

Immokalee, Fla.—B. Charles Hostetter was guest speaker at a Youth Revival Crusade held at the First Baptist Church, May 8-13. Immokalee, the watermelon capital which presently ships 100,000 melons a day, has about 4,000 residents and 4,000 migrants.

The Youth Revival was planned by young people and run by them with the backing of local pastors.

Bro. Hostetter spoke each morning at the high-school assembly and each evening at the Youth Revival. The invitation came through Harold Shearer, who is working with the migrants in a VS program under Lancaster Conference.

WMSA

Rocky Ford, Colo.—The East Holbrook WMSA were guests of the Rocky Ford WMSA May 11. The project for the day was three yards of bright cotton with buttons, thread and/or zipper to match. This cloth, to be sewed into skirts or shirts, was to be sold to Indian or migrant women at a nominal fee.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The Herald Press has sold more Grade X summer Bible school books this year than in any previous year.

New members: one by baptism at East Goshen, Ind., May 7; two by baptism at Neffsville, Pa., April 30; one by baptism at Grace, Mission, Kans., May 7; eighteen by baptism at Elmira, Ont., May 7.

The Beech congregation, Louisville, Ohio, has appointed a committee to study building needs.

Bro. Harlan Steffen, Kidron, Ohio, spoke in a youth conference at Pleasant View, Berlin, Ohio, May 12-14.

Slave Day is being observed by the Walnut Creek, Ohio, MYF, as part of their missionary project this summer. Each member is offering his services for one day to the highest bidder. Those who have full-time jobs will be expected to give one full day's wages to the project.

Bro. Walter E. Yoder, chairman of the General Conference Music Committee, conducted a music conference at Bancroft, Toledo, Ohio, on May 7. The Spencer, Holland, and West Clinton congregations participated.

Bro. E. J. Leinbach conducted the first communion service at the Kalamazoo, Mich., church on May 7.

The Pennsylvania congregation, one of the historic congregations of Central Kansas, has appointed a building committee. Plans are under way to relocate the church on the north edge of Hesston. Most of the members live in Hesston.

Bro. Lyle Yost, who recently visited Mennonites in Uruguay and Paraguay, spoke on economic developments among these people at Pennsylvania, Hesston, Kans., on May 7.

Speakers in a Bible Institute held in Bally, Pa., May 11, 12, were Milton Brackbill of Paoli, Pa., and Richard Detweiler of Perkaspie, Pa. The Institute was followed by a two-day Christian Life Conference with Milton Brackbill and Don Jacobs, Tanganyika, as speakers.

A Music Conference for the Baltimore district was held at Gaithersburg, Md., May 20, 21, with Russell J. Baer and Martin E. Resler serving on the program.

Thirty-one Mennonite medical men in the United States have adopted as brothers physicians in service abroad. Other physicians interested in such a relationship should write to Paul Hooley, M.D., 119 North Main Street, Degraff, Ohio.

Bro. H. Clair Amstutz, Goshen, Ind., spoke on "Christian Home Builds Sound Minds" to the Central District General Conference Mennonites at Washington, Ill., April 28.

Bro. and Sister Ervin Beck will teach in a community school in Teheran, Iran, for

the next two years. The school in which they will teach is an educational center for the international community of Teheran, but children of Iranian businessmen also come. Thirty nationalities and seven religions are represented in this school.

A tea for all eighth grade, high-school, and college graduates and their parents of the North Goshen, Ind., congregation was held at the home of Pastor Russell Krabill on May 14.

Counselor training classes for the Philadelphia Billy Graham Crusade are being held for a number of weeks in various churches of the Franconia area, one of which is the Blooming Glen Mennonite Church, where the class is in charge of David F. Derstine.

The Ohio and Eastern Conference adopted a recommendation endorsing the Every Home Plan of the GOSPEL HERALD, "realizing that in this way we will become a better informed church, a more enlightened church, and a more dedicated church."

The Emerson Bontrager family of Merrill, Mich., gave a vesper program at Pigeon, Mich., on April 16.

Bro. Vernon Leis will become the pastor at Blenheim, New Dundee, Ont., in July. He will also teach at Ontario Mennonite Bible Institute this fall.

Senior inspirational studies were held at East Zorra, Tavistock, Ont., May 11-14, with Elias Kulp, Bally, Pa., and S. C. Yoder, Goshen, Ind., as guest speakers.

Bro. Paul Clemens, Secretary of Summer Bible Schools, served in a workshop sponsored by the Ontario A.M. Christian Nurture Council, May 20, 21.

Bro. Ray Alderfer, artist and designer at Mission Board headquarters, Elkhart, Ind., is on duty again following brain surgery in February.

The second printing of *Through Sunlight and Shadow* by Evelyn Bauer is off the press.

Dial-A-Devotion at Tiskilwa, Ill., in twelve months received 16,272 calls.

The Franconia Men's Chorus, under the direction of Bro. William Swartley, gave a program at Souderton, Pa., on May 14.

Bro. Don Gehman directed a program of the Mennonite a cappella chorus at Manheim, Pa., high school on May 20.

About 700 people attended dedication services at Frazer, Pa., on May 7.

Announcements

Edwin and Irene Weaver, who will return from Nigeria on June 2 for a three-month furlough, will speak at Hesston on June 18.

J. Otis Yoder, Harrisonburg, Va., in lectures on Revelation at Pike, Elida, Ohio, June 3-6, and at Pleasant View, Berlin, Ohio, June 7-11. A special service of dedication for J. B. Smith's Commentary on

Revelation will be held at Elida, on June 4. Bro. Yoder was the editor of this book, completing what was left unfinished at Bro. Smith's death. Bro. Smith lived at Elida and did his work on the commentary there.

The bereaved family of Sister Grace Harder express appreciation for the many who comforted Sister Grace through her affliction. They say she often reviewed the loyalty cards sent to her.

Thomas Kauffman and I. Mark Zook, our workers at Brutus, Ky., request that clothes and other items should not be sent to people requesting them from the following addresses in Kentucky: Oneida, Brutus, Saul, Panko, and Sizero. People in this community have been writing to names which they secured from church papers and have been receiving large packages. The physical needs in the area are being met sufficiently by government agencies, and the people receiving the packages may have more income than the donors. Questions about letters should be directed to the above-named workers.

The Gospel Herald Every-Home-Plan will be presented to the Indiana-Michigan Conference at Goshen by Paul Shank on June 6, and by Paul Erb at the Ontario Conference on June 6-8. Bro. Erb will preach the conference sermon in Ontario.

The John Howard Yoder family will sail for Europe on June 2. His European address is Foyer Fraternel, 249, avenue de la Division Leclerc, Chateaufort (Seine) France. Telephone ROB 27.02.

Change of address: Donald Blosser from Goshen, Ind., to Route 4, Freeport, Ill.

The annual session of the Mennonite Cultural Conference will be held at Tabor College, Hillsboro, Kans., June 8-9. Speakers include P. E. Schellenberg, Albert Meyer, Calvin Redekop, Erwin Hiebert, Carl Kreider, Paul M. Miller, Jacob Loewen, and Paul Peachey.

Monthly meeting in the interests of Jewish evangelism will be held at Chestnut Hill, Columbia, Pa., June 5, with D. Stony Krady as speaker. The afternoon prayer service will be held as usual at Vine Street.

Ralph Palmer expects the new bus to be ready for use in July, in the program of training youth in tract distribution in cities. People of all ages, and affiliated with all branches of the Mennonite Church, are invited to take part. Pray for the workers and for those who receive tracts. Pray also that a qualified bus driver will be available.

Evangelistic Meetings

Arnold Cressman, Petersburg, Ont., at Baden, Ont., May 15-20.

Bro. George R. Brunk was at Maple Grove, Belleville, Pa., on May 22 to discuss plans for the tent campaign to be held in that area July 9-23.

Calendar

Indiana-Michigan Conference, Goshen College Church, Ellettsburg, June 8.
North Central Conference and associated meetings, Wollord, N. Dak., June 13-16.
Ontario Amish Mennonite Conference, East Zorra, near Tavistock, Ont., June 14, 15.
Mennonite Board of Missions and Charities, Morton, Ill., June 20-23.

I EXTEND MY HAND

(Continued from page 490)

it is successful, you pay me; if it is not successful, then you owe me nothing." He said, "We do not sign on the dotted line or write out any agreement." And with his simple faith he said, "All that we do in a case like this is, we shake" and he extended his hand.

In such simple faith I want to extend my hand to you, Ben. I am pledging to you our sincere loyalty and promise of prayer support and confidence that you will under God fulfill this great mission.

Martinsburg, Pa.

FIRST ASTRONAUTS

(Continued from page 494)

decisive in meeting our deepest needs than the most successful flight into space. Escaping from the gravitational pull of the lower nature is far more meaningful than escaping from the gravitational pull of earth. The sinner who becomes a Christian goes into orbit spiritually. He moves into the heavenlies and becomes a spiritual astronaut.

But true astronautism will become a reality when the trumpet of the Lord sounds the return of Christ. Then all God's people will rise to meet the Lord in the air. Reservations for this great adventure can be secured by everyone who accepts Jesus as his Saviour and Lord.

West Liberty, Ohio.

GOSHEN COLLEGE

(Continued from page 495)

We appreciated our visits in the Lancaster churches, Mt. Joy and New Holland (Henry Frank and Frank Shirk, respectively). While in this area, the team also gave a chapel program at MCC, Akron, then enjoyed dinner there, a tour, and later, a discussion period with Elmer Neufeld. The following two evenings the team spoke to the MYF's and sponsors at Blooming Glen and Doylestown (David Derstine and Joseph Gross).

The team gave its last program in Pennsylvania at Martinsburg (Clyde Fulmer). After being the guests of the MYF at the Walnut Creek Church (Paul R. Miller) Saturday night, the team members spoke in different churches in the community Sunday morning on what peace means to them. That night the final program was presented, after a fellowship supper, to the West Liberty MYF (Ed Stoltzfus, minister).

Although our program was planned primarily for MYF groups, adults made up a large part of our total audience, and we appreciated them. We were thrilled night after night, in the discussion which followed each program, to discover a vital interest in the peace witness. We ourselves

received a deeper sense of the urgency of this witness and a new awareness of what is involved for each one of us. It is our hope that the mutual understandings and concerns that were shared may bear fruit for the kingdom.

We wish to express deep appreciation to the Peace Society for making this trip possible and to each one of you who welcomed us into your communities and into your homes.—Fran Stieglitz.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The German Phoenix, by Franklin Hamlin Littell; Doubleday, 1960; 226 pp.; \$3.95.

Franklin Littell, author of *Mennonites* for his study of the Anabaptist view of the church, has spent most of the last fifteen years in Germany in positions giving him an extraordinary contact with German church leaders. Out of this experience he writes this survey of the development of two major movements of renewal within German Protestantism: the *Kirchentag*, a massive biennial rally, and the *Evangelische Akademien*, lay training institutes which have already begun to be copied in other parts of the world.

Both of these movements since World War II testify to an awareness that the church is basically the laity, and to a sense of dependence on Bible study for the continuing life of the church, which is startlingly different from the administratively centralized, ethically indifferent, socially conformed "church" of Lutheran tradition. Littell also reports that the German churches, in spite of their small membership, have a more significant voice in German society than their American counterparts do in theirs, and that church statesmen are courageous prophets rather than smooth manipulators.

How can this be? Littell's answer is that the experience of the Confessing Church, i.e., the partly organized, partly passive, partly underground resistance of some German churchmen to Hitler between 1933 and 1945, gives the key to this rediscovery

of the wellsprings of renewal. The "German Christians" who reconciled Lutheranism and Nazism represented the logical extreme of the fusion of church and culture; against this the resistance of a more Biblically oriented theology (stated most clearly by Karl Barth) and church order (the Presbyterian wing of Protestantism with its greater reliance on the laity) maintained a resistance movement which was more effective than Americans knew during World War II or have in fact known since then.

Hitler is gone, but the struggle against totalitarianism (in the East) and culture religion (especially in America) is still the Christian churches' main challenge. If they are not to succumb, they must learn to seek nourishment at the same Scriptural source and to operate in the same lay-centered way. Littell's way of mingling factual reporting with his own evaluation may slow the reader down, and his views on some details might be challenged by other observers of the contemporary German scene, but the story he tells is one concerned Christians should know.

—John H. Yoder.

Promise

BY LORIE C. GOODING

I hold a promise like a star,
As steadfast as a star's sure light,
To give me courage through the day
And give me songs in the night.

And when the world is cold and dark
And there is no light anywhere,
I lift my eyes up to the skies
And see the promise there.

For Jesus said, "Be not afraid;"
So I may walk courageously.
He promised ever to be near;
That promise is for me.

For me a hope, a help, a light
To guide my footsteps from afar.
And so I cherish in my heart
A promise like a star.
Kilbuck, Ohio.

The Church In Mission

General Mission Board Annual Meeting

June 20-25, 1961

Morton Township High School, Morton, Illinois

Inquiries concerning information and lodging may be addressed to Menonite Board of Missions and Charities, Box 189, Morton, Ill., or to Menonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Send your reservations now.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Alexander, Thomas and Joyce (Frey), Wilmington, Del., second son, Frederick Lee, May 13, 1961.

Althouse, Vernon and Blanche (Godshalk), Doylestown, Pa., fifth child, fourth daughter, Carolyn Joy, May 8, 1961.

Drawbond, Amos and Lois (Hauder), Bellflower, Calif., third child, first daughter, Donna Sue, March 28, 1961.

Frey, Ronald and Audrey (Metz), Goshen, Ind., first child, Wendy Ann, May 1, 1961.

Good, Sanford and Esther (Weaver), Bethel, Pa., fifth child, first son, Nelson W., May 15, 1961. Passed away May 16.

Graybill, Glenn and Anna (Weaver), McAlisterville, Pa., sixth child, second son, David Glenn, March 15, 1961.

Hernley, P. Miller and Helen S. (Stauffer), Elizabethtown, Pa., fifth child, third son, Dale Robert, April 30, 1961.

Hershey, Arthur D. and Joyce (Hoover), Oxford, Pa., second child, first son, Arthur Duane, Jr., May 1, 1961.

Hertler, Allen and Phebe (Shenk), Williamsburg, Pa., sixth child, fourth son, Willis Ray, April 10, 1961.

Hochstetler, Samuel and Clara (Bontrager), Aroda, Va., third child, first daughter, Marilyn, May 4, 1961.

Hostetler, Lloyd and Effie (Byler), Belleville, Pa., eighth living child, sixth daughter, Rachel Elizabeth, April 8, 1961.

Johnson, Victor and Arletha (Albrecht), Akron, N.Y., first child, Judy Lynn, Jan. 28, 1961.

Lindner, Emile and Shirley (Middaugh), Tiskilwa, Ill., first child, Scott Louis, May 7, 1961.

Mast, Daniel and Shirley (Kaufman), Williamsburg, N.Y., seventh child, fourth daughter, Marie Dawn, Feb. 21, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Blosser-Sommerfeld-Darrell Blosser, Hesston, Kans., Science Ridge cong., Sterling, Ill., and Joyce Sommerfeld, Hesston (Kans.) cong., by Peter B. Wiebe at the church, May 5, 1961.

Boegli-Smucker-John Boegli and Clara Smucker, both of Orrville (Ohio) cong., by J. Lester Graybill at the home of the groom, May 7, 1961.

Cassel-Freed-David Cassel, Telford, Pa., Finland cong., and Geraldine Freed, Schenksville, Pa., Hersteins cong., by Stanley Freed, father of the bride, at the Finland Church, May 6, 1961.

Coblentz-Gingerich-Albert Coblentz, Pryor, Okla., Zion cong., and Betty June Gingerich, Middlefield, Ohio, Burton cong., by John F. Garber at Burton, May 6, 1961.

Deiter-Campbell-J. Clyde Deiter, Lancaster, Pa., Strasburg cong., and Doris E. Campbell, Willow Street, Pa., Oakwood cong., by David N. Thomas at the Byerland Church, May 13, 1961.

Eby-Martin-Benjamin M. Eby and Anita L. Martin, both of Hagerstown, Md., Reiff cong., by Moses K. Horst at the home of the bride, May 13, 1961.

GOSPEL HERALD, MAY 30, 1961

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

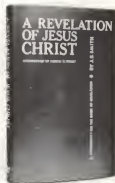
Haverstick, Stoner H., son of the late Christian and Susan (Stoner) Haverstick, was born in Lancaster Co., Pa., Oct. 12, 1884; died of a heart condition at the Lancaster General Hospital, May 4, 1961; aged 76 y. 6 m. 22 d. On Nov. 18, 1915, he was married to Lizzie N. Shertzer, who died in 1953. Surviving are 2 sisters (Edith-Mrs. Amos B. Charles and Laura-Mrs. Benjamin N. Shertzer, both of Millersville, Pa.). He was a member of the Millersville Church, where funeral services were held, in charge of Landis Brubaker, Herbert Fisher, Landis Shertzer, and Benjamin Eshbach.

Schmell, Samuel S., son of Edward and Mary (Shelly) Schmell, was born Sept. 20, 1886, in Plumsteadville Twp., Pa.; died of pneumonia, April 29, 1961, at his home, Perkasie, Pa.; aged 74 y. 7 m. 9 d. On April 18, 1908, he was

married to Stella Landis, who survives. Also surviving are 4 daughters and 2 sons (Margaret-Mrs. Horace Overholt, Marion-Mrs. Alfred Rice, Stella May, Dorothy-Mrs. Norman Schantz, Wilmer, and Edward), one foster daughter (Mrs. Richard Bucher), 15 grandchildren, 13 great-grandchildren, 2 sisters, and one brother. He was a member of the Blooming Glen Church, where funeral services were held May 4, in charge of Alfred Long and David Dertine, Jr.

Schranger, Wellington B., son of Garrett and Mary Matilda (Barndt) Schranger, was born Nov. 12, 1889, in Hatfield Twp., Pa.; died April 13, 1961, at the Grandview Hospital, Sellersville, Pa.; aged 71 y. 5 m. 1 d. On Sept. 10, 1910, he was married to Maggie Moyer, who died Dec. 8, 1958. Surviving are one son (Willard M., Worcester), his mother, one grandchild, 2 great-grandchildren, and 4 brothers and 2 sisters (Clayton B., Ambler; Alfred B. and Harvey B., both of Lansdale; Titus B. and Mrs. Benjamin Moore, both of Hatfield; and Mrs. Katie Wambold, Telford). Funeral services were held at Franconia, April 17, in charge of Jacob Moyer, Curtis Bergey, Leroy Godshall, and Menno Souder.

Coming
June 1!



A Commentary on the
Book of Revelation

By J. B. SMITH, author of Greek-English Concordance

A REVELATION OF JESUS CHRIST

Edited by J. OTIS YODER, Professor of New Testament Language and Literature at Eastern Mennonite College

Introduction by MERRILL C. TENNEY, Dean of Wheaton College Graduate School

This is a commentary designed for the common man. J. B. Smith made a studied effort to avoid the language of the scholar and yet employ all the tools of Bible study. He was very conscientious in letting the Bible be its own commentary and thus related the various prophecies of other books of the Bible to the Book of Revelation. He follows a literal interpretation except where avowed symbolism demands a different procedure. He has sought to make his exposition consistent in method and results.

Dr. Merrill C. Tenney says, "This commentary will probably be the mainstay of premillennial exposition for some years to come."

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The Missionary Aviation Fellowship, which has one of its planes placed at Araguacema, Brazil, has merged with Missionary Engineering, as of June 1. The general director of Missionary Engineering comments that "flying and communications go hand in hand and complement one another in multiplying the missionary."

Church people in the United States are deeply concerned over reports that millions in mainland China are starving. The Fellowship of Reconciliation has urged that United States surplus grain be sent to relieve this famine. Evangelist Billy Graham has endorsed this suggestion. However, Church World Service points out that it is not a simple thing to send aid to China. The laws of the United States at present make it illegal to send food or anything else to China. These laws might be changed, but the Chinese government, it seems, does not want outside aid and will not accept it. We have the anomaly therefore, of one country which has plenty of food and might be persuaded to send the surplus to a country which has great need, but the country which needs it refuses to take it. At least, so it is reported.

Protestant, Catholic, and Jewish theological seminaries in United States report a decreasing interest in theological education. The 20,000 divinity students enrolled in United States this year are 1000 less than the peak year of 59-60, and the lowest total in five years. Protestant denominations seem to be the hardest hit. Enrollments in their seminaries across the country showed a drop in the last year of 5.3 per cent from the previous year's enrollment. Presbyterian seminaries show a drop of 12 per cent. Various reasons are given by Protestant leaders for the decrease of interest in theological education. One is that the kind of dedication demanded by the ministry is now demanded by scientists. Science has almost become a religion. Others say that the ministry of the laity has backfired. If laymen also are servants of the Lord, then why should men choose to go into the ministry at great financial sacrifice. Another explanation is that we are now over the post-Korea boom and there are smaller college classes on which to draw. However, Dean Liston Pope of Yale Divinity School, says, "The most important single reason for the drop in enrollments is poorer recruitment in the churches."

A National Consultation on Immigration Policy in the United States held recently in Washington, D.C., under the auspices of the National Council of Churches was sharply critical of present immigration laws. The declaration of the delegates said that the present basis of the quota system should be abandoned or drastically revised. It was felt that present regulations impose racial and regional discrimination in the application of quotas.

The third All-Africa Peoples' Conference meeting in Cairo late in March adopted a



ITEMS AND COMMENTS

BY THE EDITOR

resolution calling upon Africans to wage a "merciless struggle" against President Kennedy's Peace Corps in Africa. The corps was accused of being an attempt to "reconquer and economically dominate Africa."—Near East Report.

Theophilus N. Taylor, of Pittsburgh Theological Seminary, told the National Conference on Church Architecture held in Pittsburgh recently, that more monstrosities and monuments without beauty, usefulness, or honesty have been built through the ages by the church than by any comparable institution in society. He laid down four cardinal principles of church building: churches should be functional without being merely a religious factory; they should be substantial and stable without being permanent to accord with the pilgrim nature of the church; they should be pleasing and attractive; and they should acknowledge tradition without being archaic.

The April issue of The Congo Missionary Messenger celebrates the Golden Jubilee year of the Congo Inland Mission, a co-operative Mennonite enterprise in Central Africa which has been very fruitful.

A half-page ad in the New York Times for April 23 quotes the record on the participation of the United States government in the recent Cuban fiasco and strongly protests what has happened. The ad is sponsored by the Fellowship of Reconciliation and contains the names of a number of prominent United States citizens. The government-supported invasion of Cuba is to be greatly regretted, not because it failed, but because it was attempted.

After July 1 it will cost more to send packages, periodicals, and letters to most foreign lands. This will affect the cost of communications between the United States and missionaries on the field.

The Lutheran Church Missouri Synod gained 81,000 members in 1961 to bring its total membership in North America to al-

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AKRON
PA 9910

most 2½ million. The Missouri Synod is second among the three largest Lutheran church bodies in North America. The United Lutheran Church in America is first.

Older people, that is, above 65, were 4 per cent of the population in the United States in 1900. Today they number 9 per cent of the population. Lengthened life is one of the causes. By 1975, men over 60 can expect three times as many years of retirement as they did in 1900.

Theodore O. Wedel, former Mennonite who is now a leader in the Episcopal Church, was listed for the commencement address at Bethel College, North Newton, Kans., on May 28.

The 1960 census puts the center of population in the United States near Centalla in southern Illinois. In 1790 it was on the eastern shore in Maryland. Each census has moved it farther west, and recently somewhat to the south. The last shift was caused by the addition of Hawaii and Alaska and the increase of population on the west coast.

The world's population will pass the three billion mark this year, according to a United Nations council report. The population figure was nearly constant throughout the Christian era at about 200 million. It began to grow in the nineteenth century, and reached two billion in 1930. At the present rate of growth (23.7% in Pakistan in the last decade) the world will have four billion people by 1980.

Denominations of colleges which have recently accepted housing loans from the government are Presbyterian, Disciples of Christ, Methodist, Roman Catholic, and Nazarene.

Membership in Baptist churches of Great Britain and Ireland declined by 3,060 in 1960, to a new total of 317,682. Baptists, however, were more than in the previous year. Enrollments in Baptist Sunday schools dropped 13,360.

Gospel Herald

*Rapid urbanization and industrialization
and their consequences are presenting
both opportunities and problems
to the Protestant churches of Puerto Rico.*

TUESDAY, JUNE 6, 1961
VOLUME LIV, NUMBER 23

Protestantism in Puerto Rico

By Thomas J. Liggett

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Boyd Nelson

The tiny Caribbean island of Puerto Rico has in the last decade "come up in the world." Geographically, it is one of the crossroads of the Western Hemisphere. By jet plane San Juan, the island's seaport capital, is less than three and half hours from New York City, two and a fourth hours from Miami; conventional aircraft provides direct transportation to the major cities of South America and to the Iberian peninsula of Europe. In 1959, 1.3 million people passed through San Juan's international airport; the expected traffic for 1960 was close to two million.

Culturally, Puerto Rico represents an intriguing blend of Latin America and Anglo-Saxon America. Evidences of both cultures are everywhere to be seen—sometimes in strange and illogical combination: for example, distances are measured in kilometers, while speed limits are established in miles per hour. Purists looking at Puerto Rico often despair of what seems to them a hopeless mixture of cultures, but a more apt and accurate description of Puerto Rico is to say that it is engaged in a creative "cultural dialogue."

In terms of economics Puerto Rico has many of the problems which beset a host of other nations: a rapidly growing population, an insufficient food supply, a lack of mineral resources. The island has already made great headway toward eliminating illiteracy and toward lengthening the life span of its people. The imaginative and effective way with which Puerto Rico has attacked her problems—"Operation Bootstrap"—has aroused world-wide interest; more than 100 nations have sent commissions to the island to study developments of the last ten years.

Before 1898 Puerto Rico had almost no Protestant Christians; today its Protestant churches exert a vital influence. Evangelism began on a large scale in 1899; it was directed largely to rural areas neglected by the Roman Catholic Church. From the beginning Protestant denominations in Puerto Rico favored co-operation and joined together in comity agreements to facilitate the presentation of an evangelical interpretation of the Christian faith. . . . The Protestant churches of Puerto Rico also bear evidence of the ethical orientation which characterized North American Protestantism at the turn of the century—an orientation which is strongly individualistic, even puritanic, and which has given Puerto Rican Protestants a reputation for sobriety, integrity, and reliability.

From the outset the Protestant churches came to grips with two major problems: health and education. Numerous hospitals and schools were founded, the latter including, in addition to many elementary and high schools, one institution of higher learning, Inter-American University at San German. As a result of missionary activity concerned with the needs of the whole man Puerto Rico's Protestant community now numbers more than 200,000—about 10 per cent of the island's population. These Protestants are to be found in every aspect of Puerto Rican life: on farms and in

Hour of Urgency

By EDNA M. MERTZ

On the edge of eternity I live and walk;
Sin, death, and demons about me stalk;
Lord God, my weakness and sin forgive,
In your glorious fellowship let me live!
Teach me your Word to love and reverence,
Obeying your precepts with godly fear;
From worldly entanglements set me free,
In word and deed to duly honor Thee;
The world, with tensions, turmoil, and strife,
Brings a challenge to make you Lord of my life!
Where lost souls move toward an endless night,
Let me be a reflector of your true Light!
On the edge of eternity—O Christ, I pray,
May your Spirit lead me to souls astray!
Ft. Wayne, Ind.

factories; in white-collar and government jobs; on university faculties, and even in the governor's cabinet. The churches continue to grow despite the fact that each year hundreds of Protestants join the migration of Puerto Ricans to the United States.

I

It is now for us to examine the dramatic transformation which has been taking place in Puerto Rico and then to ask what are its implications for the island's Protestant churches. One aspect of the transformation is the expanding population. Population growth has been slowed somewhat by migration to the continent and by a rather recent decline in the birth rate; nonetheless the birth rate remains high. A decreasing death rate, made possible by modern medicine and by increased medical services, has also contributed to population expansion. The life expectancy of a person born in Puerto Rico in 1939 was only 46 years; a person born in 1959 can, according to government estimates, expect to live 68 years. As late as 1920 the island had few more than one million people; today its population is approximately 2.3 million. This figure would be closer to three million if it were not for the fact that about three fourths of a million Puerto Ricans now live in the United States. (The migration, reaching its height in 1955 with 60,000, continues, but at a slower pace; it is estimated that the number is now between 30,000 and 40,000 a year.) Puerto Rico's

birth rate, 39 per thousand in 1939, is now down to 31 per thousand—a decrease attributable largely to the work of birth control clinics sponsored by both governmental and private agencies. The Roman Catholic Church has opposed the clinics, but there is ample evidence that public opinion is overwhelmingly in favor of the birth control program. . . .

As a concomitant of the growth in population there has been a mass exodus from rural areas to the cities. San Juan has grown from 169,000 in 1940 to its present 480,000; by 1975 its population is expected to exceed one million. Sixty years ago Puerto Rico was 85 per cent rural; in 1950 this percentage had declined to 58; by 1975 the population will be more than half urban. And the process of urbanization is in actuality even more pronounced than the statistics indicate; an urban mentality has strongly penetrated the entire island through improved and rapid transportation, through wide circulation of San Juan newspapers, through radio and television.

Another vital factor in Puerto Rico's transformation is the part played by education and culture. In 1899 the population was 85 per cent illiterate; only 22,000 persons—roughly one out of 40—were receiving any sort of formal education. Today 568,000 are enrolled in public schools, 57,000 in private schools, 18,223 in the University of Puerto Rico, and about 5,000 in other institutions of higher learning—a total of almost 650,000, or about one out of every four persons. Illiteracy, limited largely to the older generation, is down to 15 per cent. . . .

Puerto Rico's economic transformation has been vigorous indeed. Before World War II the economy of Puerto Rico was almost exclusively agricultural. Sugar and coffee—in terms of employment both seasonal crops—were the main products. But "Operation Bootstrap" has made a tremendous difference. More than 600 factories are now in operation on the island. Most of these are small, but some provide employment for more than 1,000 persons. New factories are opening each year. Plans for the creation of a "free port" at Mayagüez suggest that the western area of the island is destined to undergo extensive industrial development in the next decade. The number of agricultural workers has decreased by 30 per cent in the last decade; the number of industrial workers has increased by 50 per cent. Industrial growth is significant in itself, but it is also highly important in relation to income per worker. All these changes have together served

Our Readers Say—

Since we have become residents of the Mennonite Home at Rittman, Ohio, I more and more appreciate reading the GOSPEL HERALD. Your editorials are highly challenging and elevating. May the Lord bless you and the entire Publishing House.

We are gradually becoming more able to adjust ourselves to the change from our former home life to institutional living. We are thankful to God for His amazing grace and salvation through the blessed blood of Calvary, and a growing consciousness of His abiding presence as we are approaching the shadows of our sunset. We are approaching the valley of death also, but His rod, staff, and arm give us every assurance that all is well and our anchor holds in spite of age and infirmities. We are looking for His soon coming, be it in life or death, to meet Him in the air to be presented faultless before God with exceeding joy in Christ our Lord.

Over the many years of service for God we are definitely established in our faith concerning the substitutionary salvation by way of the cross, and that he who knew no sin became sin for us, that we might be the righteousness of God in Him. II Cor. 5:21. —A. J. Steiner, Rittman, Ohio.

to give Puerto Rico a position in the world far out of proportion to its size and prevalent role in world affairs. Such changes pose for Protestantism a number of problems and a number of opportunities.

II

Protestant leaders in Puerto Rico today are asking themselves, "What should our Christian witness be in this new situation? How can our churches cope with the new day?" Obviously the leadership of the future will require preparation different from that which has been offered in the past. . . .

There is necessity for developing new forms of church life and work. At present the average church program is not far different from that which was developed in the rural areas in the formative period of Puerto Rican Protestantism. It is true that even in the cities the old forms of church life are still fairly effective because the cities are composed largely of migrants from rural areas. But there are signs that changes are called for. As urban life, urban psychology, urban patterns of conduct begin to permeate the people, the churches find it increasingly difficult to maintain traditional programs. Ministers with imagination and vision are experimenting in new forms of church work, but the need for further thought and planning is urgent. Life in Puerto Rico has taken on a new social con-

(Continued on page 525)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL MESSENGER (1908) AND HERALD OF TRUTH (1864)

PAUL EBB, EDITOR

ELLSBEE SOOK, J. C. WENGER, CONSULTING EDITORS EDYD NELSON, MISSIONS EDITOR PAUL SCHROCK, ASSISTANT EDITOR BERTHA RITZSCHE, ASSISTANT TO THE EDITOR

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Seething with Apathy

In an article on civilian defense published by the American Chemical Society a Bostonian is quoted as saying, "On the subject of civilian defense, I seethe with apathy."

The development of a civilian defense program in the United States, we understand, has a hard time in getting on its feet, not so much because of opposition as because of apathy. People just aren't interested in civilian defense. It can hardly be that the public is unaware of the dangers in our world to the whole population. It is more likely that they are skeptical about the adequacy of any proposed defense if the horrors of modern war should come upon us. They are not interested even in discussing futility.

This editorial is not about civilian defense. But it occurred to us that on many other matters there is a vast unconcern. The attitude of even Christian people constantly seems to be saying, "I couldn't care less."

The world boils with hatred and unrest. New nations scramble toward the top of the international pile, and the nations which have long had the place of dominance hold them back. The rising sea of color is flooding the Caucasian coast. The hungry of the world scream for food and shelter. But many church people wonder what all the excitement is about.

The sins of our age mark their gains on every side. Alcoholism increases. Crime rates grow. Juvenile delinquency runs rampant. Obscenity floods the newsstand. Dishonesty undermines the national character. But many of us "seethe with apathy."

"What do you expect us to do about it?" Militarism holds a smoldering bomb over our earth. Most of our national spending goes into armament, much of which is obsolete by the time it comes from the makers. The nations throw their billions into an insane arms race. Those who are in power argue for a "balance of terror." And the multitudes somehow believe "it can't happen here."

The home, our basic human institution, is under attack from every side. Modern inventions batter its moral integrity. Continued industrialization defies its schedules. School, and even church, invade its prerogatives. Worldly philosophies of success dissolve its standards. But who cares enough to even try to do anything about it?

The world's population increases explosively. The proportion of Christians decreases. The world is farther from com-

plete evangelization than ever before in the Christian era. False religions are becoming aggressive and effective. Hell enlarges herself. But the mission of the Christian Church struggles to maintain the status quo. Our giving says to our mission boards, "Don't increase the budget." Our apathy votes for retreat from satanic attacks.

The Old Testament prophet lashed out against those who were at ease in Zion. It was not the ease of those who had nothing to be concerned about. Evil was rife in the land, and foes threatened without and within. But it was the ease of sloth, of spiritual blindness. Of indifference to the call of God and the needs of men. It was the ease that led to death.

"Awake thou that sleepest," said the apostle. Amplify that call from all our classrooms and pulpits. Sound it in all our homes and churches. How can we be apathetic as the world and all it holds rushes toward judgment?—E.

What's in a Name?

What shall we call that man, our servant, John Smith? Is he Bishop, Preacher, Pastor, Reverend, Mister, Minister, or Brother? Perhaps he is all of these, but what shall we call him? If we restrict the use of "brother" for so addressing only him among all our brethren, are we denying our essential brotherhood with each other? If we address him as "Bishop" or "Reverend," are we denying our brotherhood in another way?

This question reinforces my own concerns through exchanges currently going on in *The Christian Century*. In an editorial exhumed from 1923 they point out that grammatically it is incorrect to speak of "Reverend Smith." "Reverend" is an adjective technically and should be used as such, as in the "the reverend Mr. Smith." This was their contention. This week *The Century* comes out with some further reactions from readers.

One writes: "Frankly, the grammar never bothered me. The definition does. 'Reverend': worthy of reverence. Is Mr. Smith? Are you? Am I? With genuine or faked humility, I shudder. Whatever your motivation, I join you in this crusade."

Others write in a spirit of hopelessness that this is a "losing game." One other writes, however, "I would go even farther

and abolish the term 'reverend' altogether. It certainly ought to be an ecclesiastical crime, punishable by defrocking, for a minister to refer to himself as 'reverend!'"

The problem is complex because, for many of us, the use of a title is just a formality established by our society. As such, if we wish to communicate with it, we must use its forms. We do this in many areas of our church life. Yet the use of some forms of our society may actually militate against fundamental positions important to our total faith.

Precisely at such a point as that, the Quakers communicated with their society at the time of their founding in England. Refusing to use formal address and titles of respect for royalty, they spoke to everyone the same, all of them equal, and the speakers equal to all of them, no matter what their position. The Quakers used the familiar or family forms — "thou" and "thee" — for everyone, including royalty. They refused to remove their hats in the presence of royalty, as was customary to show respect for those in the social scale above one. They kept their hats on instead as they were expected to do for those who were their equals or inferiors. Instead of "sir" or "mister" they used "friend," indicating thereby their attitude toward the social stratification of their day.

Many times we assume that something which is apparently different from the forms of our society is a handicap in our witness. Experience proves that such differences may be an occasion for a testimony. This is not true, however, unless the form in question has real emotional and spiritual meaning for us.

Perhaps in our eagerness to get away from forms which brand us as "different," we should be more ready to look at our spiritual foundations and build thereon a satisfying and expressive pattern which meets our own needs as a brotherhood of Christians. When we do this, since we are presumably human beings beset with the same problems, feelings, and failings as are common to all men everywhere, we may also find the key to reaching our neighbor in his needs. To do this, however, we will need utter frankness and honesty in working with each other under the confrontation of the Bible and the witness of the Holy Spirit in our hearts.

To return to the problem, again, what can we do to designate our ministers? What title can we give them to designate their function, meet our needs today, and conform with Scriptural teaching against titles which violate the fatherhood of God and our own brotherhood? This is one area in which we have no large emotional investment at this time. We can, therefore, work calmly and coolly to find ways of expressing the love, esteem, respect, and idealism that we feel for these whom we have called,

as well as for the entire brotherhood in which the Lord has placed us.

On the other hand, perhaps we need to find ways of strengthening our experience and feeling of God's fatherhood and man's brotherhood and let the title business take care of itself.

—Boyd Nelson.

From Virtues to Vices

BY CHESTER H. DIBBLE

A friend once flashed me a verbal caution signal worthy of being signaled around the world. We had been discussing one of my characteristics—amicability—when I said, "Yes, I'm not hard to get along with. I won't fight with anybody about anything."

"But remember," he cautioned, "all virtues can become vices."

I was startled at this accusation until I realized that when a virtue becomes an obsession, causing hardship to our family, friends, or to ourselves, it has become a vice.

This verbal pacifism of mine, for instance. Jesus did urge us to agree with our adversaries, but I have a duty to compromise policy, but never principle. I must still speak out boldly and fearlessly when some issues on which I have strong convictions are attacked.

Let us consider the problem of overvirtuousness in religious practices themselves. Some never see the need for a quiet time for meditation and devotion each day. Some of us wish there would be more time for personal devotion. But there have always been the extremists. From the ancient saints, to some monastic orders of the Roman Church, as well as some Protestant pietists, there have been those who shut themselves away from the world in an attempt to live the holy life. Some will not even speak aloud, save to praise God. Communication with their fellow men is by sign language only.

To most of us this is a viceful practice. God gave us a tongue, and we are expected to use it. Having had a mountaintop experience, we ought to go down into the valley and tell others about the joys of Christian living.

Common everyday virtues need to be watched. Thrift, for instance. While we are admonished not to be too concerned about tomorrow, no one can be criticized for practicing thrift within reason.

From Joseph, who built storehouses to save for the seven lean years during the seven fat ones, to the present, man has always planned ahead. Surely God does not look with displeasure at our efforts to save for tomorrow out of the abundance He has supplied for today. Yet I think He does

frown with disfavor on those to whom saving has become a vice. I refer to frequent incidents where recluses are found, living alone amidst the filthy rubbish they have collected. Their bodies are wasting from malnutrition, yet bank books showing sizable deposits in their names are usually found. Surely God is displeased at the abuse of the body—the temple of His Holy Spirit—when He has so abundantly provided the necessary vitamins to maintain a healthy body.

Within the home there is a common virtue-to-vice practice in overfastidiousness. Who doesn't like to see a neat, well-kept home? But if to maintain it causes inconvenience to the members of the family, I doubt its virtue. When a husband can't raise a stocking foot higher than the floor, or let an occasional newspaper lie askew, he'll soon be spending more and more of his time at his favorite club. And his wife will wonder, "Why?"

On the other hand, a husband whose obsession is an immaculate home is unfair, if its maintenance puts a burden on his wife, who should be spending her time on other family duties.

The over-civic-minded need to watch, too. One frustrated mother came to a member of our church staff for consultation about her problem. She had been dashing madly from committee meeting to committee meeting. She served her family hastily prepared meals, and deprived them of needed counsel and guidance. "Which is the most important?" she wondered.

"You will have to give up some of your activities," she was told.

"What? When there is so much to be done and so few to do it. How will I know what to give up?"

"Go home and pray about it. God will tell you," she was advised.

This she did. Suddenly she realized that she had been doing too little for too many projects. She chose an interest or two closest to her heart. Devoting more time to them, she did a better job, with sufficient time left over for proper supervision of her home. She changed her vice to a virtue.

Even truthfulness can be overdone. I'm convinced that there are times when an evasive answer, or the refusal to answer, is justifiable; especially if to answer truthfully would incriminate one in an act for which there had been sincere repentance. I dare not be too proud of my truthful tongue, lest it become malicious.

Or if a neighbor asks how I like new dress, I can say, "It is the most lovely shade of blue I've seen in a long time." But I need not add, "It looks horrible on you."

The pastor who "harps" on a pet theme; the "leader" in a church whose authority must be recognized; you and your pet virtue, and I and mine; each of us ought to examine them in the light and spirit of

temperance, lest they become overshadowed by an accompanying vice.

Alliance, Ohio.

Oaklawn Psychiatric Center

Construction of Oaklawn Psychiatric Center is expected to get under way late this summer, according to an announcement by Robert W. Hartzler, chairman of the board of directors.

The Board of directors of the Oaklawn Psychiatric Center, in process of formation at Elkhart, Ind., under Mennonite Central Committee sponsorship, held its regular quarterly meeting at Elkhart on May 9.

The directors heard reports from their officers and from the several subcommittees which they have appointed to get the Center into operation.

Chairman Hartzler reported the completion of arrangements with the Elkhart General Hospital board for the Oaklawn Center to participate with them in a co-operative community fund-raising campaign from which the Oaklawn Center is to derive \$250,000.

Treasurer Paul Hoover reported total contributions now received from church sources to be in excess of \$150,000.

C. L. Graber, who is serving the Oaklawn Center as chairman of the fund raising in the church, presented a report in which he outlined his plans for raising an additional \$150,000 from church sources within the next two years.

M. E. Miller, secretary of the Oaklawn board and chairman of its finance committee, reported that arrangements have been completed for all necessary borrowing to carry the construction to its completion. He stated his opinion that all possible financial planning has been done, and that, if circumstances develop as planned, the Oaklawn Center construction program should proceed without difficulty.

The Building Committee reported that working drawings and specifications were virtually completed, and that by June 1 these would be mailed to state and federal officials for approval. This approval will require four to six weeks to obtain. Menno Miller is chairman of this committee.

The Personnel Committee reported that it is hard at work developing a salary scale, personnel policies and philosophy, and determining the method by which it can be most effective. Dr. E. P. Mininger is chairman of this committee.

The board of directors took action authorizing the Building Committee to let the plans out for bids as soon as state and federal approval is secured. The board will meet again in mid-August for the purpose of letting contracts.

Christ Is the Answer

By Paul G. Tschetter

Ours is a confused world, and we are living in a period of crisis. The things we hope for somehow never come within our grasp. Internationally, it's Suez, Lebanon, Formosa, and as surely as the sun creeps over the eastern horizon every morning, other names will be added. In our own country, inflation eats like a cancer at our national economy; segregation threatens our educational system; and crime, divorce, and juvenile delinquency undermine the very basic unit of our social order, the home.

All too often, our own lives follow this same confused pattern. We are caught up in the whirlwind of materialism. The dollar sign is stamped on every activity which we undertake. We are caught in a vicious cycle—more money creates desire for more things, which in turn creates the need for more money to buy more things. We want to do as good as the Joneses at almost any price, if not better.

To our shame, our personal spiritual life and our collective congregational life often reflect the same confused condition. We are not quite certain about the relationship between grace and salvation, faith and works, or liberty and legalism. Often these terms are meaningless to us and we are led to think of the West as opposed to the East, liberals as opposed to conservatives, and one kind of Mennonites as opposed to another kind of Mennonites.

Christ holds the answer to the world's problems. He alone can make order out of chaos. Our problems will never be solved, but confusion will grow unless we seek Christ's aid.

Why is Christ the answer to the world's problems and needs? First of all, there is the historical fact that Jesus Christ is a person. He was born and, therefore, has a birthday. He lived a normal life and did the routine things—such as eating, sleeping, and working (He held a job as a carpenter). He was a busy person. He was a great Teacher. He died on the cross. He overcame death in the resurrection. Jesus is as real as George Washington or any other person born of woman. He actually walked on the shores of Galilee.

There is still another way to prove the historical Jesus Christ. Consider again the example of George Washington. Washington's effect on history is very apparent. The United States is independent and not a crown colony of Great Britain. We have a form of government with three equal branches—the legislative, the executive, and the judicial. The city of Washington, D.C., is the capital of the nation. All these and many more came about because George

Washington lived and had a hand in accomplishing them.

The influence of Jesus Christ appears on every page of human history. Our division of historical time (B.C. and A.D.) rests on His birth. Think of the influence Christianity has had in the Western world and of its effects on Europe and the Americas. Think of the Christian institutions, the schools, the hospitals. Think of the concept of the dignity of man, the respect of womanhood, and the idea of justice and freedom. All these, and countless more, came about because the shadow of a historical Jesus has stretched across the centuries since His birth. Your concept of Jesus Christ, the historical person, is important; and your understanding of the reality of this fact has a real bearing on whether He is the answer to your needs.

The second reason why Christ is the answer is that through Him we have a divine revelation of God. This is both a past and a present consideration. In the fullness of time, God sent His only begotten Son. Notice that God is the Author of this activity. He is in command and thus His divine nature and plan is shown us in Christ. It is as real today as when the Apostle Paul recorded it for us. "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:6-9).

The process of divine revelation carries on in us as born-again believers and as we are willing to yield ourselves to Christ and be "sons of God" as followers of Christ.

The third reason why Christ is the answer is that there must be and will be an ultimate triumph of right over wrong, of good over evil, and of God over Satan. While there are many instances and examples of this truth today, the complete victory is in the future. A poet has expressed it this way:

"Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."

If the coming of Christ as a babe is to have meaning, if His death on the cross is to permanently atone for sin, and if His glorious resurrection is to conquer our last

enemy, death, then there must be a time when God will completely and finally vindicate right, goodness, and Himself; and wrong, evil, and Satan will be crushed forever.

The question, "Why is Christ the answer?" can be answered by three simple objective statements namely:

He is a historical person,
He is the divine revelation of God,
and, through Him, right will ultimately triumph over wrong.

And now we come to the second part of this discussion:

How Is Christ the Answer?

This is a subjective thing. It simply deals with what we do about the three simple facts stated above. Furthermore, this is an individual and personal matter. It is not determined by your heritage, your parentage, your community, nor your church; but by you! There is no way to avoid facing the matter.

Here again, there are three very simple answers. We accept Christ, live Christ, and serve Christ. Accepting Christ is an experience, living Christ is an experiment, and serving Christ is an adventure.

We begin by accepting Christ, and living and serving follow. The Bible speaks of a wonderful analogy when it refers to accepting Christ as being born again. As there is a physical birth, there is also a spiritual birth—being born again. Physical birth happens at a specific time and has a father and a mother. Is it pushing a point too far when we spiritualize it as it relates to being born into the kingdom of God? Jesus said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," and again Paul in writing to the Romans, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Being born again, therefore, is a definite experience by which man enters into the kingdom of God when he accepts Jesus Christ by faith as his very own. This can be done only through the power of the Holy Spirit.

Having experienced the joy and satisfaction of being born into Christ's kingdom, we now come to the second part, namely, living Christ. This is an experiment—not an experiment in the sense of trial and error, but rather in the sense of directional discovery of new truth.

The newborn babe has many worlds to conquer. He learns about eating and sleeping, and getting these in their right sequence. He responds to light, sound, temperature, and all the other stimuli which crowd themselves upon his body. And so the entire normal sequence of development goes on. This entire process of develop-

ment is well presented by what the Holy Scriptures say about the child Jesus: "And Jesus increased in wisdom and stature, and in favour with God and man."

Increasing in wisdom and stature in a spiritual sense involves some definite efforts on the part of the Christian. It means feeding on God's Word through Bible study, hearing the preaching of the Word, and becoming acquainted with the Bible through many other ways. It means communing with God through prayer and meditation—spiritual breathing. It means exercising by fellowship with other Christians.

Living Christ, then, is the sum total of a Christian's activities which bring him to mature Christianity through appropriation of the graces and mercies of God.

Having accepted Christ in the new birth, followed by living Christ, by which we grow more like Him, we come to the third phase of how Christ is the answer, namely, serving Christ. This is an adventure. It is an adventure because it covers uncharted seas. It leads from self to others.

A boxer may have gone through all the rigid training rules of road work, sparring, proper diet, and rest; but if this doesn't end in a match with another opponent, all these efforts are in vain. The Christian is much in the same position. The new birth and Christian living evidence themselves in concern for other souls, in helping the less fortunate, and in serving others.

A story is told of a monk who lived during the Middle Ages. His heart's desire was to become more like Christ, and so he withdrew himself from society and entered a monastery. Here he meditated and prayed and soon he withdrew still further from the rest of the monks. He didn't even help do the routine tasks in the monastery. Then, one day his prayer was answered. He had a vision. A little child was standing at the gate asking to enter. But he couldn't open the gate because he was at prayer. The pleading child continued to knock. Finally, annoyed at the child's insistence, he opened the gate. There he saw a child in rags, who was cold and hungry. As he served the child by clothing and feeding him, a great joy flooded his soul. He was now serving Christ.

Your response is, therefore, a progressive one. You accept Him, you live Him, and then you serve Him.

In his letter to the Romans, Paul speaks of the relationship of the power of the Gospel as it affects faith and Christian living. "It is the power of God for salvation to every one who has faith. . . . For in it the righteousness of God is revealed through faith for faith; as it is written, 'He who through faith is righteous shall live'" (RSV). Truly, Christ is the answer! In faith, believe this with all your heart.

Denver, Colo.

Announcement of Special Plane Charter

For the 1962 Mennonite World Conference

To make possible attendance at the Seventh Mennonite World Conference in 1962 for the many persons from Europe who wish to attend but cannot afford the normal travel cost, the World Conference Presidium is arranging a special charter plane service. The very economical fare for the round-trip nonstop from Frankfurt to Toronto and return from New York to Frankfurt will be approximately \$250 (1,000 German marks or 900 Dutch guilders), provided the plane can be filled with 82 passengers. The normal summer fare on economy basis is \$560.

To receive this low fare passengers must be officially appointed as delegates by their conferences. Fares need not be paid by the conferences, but can be paid by the individual passengers or by other sources.

No charter will be taken until a sufficient number of persons have signed up for the trip and made a down payment of \$50 on the ticket. Applications for tickets may be submitted to Menno Travel Service at the following locations: (1) at Amsterdam Z, Koningslaan 58, (2) Frankfurt a.M., Eysenckstr. 54, (3) Bienenberg/Liestal, Switzerland, (4) Akron, Pa. Menno Travel Service has agreed to serve as financial agent for the World Conference, but cannot handle the charter itself, since special charters for conference groups cannot be handled by a travel agency.

Groups in America who wish to finance the trip of a Mennonite minister from Europe in order to have him visit churches in the U.S.A. or Canada may pay the Menno Travel Service in Akron, Pa. However, requests for such ministerial visitors should

be made to the president of the World Conference, H. S. Bender, at Goshen, Ind. Delegates from churches in Africa or Asia, as well as missionaries, may join the plane at Frankfurt on the same terms as Europeans.

Since many European Mennonite delegates to the conference may wish to make at least a brief tour of American Mennonite communities and see at least a part of America, arrangements are being made to charter a bus from Kitchener for a three-week tour which will reach as far west as Beatrice, Nebr., and Newton and Hillsboro, Kans., and include Washington and New York. The cost of this tour (all expenses) will be ca. \$80, provided the bus is filled with 41 persons. The time schedule for the charter and the tour is as follows: leave Frankfurt by plane, July 30, 1962, evening; arrive Toronto, July 31, morning; attend World Conference, Aug. 1-8; tour by bus, Aug. 8-28; leave New York by plane, Aug. 28, evening; arrive Frankfurt, Aug. 29, morning.

It is, of course, not necessary for those who travel on the chartered plane to take the bus tour. All European delegates are free to travel as they wish to visit friends or to do sight-seeing on their own during the three weeks between the end of the World Conference on Aug. 8 and plane departure for Europe on Aug. 28.

Further details will be announced later. This is a preliminary announcement for general information.

Harold S. Bender, President,
Mennonite World Conference.

Our Mennonite Churches: Salem



Salem, at Waldron, Mich., near the Ohio line, was begun as an outreach of the Lockport congregation at Stryker, Ohio. It was organized in 1953 in an abandoned church. The present membership is 28. Earl Stuckey is the pastor.

Snowstorm By-Product

By J. PAUL SAUDER

During the "grandpa" snowstorm of March, 1958, a truck driver who was stalled on U.S. Route 1, in Maryland, told me a story. His truck was one of hundreds which had not moved for hours. Figuring that the men at the end of our road might appreciate something warm, we made several dozen egg sandwiches and took them out the lane to the trucks. The price? We said, "Attend the church of your choice next Sunday. Whatever you think this sandwich is worth goes extra into the offering plate at that church. Sandwiches cannot be bought here; you pay for them there." One driver took exception to the arrangement and explained by telling a story. Here is that story.

A little crossroads church 'way down south was without a minister and so a preacher who lived at a distance volunteered to serve for one Sunday. Accordingly he took the Sunday morning local train, got off at the crossroads, walked over to the church, introduced himself, preached the morning sermon, and went home with a family for dinner and the afternoon. He preached an early evening sermon so that he could catch the returning local train for his home. The evening sermon centered on the theme, "This Gospel Is Free," the phrase being often repeated. At the close of the sermon the preacher announced, "And now we'll lift the offering to pay my train fare." Whereupon a parsimonious deacon jumped up and shouted, "Brother, I thought you said over and over again that the Gospel is free. Why take a collection?"

The preacher replied, "Yes, I did say that the Gospel is free and I mean it, but the freight on the free Gospel is *not* free."

And so the storytelling truck driver said to me, "You paid for the eggs. I appreciate the sentiment; so here is the freight on your thoughtfulness for us." I accepted "the freight" and the story, even as I heard with pleasure the next driver's statement, "I'll do as you say, for I attend church regularly and am a tither; so the Lord gets His share."

These two drivers have given us food for thought. Listen.

A certain farmer-preacher must hire help to replace the man-hours he spends in studying, in visiting the Lord's "sheep" which have been committed to his care, and in personal evangelism. It is the congregation's privilege and bounden duty to provide the preacher's study books and his mileage, for these are the tools of *their* pulpit. You do not expect a worker in a shoe factory to repair your car for free on his evenings after work or to take off from his work to do it and also to buy the special tools your car requires for its repair, but

we have expected our preachers to render parallel service. That isn't fair, nor is it Biblical.

But it isn't Biblical either to put a price on the proclamation of the Gospel, for the Gospel is free. Rightly practiced, the *supported* ministry of the Word is ideal and safe. Let the Christian worker, preacher or other, venture his life and service for this free Gospel; then let the church (meaning all of us) support that free Gospel gladly with the same kind of coin that supports the neighborhood garage. If, after your car has been repaired by a brother in your congregation, you then greet him with a holy kiss and tell him how much his good repair job has encouraged you, then treat your minister in like manner after he too has labored for hours over a sermon or in visiting the sick. But if it seems unreasonable to treat the garage mechanic thus, then remember that the "freight" on the free Gospel is no more free than garage repairs are. Someone must pay for garage repairs and also for the expense incurred by Christian ministry of all sorts.

(Continued on page 513)

What a Reviewer Says About—

Group Dynamics in Evangelism

By PAUL M. MILLER

"In his introduction to this volume Gaines S. Dobbins of Southern Baptist Theological Seminary reminds us that 'this book marks a milestone in relating of psychology and sociology to the basic Christian enterprise—evangelism.' The author is a member of the faculty at Goshen College Biblical Seminary. His competence in the field of social studies makes him aware that his readers will need to understand not only evangelism, but also the nature of the social group through which the evangelistic enterprise is to be furthered. Generous footnotes and an extended bibliography, which concludes this volume, testify to the author's acquaintance with current social psychology.

"A chapter on 'group dynamics' opens the volume. The succeeding chapter relates the concept of group dynamics to the field of evangelism. The author writes out of his experience within the 'fellowship of the radically committed sect-type church.' Here the spirit of exclusiveness is an ever-present danger. His readers are reminded that groups 'committed to total discipleship' cannot afford to blur out their radical break with a current culture that is much less than Christian. However, such a group needs always to realize 'that it, too, is a fellowship of sinners.' The author insists that

A Prayer

FOR THIS WEEK

Grant unto us, heavenly Father—
a submissive spirit resigned to your will.
strength for the tasks you have commissioned us.
wisdom for the problems of life.
a heart of love for our fellow man.

May your Spirit guide and direct those who
are making final preparations for the
annual Mission Board meeting.
In the name of Christ we pray, Amen.

—Mahlon Stoltzfus.

Prayer Requests

(Requests for this column must be signed)

Pray that the Lord's will may be done regarding a church site at Corpus Christi, Texas. Pastor J. Weldon Martin is investigating the possibility of building there to serve the people's spiritual needs.

Pray for the VS unit as it develops at Pre-mont, Texas. Also pray for the summer Bible school to be held here June 5-16. About 100 children are expected.

Pray that those on the South Texas Literature Committee may have guidance in the work of the Bookmobile, as it relates to the Spanish churches in that area. The Bookmobile, sponsored by the general mission board, was stationed for two weeks last October in northwest Texas among the braceros.

such a group can maintain high standards and still win the outsider. He recognizes that fundamental in this process is the willingness of the members to admit freely their own need to grow. His sensitiveness to this problem is revealed in his own words: 'Evangelism by redemptive friendship involves deliberately cultivating friendship with sinners.' If sinners are 'the unsaved,' we are led to wonder about the author's use of the word 'unsaved.' It is only by implication that we find an answer which needs to go beyond the finding of social psychology. The author's intimate acquaintance with the Biblical doctrine of love furnishes an approach. Here the claims of Christian militancy and Christian humility reveal a tension which too often escapes those who find themselves outside of the ranks of the 'radically committed.' The concluding chapter deals with the preparation of a congregation for 'Redemptive Friendship.'—Jacob F. Balzer, Bangor Theological Seminary *Alumni Bulletin*.

This \$3.50 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.



OUR SCHOOLS

Hesston College

The speakers chosen for the commencement weekend include Eugene A. Nida, J. D. Graber, and Gideon Yoder. Eugene A. Nida was scheduled to give the commencement address on Monday, May 29. Dr. Nida is executive secretary of the American Bible Society, has written several books including *God's Word in Man's Language and Message for Missions*, and is noted for his promotion of missions and his linguistic ability and translation services for the American Bible Society. J. D. Graber, the secretary of the Mennonite Board of Missions and Charities, was the speaker for the Sunday morning missionary service. Gideon Yoder, a Hesston College Bible instructor, was the baccalaureate speaker for the evening service on May 26.

The Academy Choir, under the direction of Orlando Schmidt, gave a program in the chapel service at Berean Academy, Elbing, Kans., on May 2 and at the Pennsylvania Church at 7:30 p.m., Sunday, May 14.

Faith Landis, a college freshman, gave a piano recital, including works by Bach, Beethoven, Mozart, Chopin, and Shostakovich, in Hess Hall at 7:30 p.m., May 16.

On Tuesday, May 16, the high-school speech class, in charge of Willard Conrad, gave the chapel program. Students gave memorized interpretations of Scripture passages.

On May 12 the college sophomore class left the campus for a two-day outing. They returned on May 13 in time to prepare for the freshman-sophomore banquet, an evening of program, food, and fellowship staged in an ancient Roman setting.

The College Ladies' Fellowship met for a dinner at the Hesston Café on May 11—their last meeting of the year. Miss Elsie Martin, a nurse from Prairie View with psychiatric training, spoke on "Emotional Maturity."

The college and high-school students in all the Spanish classes spent the evening of May 3 together in experiencing Spanish culture. They were served a Mexican dinner at the Spanish church in Wichita. John Koppenhaver, who spent three terms of service in Argentina, is the Spanish instructor.

On Saturday, May 6, the Mennonite Board of Education and the Board of Overseers met on the Hesston College campus. The executive committee of the Board formulated a constitution and bylaws for the incorporation of Hesston College. The Board of Overseers ratified the constitution and invited the Board of Education to meet on the campus for the fall meeting, Oct. 20, 21.

The editors selected for the 1961-62 *Lark* are Dwight King and Sara Jane Snyder. Paul Friesen, the art instructor, is sponsor of the *Lark*.

A YPCA Voluntary Service team, consist-

ing of Dwight Birkey, Robert Eash, Mary Erb, Jerilyn Hartzler, Gary Hostetler, Don Troyer, and Sharon Unzicker, spent May 4-7 working at the Kansas City Mennonite Fellowship under the direction of Roman Stutzman.

Eastern Mennonite College

The administration of E.M.C. has announced that there will be six new members on the staff for 1961-62. They are: James R. Bomberger, Assistant Professor of English; Merle E. Jacobs, Professor of Biology; James L. Mullenex, Instructor in Mathematics; Herman R. Reitz, Instructor in New Testament Language and Literature; Alphonse A. Zook, Dean of College Men; and John H. Krall, Instructor in Social Studies.

Margaret I. Martin, Margaret M. Shenk, and Evelyn E. King who are currently on leave of absence will all return to the staff in the fall.

Samuel L. Horst, Assistant Professor of Social Science, has been granted a sabbatical leave for 1961-62, and will be taking graduate studies in history.

An Open Letter to the Brotherhood

Dear Friends,

As graduation time approaches, I cannot wrench from my mind the memory of a group of high-school students I met in St. Louis, Mo., several weeks ago. They were members of Bethesda Mennonite Church there, and graduation was a subject of burning importance to them. About half of the group will finish high school this June; the rest will graduate in 1962. Almost all of them would make excellent college students, and most of them wish to go to a Mennonite college, but not one of the group can afford to go to *any* college without substantial financial aid.

There are young persons in similar circumstances wherever our church seeks to minister in communities where money is scarce, but talent and ambition are plentiful. There are young persons like this in Chicago and Saginaw, in Gulfport and Kansas City, and in places that I know nothing about. I am addressing this appeal to you on their behalf, wherever they are.

Two things give me the courage to write. One is my firm conviction that these young people have a wealth of potential within them—potential deeply needed by our church and our world. Second is my belief that our Mennonite brotherhood has rarely ever shut its heart against real need, once it was seen, especially within the fellowship of the church.

J. Otis Yoder, Professor of New Testament Language and Literature, has also been granted a sabbatical leave of absence. He will serve during the coming year in the

(Continued on next page)

Meals for Missions

Students at our three Mennonite colleges went without their noon meals two days recently, sending the money they saved to the Mennonite Board of Missions and Charities.

The project was part of an endeavor sponsored by the joint efforts of the YPCA's and included the students at Eastern Mennonite College, Hesston College, and Goshen College who forfeited meals on the same days, February 24 and March 3.

The total amount raised by the project was \$1022.43. Of this amount \$354.18 came from Hesston College, \$243 from Eastern Mennonite College, and \$425.25 from Goshen College.

In a letter received at Goshen College, J. D. Graber, General Secretary of the Mennonite Board of Missions and Charities said, "For a world-wide mission program, naturally, large funds are necessary, but I believe that we appreciate the interest and dedication on the part of the students even more than the actual funds contributed."

What, then, shall we do for these young men and women? Is there any hope for them within our fellowship? I write this letter to ask if there are any individuals, any congregations, any church boards, any men's or women's groups who could help these young persons. Surely there are few better investments than the education of young people who are eager to serve this generation in the name of Christ.

I do not know how we might go about this, but the financial resources are surely present within our churches. Can we work through Mennonite Mutual Aid, or MCC, or through the various colleges themselves? Is there some way to set up a permanent scholarship fund for young people like these, who might otherwise have their dreams crushed within them? As I have said, I don't know how best we can do this; but I do know that we must try, for these are our children. We sent workers to call them; now they are responding. Who will help them to become a new generation of Christian workers?

I leave this now upon your hearts and consciences. Consider it, and let us try to discover what God would have us do.

Your brother,
Vincent Harding
Woodlawn Mennonite Church
Chicago, Ill.



TEACHING THE WORD

A Pastor Looks at Church Camping

BY VIRGIL J. BRENNEMAN

As a pastor I am especially interested in the spiritual ministry of church camping. By this I mean my prayer is that a camp experience might help my youth either to step through the door of faith to which they have been led or to learn to walk more Christlike in the path of faith. I know I share this concern with many Christian parents and teachers.

I am thoroughly convinced as to the potential of camping as a way of life in which Christian experience and growth can take place. For eight summers I have been directly involved in youth camping—as counselor, camp pastor, or program director. These have been satisfying years. My family who often accompany me on camp assignments, have benefited. The experience has changed my own working with young people in the local church program. The churches of which I have been pastor have seen what God can do through this ministry, as changed youth have returned from camp.

When Bill returned from one week of camp one year, he was so enthusiastic about his experience that he asked to share it with the congregation. We gave him opportunity to give his testimony during the Sunday morning worship. He had never given a public testimony before. So dramatic was the change of attitude and commitment that tears of joy flowed freely.

First, I do not expect to make unreasonable demands of church camping. While I see its potential under God, I am also aware of its human limitations. The same may be said of our Sunday schools, summer Bible schools, or our preaching. Though in camp we often accomplish things which cannot be achieved anywhere else, church camping is not a panacea for ills in the rest of our Christian education program. It is not the place to send all our problem children. Having said this, however, I know miracles have been wrought many times in what seemed almost impossible cases, and often attitudes have been changed where every other means seemed unsuccessful. Further, one week of camp is a short-term opportunity in contrast to the year-round experience of church and home. Christian growth is a process that may not always be perceptible or measurable in a short one-week experience, and it would be unfair to camping to demand immediate results. I consider it one of the resources which God has

made available in which real Christian experience and growth can take place.

I expect church camping to be one of the means, in the context of basic Christian living, by which youth experience the reality of faith. I will look for changing attitudes and motives, a growing into the knowledge acquired in Sunday school and church. In the informal setting of the out-of-doors, removed from many of the "props" of our everyday living, what has been verbalized in formal teaching situations becomes a living experience.

I expect camping to provide the means by which appreciation is experienced for the handiwork and laws of God. Living close to nature, the camper becomes sensitive to the provision and power of the Creator. I expect that in this environment he will develop a new respect for the laws of God which have often been laid aside by the society and school community from which he comes.

I expect church camping also to provide a basic Christian fellowship in which the camper experiences the handiwork of God in a redeemed community. Therefore, I expect the staff to be made up of "Spirit-charged" personalities. The camp counselor, along with the rest of the staff, will provide the setting in which the Holy Spirit can demonstrate the normalcy of dynamic Christian living and witness. The camper will seek for Christian qualities and character and learn appreciation for the church and its leaders. He will learn what it is to be motivated by love rather than fear, by concern rather than selfishness.

I expect under the Spirit of God that the process of growth and change begun in camp will be a lasting quality, maturing in service for Christ. Once I visited with the family of one of the youth who had been in a camp which I had directed. We had no soul-shaking statistics that year, only the number enrolled and the experience of a good time. No conversions were recorded, or decisions for Christ. The family told me with joy and appreciation that Bob was a different boy since he had been in camp. This was a whole year later. Neither his counselor nor the staff knew of this. Today he is serving the church abroad.

Yes, I expect church camping to be a spiritual ministry, supplementing the other ministries of the church. I expect it to contribute to the basic Christian goals with

which we are all concerned. I expect it to develop Christian character through changing attitudes and motives. I expect it to deepen an awareness and appreciation for God, His world, and His people. I expect camp to send back home better persons. I expect to pray for and support church camping.

EASTERN MENNONITE COLLEGE

(Continued from preceding page)

Israel-American Institute of Biblical Studies, Jerusalem, Israel.

Lewis Brubacher, Instructor in Chemistry, will take up graduate studies in chemistry at Northwestern University this fall.

Esther K. Lehman, Assistant Professor of Christian Education and Education, will return to Syracuse University to continue graduate studies toward her doctor's degree.

Anna Mary Yoder, who is serving as Acting Dean of Women in Miss King's absence, has been released to take up studies in literacy at Hartford Seminary, Hartford, Conn., in the fall.

Dr. Alta Shrock, Grantsville, Md., gave a lecture during the assembly period on March 22, describing the program of Penn Alps.

Dr. Mitchell Dreese of George Washington University was guest speaker at the college spring dinner on April 15. His topic was "Effective Human Relations."

A delegation of eleven E.M.C. students attended the Intercollegiate Peace Fellowship at Fisk University, Nashville, Tenn., March 23-25. The Christian's role in improving race relations was studied and discussed.

John M. Drescher, Marshallville, Ohio, has been selected as the speaker for the Forty-third Commencement exercise to be held on Monday, June 5. Marcus Lind of Salem, Oregon, will deliver the baccalaureate address on the preceding evening.

SNOWSTORM

(Continued from page 511)

Now we do not pay preachers and other Christian workers to preach and to work. But we should repay the expenses incurred by their service. If these persons do not need to keep that expense money, they can pass it on to worthy causes which they would wish to support a little more than they are able to do, for no man should be denied the privilege of supporting the Lord's work. This shall we preserve a free proclamation of a free Gospel, untainted by commercialism. And dedicated workers are thereby encouraged in that they are not alone in the job. It cheers them and improves the service.

"Whatsoever a man soweth, that shall he also reap" must not be interpreted apart from its context of the verse preceding. Better look it up. Gal. 6:6, 7. And behave accordingly.



FOR OUR SHUT-INS

The Observatory of Adversity

By RAYMOND L. COX

Have you ever heard of an observatory in a pit?

High atop one of the loftiest of the Hollywood Hills in Los Angeles, Calif., stands the famed Griffith Park Planetarium and Observatory. Professional and amateur astronomers regularly resort thither to witness illustrated lectures and to stare at the heavens through the telescope. People expect observatories to be situated on hilltops or mountain peaks.

But I know of an observatory in a pit! "Why can't we see the stars in the daytime?" mused a man as he left a lecture on astronomy in the company of a friend. "The lecturer proved that almost all the stars we see by night are many times larger than the sun we see by day. And common sense recognizes that the stars are no dimmer by day nor farther away. Why can't we ever see them?"

"You can," tersely commented his companion.

"How?"

"Go down deep enough into a well and you can see the stars in the daylight!" insisted the friend.

"Ridiculous!" blurted the man.

"Come out to my farm and I'll show you!" his friend challenged cheerfully.

Several days later the man appeared there. "I've come to see the stars by day," he announced skeptically.

The rancher led him to a deep well. "Get in the bucket," he instructed. "I'll lower you slowly and you keep looking up."

The friend dubiously climbed into the bucket, and the farmer unreeled the rope. A few moments later he called from above, "Do you see any stars yet?"

"No!" the answer echoed from the pit. "I told you you were mistaken."

"You're not deep enough then," hollered the rancher. "Hold on. Down you go further."

The man in the well was asked again whether any stars were visible. Again he replied, "No." Lower he descended. Suddenly he cried, "I see them! I see some stars!"

It was daylight outside, but the man in the bucket below beheld several stellar bodies. The well became an observatory!

The pit of adversity also is an observatory. Descend deep enough in a well and the stars become visible by daylight! Likewise, the abyss of adversity is a place where the person who looks up into the spiritual heavens may behold the stars of hope. In

the year that King Uzziah died, Isaiah saw the Lord. The sorrow and disappointment and loss which he suffered because of the removal of his beloved sovereign was transmuted into a blessing by the heavenly vision. God causes all things to work together for good to them who love Him and heed the call of His purpose. Rom. 8:28.

"If fate hands you a lemon," the world advises, "make lemonade." An ancient Inca proverb comments,

"No thorns, no flowers;

No bees, no honey;

No sorrow, no joy."

Even the heathen recognized that adversities are not always tragedies or evils. How much more ought children of God to recognize trials and troubles as opportunities for Providence to promote our progress.

"Grecian mythology said that the fountain of Hippocrene was struck out by the foot of the winged horse Pegasus," declared T. de Witt Talmage. "I have often noticed in life that the brightest and most beautiful fountains of Christian comfort and spiritual life have been struck out by the iron-shod hoof of disaster and calamity." The God of all comfort is always available to comfort us in every tribulation.

But why does God permit the pressure of adversity to afflict His children?

It is not difficult to understand why the wicked should suffer. "Afflictions often come upon bad people for their sins; but God sometimes sends afflictions upon good people to make them still better," commented Dr. Theodore L. Cuyler. "Adversity brings out the graces and beauties of the noblest Christian character. As a fine mansion is often concealed in rich summer foliage, but stands out in its architectural beauty when wintry winds have stripped the trees bare, so we find that many Christians show their graces to better advantage when God has let loose the tempests on them."

And Henry Ward Beecher declared, "Man is the iron and God is the smith; and we are always either in the forge or on the anvil. God is shaping us for higher things."

Why does God permit adversity? The Bible answers that "tribulation worketh patience; and patience, experience; and experience, hope" (Rom. 5:3, 4). The Lord will not permit us to be tested beyond our capacity of endurance. With every tribulation He furnishes a way of escape. And He guarantees that every circumstance is capable of promoting our good and His glory!

We are not unduly to wonder why and how. Adversities, as it were, are envelopes containing communications from God. Let us not try to read the message through the envelope. If we endure hardness, "someday He'll make it plain!"

Are you passing through a testing?

Is your pillow wet with tears?

Do you wonder what the reason,

Why it seems God never hears?

Why it is you have no answer

To your oft-repeated plea?

Why the heaven still is leaden

As you wait on bended knee? . . .

All God's testings have a purpose—

Someday you will see the light.

All He asks is that you trust Him,

Walk by faith and not by sight.

Do not fear when doubts beset you.

Just remember—He is near:

He will never, never leave you.

He will always, always hear.

—John E. Zoller.

To the eye of faith the abyss of adversity is an observatory from which spiritual illumination is visible. You can see the stars by day if you descend deep enough into a well. You can sometimes see "the bright and morning star" more clearly in adversity than in prosperity. Or to change the metaphor, caverns of sorrow become mines of diamonds, benefits to the individual and to others.

It seemed an irremediable calamity for Fanny Crosby when at the tender age of three months acid ate away her eyesight. But blindness worked together with other circumstances for good! Her spiritual sight was sharpened to behold divine truths which she translated into verse to bless the church to this day. The well was deep, but Fanny Crosby saw the stars! Your well may be deep, but faith will make for you an observatory out of your adversity, enabling you too to see the Lord who causes all things to work together for good to them that love Him.

Hillsboro, Oreg.



But if you are a graduate teacher, and really have no adequate reason for not offering at least two or three years' service overseas, possibly in Nigeria, please don't pray, "God bless Nigeria," unless you are prepared to find yourself in that country in the near future. And if you are a parent of such a teacher, and are unwilling to see your son or your daughter go to Nigeria, then beware of taking any risks with God. Prayer is an "uninsurable occupation."—Max Warren, Secretary of Church Missionary Society in CMS Newsletter.



TO BE NEAR TO GOD

We Would See Jesus

By ALICE HERSHBERGER

*When people met Jesus while He walked the roads of Palestine,
WHOM did they see?*

Sunday, June 11

"Look, there is the lamb of God" (John 1:29, Phillips). Meditate also on Ex. 12:3; Isa. 53:7; Rev. 5:6, 9, 10, 12.

Do you suppose John the Baptist recognized the full meaning of the name by which he called Jesus? Did he see Him as the perfect sacrifice? How marvelous to see God's plan for redeeming humanity unfold in His Word! From O.T. symbol to N.T. fulfillment, to the Revelation of future glory and majesty.

Hymn suggestions:

Behold the Glories of the Lamb.
Lamb of God! Our Souls Adore Thee.

Monday, June 12

"Master, you are the Son of God, you are the king of Israel" (John 1:49).

Nathanael marveled at this new Teacher's astuteness. Only Divinity could know so much of His personal beliefs and actions. Here, indeed, stood the promised King. Has Nathanael's experience been ours? Look into Jesus' face. Listen to His words cut straight to the heart of our desires, revealing their sincerity or duplicity. Reign supreme, Lord, within my heart.

Hymn for meditation:

Jesus Shall Reign.

Tuesday, June 13

"Master, . . . you are a teacher who has come from God" (John 3:2).

It was not enough for Nicodemus to see Jesus as Teacher, even a God-inspired one. No! He had to see Him as Life. Believe—cleave to, trust in, rely on—Jesus Christ. It meant being reborn, a complete rearrangement of values. Then indeed Christ could teach him the things of the Spirit.

Pray:

Teach Me Thy Truth, O Mighty One.

Wednesday, June 14

"Can this be Christ?" (John 4:29)? Meditate on John 4:24-30, 38-42.

The moment was electric! The Samaritan woman suddenly recognized Jesus as the Christ. She left her waterpot to hurry home. She carried a supercharged announcement to her community, with amazing results.

Is our message so lacking in results because we fail to leave our waterpots of self-centeredness, worry, touchiness, critical attitudes, busyness, materialism, unbelief, lack of love?

Pray:

Lord, Thy Mercy Now Entreating.
Breathe on Me, Breath of God.

Thursday, June 15

"Is not this Jesus, the son of Joseph, whose parents we know?" (John 6:42)? "Many . . . withdrew" (verse 67). See also John 9:38.

Have you ever talked with someone who

saw in Jesus a great person, but who could not accept His claim to divine sonship? Because of that closed door Jesus could do nothing within that heart. Consider what happened when Jesus neared the home town, Nazareth.

"How can He make Himself out to be Christ?" they wondered. "He comes from an ordinary family. Good folks, of course. Nothing divine about Him. See? He doesn't perform miracles here. That's just a lot of talk."

What loss was theirs, and ours, too, if our vision is blinded by the ordinary, the obvious.

(Continued on page 525)

Sunday School Lesson for June 18

The Power of the Tongue

James 3:1-12

The Biblical wisdom has much to say about the tongue. Do we wonder why? Someone says that Proverbs has something about the tongue in almost every chapter. As the doctor says, "Let me see your tongue," to see what is wrong; likewise God thinks the tongue is a good self-portrait. And so we need much teaching.

James gives us a description of the power of the tongue in no uncertain words. How powerful is one's tongue? Study together the power in the little bit, the helm, the tiny spark of fire. Why does James use these illustrations? Don't miss verse 6. These verses are written to teachers or would-be teachers. Is a teacher's tongue as powerful as James would say?

What does the taming of the animals tell us about the power of the tongue? It is harder to control the tongue than to control the senses of the animals, even the wildest of them. Today we see man has controls in the outer spaces, but still can't control himself.

Three more illustrations are used by James—the fountain, the fig trees, and the vines. What do these teach about the tongue? They tell us that out of the heart the mouth speaks. And a person can't be doublehearted. We are either sweet water or bitter. We can't be vines and bear figs, which grow on trees. The tongue speaks as the heart directs it. It obeys orders from the mind. As a man thinketh in his heart, so is he and so he speaks. The tongue does give a good self-portrait.

The tongue can be used for evil or good. Think together of some of the evils of the tongue. Many of these are mentioned in the Word. Lying, flattery, exaggeration, boasting, faultfinding, foul speech, swearing, profanity, slander, sharp words, un-

kind words, false witnessing, gossip, complaining, misquoting, misrepresenting, misinterpreting, words that sow discord, idle talk, obscene and vulgar conversation, irreverence (speaking lightly of sacred things), harsh criticism, double-tongue, and backbiting. How do these hurt the speaker? (Time will not permit talking of all they may mention. Discuss a few that you and your pupils may have most trouble with.) How do they hurt the one to whom they are spoken? How can words destroy unity in the church?

Think of some of the good things the tongue can do with words. Your list may not be so long, but consider them well. These are in the Christian's portrait. There are kind words, thoughtful words, encouraging words, soft answers, wholesome tongues, tongues of wisdom, pure words, pleasant words, words that bless, good conversation, forgiving words, praise, words that calm and heal, challenging words, truthful words, testimony to the truth of God, and words of thanks.

But if man can't bridle his tongue, how can he get help? Think together on some rules, such as, pray first; speak less and think more; refuse to listen to gossip; put oneself in the place of the other; keep the heart pure; pray for love and wisdom.

Of the virtuous woman Proverbs says: "She openeth her mouth with wisdom; and in her tongue is the law of kindness."

A very good prayer for tongue trouble is, "Set a watch, O Lord, before my mouth; keep the door of my lips."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Light Shines Out from the Inner City

By Nelson E. Kauffman

Secretary for Home Missions and Evangelism

In 1956 a Mennonite witness first began in the High-Rise apartment area (11-story or higher dwellings for low income groups) of the inner city near north side St. Louis, Mo., where 12,789 people live, 38 per cent or 4,500 of whom are between the ages of 5 and 13. In this inner city 11-story high "cliff dwelling" area 53 per cent of the families have no male family head and 53 per cent of the families are on public assistance. Nineteen per cent of the families have less than \$500.00 per year income.

These girls say, "We do not want to be considered 'mission' workers. We are church workers, sharing in the witness of Bethesda Mennonite Church. We go out visiting in company with our fellow church members, one of whom said, 'Rachel is as colored as we, and we are as white as Rachel.'"

Sister Knechtel held a weekly workshop last winter for five church member teachers of Bible clubs held in the High-Rise apartments. These clubs had a total enrollment of 200 and an average attendance of 150. She said, "I got the material and helped the teachers plan their lessons. The clubs would have fallen by the way without the teachers' meetings. The teachers experienced great joy in teaching after these meetings."

Sister Reesor, who assists in youth work and teaches one section of junior boys in Sunday school, says, "I enjoy the young people in our Friday evening MYF, but we need a young couple to work with our youth."

Sister Albright, the only white nurse in



Mrs. Nettie Taylor, St. Louis, Mo., testifies, "After 15 years in another church, I found Mennonites are more concerned about each other in joy and sorrow."

a 600-bed hospital, says, "I am directly involved in all the church activities. I learned to know people I did not understand before. We must live together and work together if we expect to solve race problems. It has been a thrill to see these young people develop."

Sunday-school superintendent Eugene Gentry, 35, father of eight, with no religious background, testified, "The church means more to me than I can say. It helped me discover things about myself I did not know. Ours is a small church. The members are close to each other. Our pastor sits on the same level with us. You feel like a new person when you can stand up in church and testify."

Head usher, counselor of teen-agers, 56-year-old Nettie Taylor, mother of six; is responsible for bringing into the church



Bro. and Sister James Lark began work in St. Louis in 1956.

While old line denomination churches have moved out ahead of this influx of Negro population, the Mennonite Church has moved in. In 1956 the James Larks ministered. The Hubert Swartzentrubers moved in in November, 1957, and have worked since. A three-story building with an auditorium on first floor and apartments on second and third, 2½ blocks west of the High-Rise area, formerly used as a church building, was purchased in 1958. It accommodates a membership of 38 and a Sunday-school attendance of 90 on the first floor and in the basement. The pastor's study is on second floor, where live also three members of the congregation, Rachel Albright, R.N., Grace Knechtel and Erma Reesor, P.N.'s, who work in hospitals to make possible sharing in this church program.



Apartment dwellers in High Rise areas need the spiritual witness of the church. Here are several buildings similar to the High Rise area in St. Louis.



Hubert Swartzentruber has served as pastor and has ministered to the needs of the Bethesda Mennonite Church since November, 1957.

about half of the present membership. She testified, "After 15 years in another church, I found Mennonites are more concerned about each other in joy and sorrow. It is a pure fellowship. I have told people who did not know if colored people were welcome in a church with a white pastor, 'We want you to come and learn to love white people. God looks on all of us the same.' I feel my Bible club helped a lot of children. I had as high as 53 in my apartment for Bible club."

Sam Jimerson, 17-year-old sophomore, two years a Christian, and the only Christian in his family, says, "I would recommend Bethesda Mennonite Church because it has a good Christian fellowship to offer a person. Church service is a time when you get refueling for the fight during the next week. The experience in a small church is better than in a big one."

The program at Bethesda has reached the point where little more growth is possible in present facilities. Missouri Regional Overseer Dan Kauffman met with Pastor Swartzentruber and the writer in St. Louis, May 9, to seek the Lord's guidance and to counsel on future plans for this inner city church. The brethren thought in terms of a second church just outside the inner city. In



Churchgoers gather after services at Bethesda Mennonite Church.

seeking counsel from the church federation and a minister of a nearby mission church, the group was urged to expand the work in the inner city because of need, effectiveness of the present program, and because most churches are moving out. Bethesda has won the admiration of St. Louis church leaders.

Plans are to consider the following: (1) study the possibility of two Sunday schools on Sunday, at 9:00 and 11:00 a.m., with church service at 10:00; (2) consider expanding the youth work, with a young man as youth leader; (3) increase the number of Bible clubs for children and adults; (4) invite several young families to the city to live and work with young families in the area; (5) increase the program of junior clubs, day camping, etc.; (6) seek the possibility of sharing a church facility with another congregation.

The present program, according to the

pastor, has resulted in spiritual growth as evidenced by changed lives, the participation of the membership in the life and program of the church, and the interest of the membership in helping to make decisions affecting the church. Most people in the area refer to a church as Reverend so-and-so's church, while the membership of Bethesda Mennonite feels the church belongs to them. They have virile convictions for the distinctive doctrines of the Mennonite Church.

Thank God for the inner city Bethesda Church. Take courage to expand the witness and service to the 145,000 in this near-north side in St. Louis, and to co-operate with district mission boards in opening such witness in other cities. Former Eastern Board Secretary O. O. Miller urges careful study by mission boards of inner city needs, and how they may be met.

Elkhart, Ind.

Secret Giving

By NORMAN DERSTINE



Torchbearer boys meet regularly at Bethesda church. This is one way the church provides wholesome activities for community dwellers.

It is not easy to remain completely anonymous in our giving. We are in the age of checkbooks, pledges, and income tax deductions. A certain man wanted to make a large donation to a religious organization. He wished to remain completely anonymous. He wrote the check for a large figure and signed the check "Anonymous." There is no bank in the world that would cash such a check. This illustrates that it's difficult to remain "unknown" under every cir-

cumstance. But this is no excuse for not scrutinizing our methods.

What did Jesus have to say about anonymous giving? We should stop long enough to look at the words of Jesus and listen to His counsel. He believes in remaining anonymous.

"But whenever you, a follower of mine, do a deed of charity, never let your own left hand know what your right hand is doing, so that your deed

of charity may be secret, and your Father who sees what is secret will reward you" (Matt. 6:3, 4, *The New Testament*, Williams).

Now everyone agrees that we can't hand a check to the bank teller signed "Anonymous" and expect him to cash it. But neither will God credit us for our checks or pledges if they are signed for personal recognition.

We are living in an "egocentric" age. The world system capitalizes on this approach. Feeding the "ego drive" gives wheels and movement to any program. The philosophy of the world is to do things "to be seen of men." And the world doesn't really have another way of carrying on its program. This approach to giving is natural to the natural man. As we rub elbows with the world we see how their program operates. They appear to be very skilled in the area of fund raising. The church looks on to see what she can learn from the "wisdom of the world." Suppose the wealth in the area must be tapped for some community enterprise. It may be decided that potential givers of a "certain status" are to be invited to a fund-raising dinner meeting. And by introducing "project giving" for this community enterprise, they believe that they can go "over the top" in contributions. To assure them of this, they offer to put the donor's name on any room or piece of equipment he will pay for. And so success is guaranteed. And to add additional incentive, the man with the most money offers to match whatever the community raises up to \$20,000!

Many times we in the church are tempted to stoop to this level of fund raising for the kingdom of God, because funds are always needed for the expanding program. And because the dedication of the membership seems to be below the need of funds, we may yield to the temptation of bowing to a lower level of fund raising and giving

than is in keeping with the teaching of Jesus. It brings results; so why not use it!

Most of us enjoy giving to a designated cause because we are responsible to be good stewards of the funds God has placed into our hands. There certainly is nothing wrong with helping decide where our gifts are to be used. But close to this method of giving may be a blind spot in our thinking. Suppose we give because it is "tagged" for some "special project" by a worthy board or organization, or to receive "personal satisfaction" from some "individual project." The appeal may be along this line—"your funds will go directly to support this missionary on the field. He will be working for you in the dark continent of Africa." This has a tremendous emotional appeal and on the surface looks as if we would be unfaithful not to respond to this stipulated giving. So we may give from the mixed motive of "missionary drive" and the "ego drive."

But my next door neighbor, a very devout saint, has been left with the support of her four children since her husband passed away. She can give only the widow's mite. The missionary drive within her makes her sacrifice to reach a higher level of giving because of the church's growing program and need for more funds. She cannot reach the "special project" giving like her neighbor whose money is going directly to support a missionary in Africa. Her few dedicated coins, "God bless her," are going to help pay the light and janitor bills for the mission board or some mission project that has lost its appeal, so her neighbor's funds can go directly to the "special project" which he has underwritten. Since her neighbor's money goes direct (?) somebody else must support phases of the church's program that have no emotional appeal and do not excite the "ego drive" within us.

Wouldn't spiritual maturity seem to suggest that in distributing our tithes and offerings, whether personal or congregational, (Continued on page 521)

Missions Today

How Many Tithers?

By J. D. GRABER

"I am not afraid to die, but I am ashamed to die." So spoke an elderly man who had wasted nearly all his life and had become a devout believer only in his old age. In a sense this man was ashamed of his record in stewardship. He had wasted time, money, strength, and opportunity.

Would I be ashamed of my own stewardship record? Before the days of income tax a man could honestly say he did not know what his income was nor how much he gave away. Now as we face form 1040 each springtime, we had better know accurately what our income is. If we claim a 10 per cent benefit in tax deduction, we dare not guess; we must be able to produce evidence that we have really given our tithe.

I know whether I tithe or not. It would not be wise for me to advertise the fact, but it would be of interest to know how generally the practice is followed in our churches. A friend recently wrote me suggesting that pastors might distribute cards among all wage-earning members on which they could indicate the extent of their giving. These unsigned cards could then be used to stimulate wider acceptance of the tithe as a reasonable Gospel minimum.

Many people still prefer the freewill offering. Why? It leaves them free to give or not to give. Not letting your right hand know what your left hand does, also permits the giver to operate comfortably under a cloak of secrecy. I have a suspicion that the giver who invokes this Scriptural injunction in opposition to the tithe or other form of systematic giving might be ashamed to let his left hand know how little his right hand gives.

All we own belongs to the Lord. This truth is also invoked in argument against a mere tithe. This is a great truth, but we become suspicious, when a man uses it, that he is trying to put up a verbal smoke screen behind which he can hide his meager giving. Only if I am already giving a tenth of my income dare I use this argument; otherwise I am dishonest.

Giving is worship. I give myself, my love, my devotion, my money, all I have to the Lord because He is God. To glorify God is the whole duty of man: to worship and adore Him, man's highest privilege. But worship yields the fruit of obedience. Doing Christ's will and worshipping Him are like two sides of the same coin. They cannot be separated. So I do not give liberally because God will bless and prosper me. He may or may not. But I give Him myself and all because He is worthy "to receive glory and honour and power."





MISSION NEWS

Overseas Missions

Montevideo, Uruguay—Delbert Erb, Ernesto Suarez, and Mario Snyder, delegates appointed by the Argentine Conference executive committee, met here, along with others, on May 25. The purpose of the meeting was to discuss the new Spanish magazine with Urie Bender, Secretary for Literature Evangelism. In other literature work, permission is being obtained to translate into Spanish J. R. Elford's folder, *I Will Uphold My Church*. The folder will be distributed to Argentine members.

Buenos Aires, Argentina—The "T. K. Hershey Missionary Fund," a fund raised by youth to support an Argentine worker, will be used to support Arnoldo Cesas, who is serving in the greater Buenos Aires area. Presently Bro. Cesas is serving part time at Villa Adalina.

Foresta, Argentina—The Argentine executive committee, meeting May 8, 9, resolved that the Ross Goldfus family work at La Plata when they return from furlough. Agustín Darino, B. Frank Byler, and Amos Swartzentruber are to go to Trenque Lauquen and review the work there, since Montevideo seminary has invited Ernesto Suarez to serve on the staff. Bro. Darino, in his new responsibilities and role, will assume oversight of Tres Lomas and C. Casares.

Hearty approval was given to the congregation at America in their initiative to build a one-room clinic, using leftover materials from their church construction.

Villa Adalina, Argentina—Mario Snyder reports that the work here is progressing slowly. Attendance varies from 8 to 13 adults and six children. Three Armenian evangelical families from town attend and seem interested in participating. Bro. Snyder holds three meetings at the plaza almost every Sunday. Two or three members from the Foresta congregation help by bringing loud-speaker equipment.

Sister Snyder has 12 English students which are contacts that will help in the work. On Saturday, Bro. Snyder has club work.

Taiki, Japan—The ninth annual Hokkaido Mennonite Church Conference was held here April 29, 30. The literature committee reported on Japan Mennonite Literature Association activities. The story of Menno Simons, *One More Pioneer*, will soon be published. Plans for a book on the order of Coals of Fire, the translation of Meditations for the New Mother, and the possibility of printing a Bible study text from the teaching of Howard Charles were discussed. The committee proposed that each church set up a literature-selling service.

The radio committee reported that Secretary Kaneko assumed responsibility April 6. The location of the office is in Obihiro

and the time of the broadcasts will be retained for the time being. Plans for more effective follow-up and enlisting the active support of each congregation were discussed.

Three fall camps will be held this year: two in Tokachi and one in the Kushiro-Nemuro area. The fall spiritual life fellowship will be held early in November in Kushiro. The conference urges one hundred per cent attendance of all congregations.

Summer evangelism is to be left up to local congregations to work out.

A year budget was adopted. An average of 200 yen per member was requested. Some funds have been carried over to the new year from the past year.

Salunga, Pa.—The following persons were reappointed to missionary service at the bi-monthly meeting of the Eastern Mission Board on May 9: Don and Anna Ruth Jacobs, second term teacher-evangelist service in Tanganyika, outgoing July, 1961; Omar B. and Lois Stahl, second term evangelist service in Europe, outgoing July, 1961; Mary Ellen Groff, second term nurse service in Ethiopia, outgoing August, 1961.

Hamilton, Ont.—Simcoe Hurst, missionary on furlough from Tanganyika, was scheduled to undergo surgery for a back difficulty here on May 17.

New Hamburg, Ont.—Victor Dorsch, missionary on furlough from Somalia, underwent surgery for removal of his gall bladder May 2. Because this operation was more

serious than had been anticipated, all his speaking engagements for May were canceled. His condition was reported as improved, and he was scheduled to be released from the hospital May 11.

Buenos Aires pastors are helping in preparations for various interdenominational activities for the future. Martin Duerksen and Mario Snyder went to Cordoba the week of May 8 with the arrangements committee for the spiritual retreat for pastors to be sponsored by "World Vision" in October.

Agustín Darino has been chosen as one of ten delegates of the Argentine Confederation of Churches to the Latin-American Evangelical Congress in Lima, Peru, in July.

Lawrence Brunk heads the music committee of the organization working on the Billy Graham campaign, to be held here the latter part of 1962.

Villegas, Argentina—Mario Snyder participated at a spiritual retreat May 1, a national holiday. Members were free the whole day for planned activities. The all-day meeting began with prayer groups at 8:30. All meals were eaten together. According to Bro. Snyder, 12 people dedicated their lives and four accepted Christ.

Clamart (Seine), France—Marian Hostetler reports on her visit to Algeria over Easter. Conference sessions included modern exegesis of the Koran, a discussion about various economic situations, and a discussion of Arabic music with examples on records. During free time Marian, Annie Haldemann, and Lila Rae Stetter visited some places in the Casbah—a mosque shrine where a number of Moslem holy men are buried, where many women and children worship, and where there is a museum of

Diamond in the Rough

By CHANDRA LEELA SOLOMON, Teacher at Kalvari Bible School

All over the world, precious jewels of Christ are found. Although from different backgrounds and different cultures, the likeness of Christ is seen in every one.

I wish you could take a trip with me to Bihar, which is in eastern India. Green mountains and jungle flowers of many colors are everywhere. But these are nothing compared to radiant faces of Christian women which tell of the glorious love of Christ.

At a special gathering 56 Christian sisters came for a retreat. They were tribal people. Camping in an open jungle, every morning and evening they built fires in front of their tents and cooked their simple food.

The meeting tent was in the middle of the camp. As soon as the bell rang all hurried to the meeting. Before they would come, mothers tied their babies on their backs. Often the babies would go to sleep, safe and protected. Although some could not read, each one tried to learn one Scripture verse a day. They received the Word with open hearts.

These people do not have much and often just enough for each day's need. But they have learned to give, and they give with willing hearts. They financed the retreat. But they did not stop there; they presented me with a sari and blouse material. What a joy and blessing they experienced from giving!

The testimony meeting was the climax of the retreat. Many testified of specific blessings they received. Many received a burden for lost souls.

One particular face comes before me—an elderly lady beaming with inward joy. She usually carried her granddaughter on her back. One day she told me she was the first to accept Christ among her people. As she said that, her face flushed with joy and her eyes reflected assurance of her salvation.

What a lesson to be learned that God is no respecter of man! He does His transforming work in any open heart and makes lives beautiful for His own glory.—Allahabad, U.P., India.

Algerian handicrafts. She also accompanied Sister Haldemann to a number of different homes to give medical care, shots, and first aid. On April 9, church and communion services were held in Robert Stetters' apartment in Algiers, Algeria.

Elkhart, Ind.—Daniel and Carrie Diener have accepted an invitation to a teaching assignment in Nigeria under the auspices of the General Board. Bro. Diener is an experienced high-school teacher in the fields of mathematics and science. He is a veteran of CPS and a member of the Prairie Street Mennonite Church.

Bro. Diener has been invited to teach in Duketown College, a highly reputed secondary school in the town of Calabar, East Nigeria. This school is administered by the Presbyterian Church of East Nigeria, to whose educational office the General Board has agreed to lend a number of qualified teachers rather than organizing separate educational systems.

The Dieners have three children. Their service is expected to begin in July.

Sertaozinho, S.P., Brazil—Peter Sawatsky reports that on Sundays and holidays large numbers of people congregate on the central square. On the Saturday before Easter Sunday a choir from Riberao Preto sang at the square before going to the Mennonite chapel for the evening service. The law permits open-air services in public places, but the Catholic mayor tried to deny the missionaries this right at Easter time.

A weekly broadcast has been resumed here. On Friday nights at 8:15 for 15 minutes Bro. Sawatsky speaks over the radio, offers Gospel literature to all who write, and invites listeners to services.

Hokkaido, Japan—H. Howard Charles's address in Japan is now No. 13, Tsurugadai, Kushiro, Hokkaido, Japan. Ralph Buckwalter's address is changed to 120 Yayoi cho, Kushiro, Hokkaido, Japan.

San Juan, Puerto Rico—The congregation dedicated the new building here May 7. Since March, 1960, when the congregation was officially organized with 16 regular members and two associate members, services have been held in a second-floor hall.

The new building is an educational wing, to which will be added later an auditorium. The wing will serve for both educational activities and worship. The new building has been in use since Holy Week.

Pulgüillas, Puerto Rico—At the Puerto Rico Mennonite Conference recently held here constitutional amendments were adopted to make it possible for the conference to take over a number of responsibilities which the Mission Executive Committee had been carrying during the early years of the work in Puerto Rico. The Mission Executive Committee was dissolved during the conference.

Cause for concern were statistics on church membership and giving. Membership increased over that of the previous year by only 9.2 per cent. The previous year's growth had been 17.8 per cent. Protestant growth in Latin America is reported at approximately 10 per cent per year.

The increase in giving over the previous year was about 2 per cent. Giving did not

keep pace with the membership gain. The conference instructed the executive committee to take action, and a committee to study and promote stewardship in the churches was appointed.

Another serious concern is getting and preparing Christian workers for the church. Expansion seems almost out of the question due to a shortage of pastoral workers. Furthermore, the number of young people who want to study full time in the Bible institute scarcely justifies operating the institute. Presently night classes are being held with good response.

The theme of the conference was "The Lord Speaks to His Church." Messages were based on the letters to the seven churches of Asia Minor.

Costa Rica—The James Sauders arrived safely in San Jose, Costa Rica, on April 26, where they will be engaged in a year of language study.

Morton, Ill.—Mail for the General Mission Board annual meeting, to be held here June 22-25, should be addressed to Mennonite Board of Missions and Charities, Box 189, Morton, Ill.

Sterling, Ill.—Guest speakers here Sunday evening, May 7, were Floyd and Alice Sieber, on furlough from South America. After the service a get-acquainted tea was held for the Siebers and the congregation. The Siebers are presently serving at Freeport, Ill., while on furlough.

Home Missions

Kansas City, Mo.—On May 7 at the Mennonite Fellowship a group of Hesston Col-

lege students presented a service with Church School Day emphasis.

Cleveland, Ohio—The Bible class presented a drama of redemption, in charge of Warner Jackson, on the evening of April 23 at Lee Heights Church.

Chicago, Ill.—Girls' club activities at Mennonite Community Chapel were concluded for the winter in a home-daughter dinner. Pastor Laurence Host spoke to the group on "As the Twig Is Bent."

Sunday-school enrollment climbed to 130, with an average attendance of 105, in April.

Earl Massanari, Champaign, Ill., guest speaker at Mennonite Community Chapel on Mother's Day, spoke concerning the Christian home.

Canton, Ohio—The First Mennonite Church received \$117.00 from Luitz Mennonite Church, Luitz, Pa., to aid them in installing a public-address system. The Beech Mennonite Church, Louisville, Ohio, donated a used amplifier when they installed a new system.

Los Angeles, Calif.—Eighteen took communion at Calvary Mennonite Church on May 7. In the morning service the attendance was over 100.

St. Louis, Mo.—Bethesda Mennonite Church was host to Missouri area churches for a Bible conference on spiritual nurture the weekend of May 14.

Corpus Christi, Texas—J. Weldon Martin, pastor, announced the summer schedule for this locality. Chula Vista Summer Bible School will be held June 5-16. Molina Summer Bible School is scheduled for June 19-

Summer Service Report

On Monday morning, June 5, Eleanor Destine from Souderton, Pa., faced a Bible school class of Mexican children in Corpus Christi, Texas. She is the first summer volunteer on duty.

In rapid succession, 121 others will spread across the United States, Canada, and Puerto Rico to assume VS assignments for the summer months.

Why do they volunteer? A typical reason is given by Ruth Wagner, Shakespear, Ont., who will direct a migrant child care center in Springdale, Ark.: "I believe all Christians are to be missionaries somewhere—at home or abroad."

From where do volunteers come? Franconia Conference has supplied over 25, Indiana-Michigan about 25, and Ohio Conference nearly 20. About one third are college or university students and one third are employed as professional workers, schoolteachers, secretaries, and farmers.

Since more persons volunteered this year (120 compared with 67 in 1960), original personnel openings have been filled and several new projects begun. Among the latter are senior-hi work camps at Sturgis, Mich., and Divide, Colo., where 40 youth will assist in construction projects.

Other projects include:

Aibonito, P.R.—Mission assistance (1 person)

Carstairs, Alta.—Mission assistance in the Alberta-Saskatchewan Conference (6)

Chicago, Ill.—Bible school teaching, youth leadership (4)

Corpus Christi, Texas—Bible school teaching, camping leadership (4)

Divide, Colo.—Welfare camping for delinquents, Rocky Mt. Camp (14)

Elkhart, Ind.—MYF promotion in Indiana-Michigan Conference (6)

Elkhart, Ind.—Journalism assignment (1)

Eureka, Ill.—Assistance in Mennonite Home for Aged (3)

Kansas City, Kans.—Child care in Mennonite Children's Home (4)

Kansas City, Mo.—Assistance in long-term VS unit (1)

Kearney, Ont.—Assistance at Camp Sholom (5)

Montreal, Quebec—Bible school teaching, literature distribution (2)

Scottsdale, Pa.—Assist Youth Field Worker in MYF promotion (2)

Springdale, Ark.—Child care for migrants (5)

St. Joseph, Mich.—Ministry to migrants (4)

White Pigeon, Mich.—Camping leadership for city children (18)

Youngstown, Ohio—Church construction assistance (2)

30; Mario S. Munoz of Reynosa, Mexico, will be evangelist at Molina the second week of Bible school, June 26 to July 1. July 3-8 has been reserved for summer Bible school follow-up. Prescott Summer Bible School will be held July 10-21. Boys' camp and girls' camp will be held July 24-29 and July 31 to Aug. 5 respectively. Summer workers and V-Sers will have opportunity to visit local churches, rescue missions, and convalescent home.

District Mission Boards

Elkhart, Ind.—Ten persons were received into membership April 30 by church letter at Sunnyside Mennonite Church. The Sunnyside congregation is sponsored by the Indiana-Michigan District Mission Board.

London, Ont.—Concrete has been poured at the new London Rescue Mission. On a recent Saturday evening, 75 men jammed into the little chapel which is being used until the new mission is built. Six Mennonite churches were scheduled to participate in activities at the mission during May.

During April 4,400 meals were given, and 1,899 lodgings were provided.

Waterloo, Ont.—The Ontario Mennonite Mission Board met May 21, 22, at the camping grounds here. They also met each day Monday at the First Mennonite Church, Kitchener.

Hubbard, Oreg.—A. J. Metzler spoke at a special literature evangelism workshop held at Zion Mennonite Church, May 31 to June 1.

Pacific Coast—Several years ago Otto Ernest Eberle, a frequent attendant at the Rock of Ages Rescue Mission, Portland, Oreg., promised he would remember the mission in his will. He has now fulfilled this promise with a check amounting to \$17,004.57, 15 per cent of his estate.

At a recent meeting the mission board moved that someone be sent to assist with the care of the Maynard Headings children in Mexico on a voluntary service basis.

General

Harman, W. Va.—Samuel J. Bucher, M.D., editor of Mennonite Medical Messenger, reports that 31 doctors in United States have formed brother-physician relationships with medical doctors overseas. The doctor in United States "adopts" a physician in service in an overseas country through this arrangement.

Overseas Relief and Service

La Ceiba, Honduras—After traveling by plane, boat, bus, horse, train, foot, and even a Willys station wagon on a railroad track, LaMar and Kathryn Stauffer have decided that the most restful vacations in Honduras are not the ones that involve travel. But they enjoyed their eighteen-day trip in which they secured residency papers in Tegucigalpa, contacted various offices in the interest of the VS program, and visited the other Honduras missions. David Bange and David Livengood were also with them except for the few days they spent in El

Salvador getting residency visas. They returned to La Ceiba on April 20. The unit was scheduled to move into the VS house in La Ceiba on May 1.

Elkhart, Ind.—During the past year, the average per member giving for Relief and Service was \$3.99. Funds designated in this way are used for: relief, resettlement, Pax, mental health services, Voluntary Service, and I-W programs. These areas of service call for contributions of \$6.00 per year per member, or \$50¢ per month. Funds are urgently needed so that refugees in Jordan, the destitute and homeless in the Congo, and the forgotten and neglected in our own country can be helped and reached with the Gospel. Contributions should be sent regularly (designated for Relief and Service) through your district treasurer to the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. These will help to support all the work of MCC and the VS and I-W programs of your church.

Akron, Pa.—A plane load of livestock donated to Mennonite colonists in Paraguay by Lancaster County farmers was scheduled to fly from Miami on May 5. This consists of 18 six-month-old bull calves donated by local farmers and 30 two- to three-month-old pigs purchased with contributed cash. This is an MCC project made possible by



the Relief and Service Committee of the Eastern Mennonite Board of Missions and Charities, with air freight costs being paid by the U.S. government. The calves and pigs will be distributed to farmers in the Chaco Mennonite colonies through the Experimental Farm in Colony Fernheim, which is part of a livestock improvement plan in the colonies. With the completion of the Trans-Chaco Roadway, the colonists will have a better means of marketing dairy products.

Akron, Pa.—Eight of the 13 workers who completed orientation at MCC headquarters on April 25 have been assigned to positions that involve overseas relief work. Pax men have been assigned as follows: Aden Troyer, Sugar Creek, Ohio, and Dick Bartel, Meade, Kans.—Europe; Jacob D. Thiessen, Austin, Man.—British Honduras; Stanley Kamp, Orville, Ohio, and Karl Enns, Waterloo, Ont.—Nepal. Other workers include Dr. and Mrs. Samuel Stover, Bethlehem, Pa., who will be going to Timor, Indonesia, to initiate medical services in co-operation

with the Christian Church of Timor; Philip Hoover, Troy, Ohio, who will serve as an assistant in the Ephrata Clothing Center.

SECRET GIVING

(Continued from page 518)

we prayerfully select the church programs we feel deserve support of our gifts? We would then divide our gifts to our schools, mission boards, relief, home church, etc., according to needs and budgets they have set up and our ability to give and the Spirit's leading. Then we should be willing to trust our boards in the use of the funds the church gives to them and not feel that we must have some "pet project" under their wing or outside program to feed our "individualism." This way we help support the total mission, education, and relief, etc., programs of the church just as we are personally represented by all the missionaries we send to the home and foreign fields. We must never forget our giving is always "to the Lord" and not to projects.

A well-planned program of budgeted giving by every congregation that is based on the giving of tithes and offerings would supply enough funds for all the worthy programs of the church regardless of their emotional appeal and we would not need to stoop to "special project" giving. It would permit us to return to a Biblical pattern of more anonymous and secret giving commended by Christ. We can help decide the direction our church should go, and we can also help our brotherhood to have higher standards of giving.

Harrisonburg, Va.

Vietnam Bars Missionaries

Saigon, Vietnam—A fifty-year period of unrestricted entry by Protestant missionaries into Vietnam has come to an end, according to a report published by the Far East News Service.

The service reports that new missionaries of the Southern Baptist and the Mennonite churches and of the Wydlife Translators and World-wide Evangelization Crusade have been denied entry visas. Further, it said, veteran missionaries of the Christian and Missionary Alliance presently on furlough will not be permitted to return to their work.

Reasons for the government's action are unclear. According to one report the curtailment is due to internal unrest and dangers resulting from communist rebel activity. Another rumor, FENS said, is that "influential government officials of another religious faith contend that the strength of the national Protestant church indicates there is no further need for foreign missionaries." —Ecumenical Press Service, Ge



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Dedication services for the new church in San Juan, Puerto Rico, were held on May 7. Bro. John Driver is pastor there.

Men from Northern Indiana assisted in cleaning up debris from a tornado at Rushville, Ind.

Mennonites of various groups participated in a seminar conducted at Washington, D.C., April 27-29, by the peace section of Mennonite Central Committee. The subject of the seminar was "Our National Government and the Christian Witness."

Bro. Paul Peachey, former peace worker in Japan, has been appointed by the Church Peace Mission to serve as study secretary for the next Church Peace Mission National Conference to be held in 1962. He will be responsible for the pre-conference study program and for the organization of the conference. The Mennonite Central Committee is one of the co-operating groups in the Church Peace Mission. Attending the annual meeting of this group on May 8 were H. S. Bender, Paul Peachey, J. Harold Sherck, and Elmer Neufeld.

Bro. Vasil Magal of Belgium writes that the mother of Bro. Charles Grikman passed away in her eighty-third year. Bro. Magal announces H. H. Janzen as the main speaker in a holiday Bible course among coal miners in July.

Bro. James R. Hess showed slides of the work in Honduras to the East Chestnut Street congregation as they met in a fellowship meeting at Black Rock on May 20.

Bro. Urie A. Bender, Secretary of Literature Evangelism at Elkhart, flew to South America on May 6. A Missionary Aviation Fellowship plane was to meet him at Brasilia and take him to Araguacema.

The Plains congregation at Lansdale, Pa., is one of the larger congregations recently to go on the Every Home Plan for GOSPEL HERALD subscriptions.

Bro. E. C. Gehman, Harrisonburg, Va., was at Sonnenberg, Apple Creek, Ohio, the weekend of May 21 and participated in the German hymn sing on Sunday afternoon.

Sister Irene Bishop showed pictures of relief work in Europe to the women's fellowship at Mt. Joy, Pa., on May 8.

Guests of Rector Samuel Shoemaker of Calvary Episcopal Church in Pittsburgh at an informal conference, May 16-18, included Gerald Studer, Robert Otto, Edwin Alderfer, and Eugene Herr.

Bro. John Lederach, Hubbard, Oreg., spoke to the Intervarsity Fellowship of Oregon State Teachers' College recently.

Bro. John Jantzi, Toledo, Oreg., has been elected chairman of the West Coast Mennonite Disaster Service Council. He is also chairman of the Oregon State MDS Council.

Bro. C. J. Garber, veteran minister at Alpha, Minn., observed his eighty-sixth birthday on May 17.

Bro. Peter Wiebe, Hesston, Kans., gave the commencement address at Iowa Mennonite School on May 18. The baccalaureate sermon was delivered on May 14 by Bro. A. Lloyd Swartzendruber.

Bro. Allen H. Erb, Hesston, Kans., conducted weekend meetings at Albany, Oreg., May 12-14.

Bro. Leonard Garber, Garden City, Mo., was the guest speaker in an MYF rally at Sugar Creek, Wayland, Iowa, May 27, 28.

Bro. John Drescher, Marshallville, Ohio, spoke to the husband-wife banquet sponsored by the men's fellowship of the Orrville, Ohio, congregation at a restaurant near Barborton on May 18.

Bro. Jency L. Hershberger, North Judson, Ind., regularly visits three prisons in Indiana, doing personal work with the men. He spoke concerning his experiences at Nappanee, Ind., on May 14.

Bro. John R. Martin, Elkhart, Ind., spoke in both services at Neffsville, Pa., on May 21. On May 28 the Doylestown and Deep Run Mennonite Church gave programs at Neffsville and at Bethany, East Earl.

Bro. Jan Gleystein, artist at Mennonite Publishing House, spoke to the students of the sociology department at Duquesne University in Pittsburgh on May 17 concerning "Faith and Practices of the Mennonites." There was a discussion of one and one-half hours after his presentation. Students and faculty bought a number of copies of *Mennonite Life* and *Amish Life*.

Bro. Marcus Bishop, Denver, Colo., spoke at a community youth rally sponsored by the Manson, Iowa, MYF on April 30.

Summer visitors at Denver, Colo., should keep in mind the church schedule there for the summer months. There are two worship services each Sunday morning, at eight and at ten. Sunday school is at nine. The evening worship is at 7:30.

The Mennonite Choral Society, in which the General Conference and Mennonite Brethren congregations participate with our congregation in Denver, presented "The Holy City" on May 21 at Lakewood High School, under the direction of Bro. Eldon Risser.

Bro. Paul Brunner, Wooster, Ohio, conducted a music conference at Beech, Louisville, Ohio, May 20, 21.

A chorus group by a group from the Pigeon River congregation, Pigeon, Mich., was given at Bethany, Imlay City, Mich., on May 28.

Bro. J. C. Wenger gave the commencement address for Bethany Christian High School on May 26.

The John Kauffman family from Tiskilwa, Ill., gave a vesper program at East Goshen, Ind., on Mother's Day. The morning sermon there that day was by Bro. Erland Waltner, Elkhart, Ind.

A Bible meeting was held May 27, 28, at Manchester, Pa., with Isaac Risser, Harrisonburg, Va., and Melvin Kauffman, Roaring Branch, Pa., as instructors.

A hymn sing for the congregations of Lower Michigan was held at Midland on May 21, under the direction of Bro. Emerson Bontrager.

Bro. Allen Zook, who has been serving as pastor at Kirksville, Mo., has accepted a call to be pastor at Versailles, Mo. He will direct the summer Bible school at Versailles and, after a vacation, will begin his pastorate there.

The Allegheny MYF Cabinet met at Kooser State Park, May 26-28, to plan their work for 1962. Bro. Keith Esch is president.

Sister Elizabeth Showalter, who since her return from Africa last December has been at Scottdale assisting in the Words of Christ office, will teach at Goshen College next year in the English and journalism department.

A Christian Life Conference was held at Cedar Grove, Greencastle, Pa., May 27, 28, with Nelson E. Kauffman, Elkhart, Ind., and Harry Y. Shetler, Davidsville, Pa., as speakers.

Bro. Harold Lehman, director of the Eastern Mennonite High School, Harrisonburg, Va., was scheduled to receive the degree Doctor of Education at the University of Virginia on June 4.

Bro. Daniel Suter has received a fellowship for study next year in anatomy at the Medical College of Virginia in Richmond.

The Pleasant Valley congregation at Harper, Kans., is planning to construct a new church building in the town of Harper. This will replace the frame building three miles east of town.

Plans for remodeling the New Providence, Pa., church have been approved.

Sister Mary Royer spoke in a Sunday-school workshop at First Mennonite, Wadsworth, Ohio, May 20, 21.

Calendar

Indiana-Michigan Conference, Goshen College Church, Clay City, Ind., June 6-8.
North Central Conference and associated meetings, Wollord, N. Dak., June 13-16.

Ontario-Amish Mennonite Conference, East Zorra, near Tavistock, Ont., June 15-18.
Mennonite Board of Missions and Charities, Morton, Ind., June 20-25.

Alberta-Saskatchewan Conference and associated meetings, Creston, Mont., July 1-4.
Allegheny Mission Board, Oletha, Mt. Union, Pa., July 7, 8.

Mennonite Writers' Conference, Goshen College, Goshen, Ind., July 10-14.
Virginia Conference, E.M.C., Harrisonburg, Va., July 25-28.

Allegheny Conference, Springs, Pa., July 28, 29.
Indiana-Michigan Mennonite Workers' Conference, place to be decided, Aug. 1-3.
South Central Conference, Hesston, Kans., Aug. 8-10.

Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11.
Illinois Conference, Flanagan, Ill., Aug. 9-11.
Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 13-15.

Conservative Mennonite Conference, Marlboro C.M. Church, near Hartsville, Ohio, Aug. 15-17.
MYF Convention, Lebanon, Oreg., Aug. 17-20.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.

Indiana-Michigan Mission Board meeting, Sept. 30 to Oct. 1.

Bro. Clayton Sommers was ordained to the office of bishop on May 14 at Bon Air, Kokomo, Ind. Bro. A. G. Horner officiated and Bro. J. C. Wenger preached the sermon. Bro. George D. Troyer also assisted. The Bon Air congregation is becoming an independent congregation under the Indiana-Michigan Conference.

A proposed church credit union for the Goshen, Ind., area was discussed by interested persons at Bethany Christian High School on May 22.

Bro. Lewis Miller, pastor at Kendallville, Ind., is serving as president of the local ministerial association.

Bro. John F. Garber, Burton, Ohio, was the guest speaker at the annual meeting of the Ontario Mission Board, May 21, 22.

Sister Edna Beiler has been asked by Friendship Press to prepare their home missions book for juniors for 1964. The theme is Spanish Americans in the United States.

New members: one by baptism at Moorepark, Mich., on May 14; two by baptism at Oak Hill, Millersburg, Ohio, on May 21; one by baptism at Sunnyslope, Phoenix, Ariz., on May 14; one from another denomination at Sunnyside, Elkhart, Ind., on May 14.

The Meadville, Pa., MYF has decided to distribute 500 copies of The Way each month.

Bro. C. N. Hostetter, president of Mennonite Central Committee, reported concerning his recent deputation tour in many of our churches, including Goshen College on May 14, Hesston College, May 21, Hillcrest Union, Kalona, Iowa, May 25, and Central, Archbold, Ohio, on May 31.

Bro. John Drescher, Marshallville, Ohio, spoke at the graduation services of the Sonnenberg Mennonite School, Apple Creek, Ohio, on May 26.

New facilities at Lititz, Pa., were dedicated in a fellowship meeting on May 26.

Guest speaker at Ebenezer, Elverson, Pa., on May 21 was Walter Haman, from the New Life Boys' Ranch, Harleysville, Pa.

The Herald Summer Bible School workshop, sponsored by the Mennonite Publishing House, May 20, at the Scottdale Mennonite Church, was attended by 62 persons. Coming the greatest distance was a group of thirteen from the Pleasant View Conservative Church, Berlin, Ohio. The denomination having the largest number of schools represented was the Evangelical United Brethren. Other denominations represented were Methodists, Presbyterians, and Church of the Brethren.

Bro. Elmer Geiser was ordained to the ministry on May 21 at the Pinegrove Church near Ervington, Ohio, by the brethren John Drescher and M. L. Troyer. He will serve the Pinegrove congregation.

Bro. H. S. Bender and wife left for a six-week trip to Europe on May 31. Bro. Bender attended the 150th anniversary celebration of the Dutch Mennonite General Conference at Amsterdam, June 2, 3, and the International Mennonite Peace Conference at Heerewegen, June 3, 4. He expects to attend the World Christian Peace Assembly at Prague, June 16-18. He will attend annual meetings of the Mennonite Historical Society at Krefeld and of the

Taufers-Akten Kommission at Heidelberg. He will also be attending to World Conference matters in various countries.

Bro. James Payne, principal of Quaker-town Christian Day School, was ordained to the ministry on May 28 at Allensville, Pa., for work in Ethiopia under the Eastern Board. The ordination was in charge of Bro. Raymond R. Peachey, and the sermon was by H. Raymond Charles, president of the Eastern Board. Bro. Payne will attend the George Peabody College this summer and leave for Ethiopia in September.

Bro. Niles M. Slabaugh, who served in the ministry at Kokomo, Ind., for fifty-seven years, died on May 14. The funeral services were held on May 17. Obituary later.

Announcements

Farewell services for Sister Erma Grove, who is returning to Ghana this month, at Cedar Grove, Greencastle, Pa., the morning of June 18. Harold Eshleman, Harrisonburg, Va., will speak.

Grant and Ruth Stoltzfus, in family life meetings at Oley, Pa., all day June 18.

Harold Fly, Schwenksville, Pa., visiting speaker in annual youth conference at Mouth of Seneca, W. Va., afternoon and evening of June 24. Sponsored by Bethel, Horton, Brushy Run, Roaring Creek, North Fork, Lanesville, Riverside, and Lambert congregations.

Ross Goldfuss, Argentina, at South Bend, Ind., evening of June 18.

J. Ross Goodall, Tampa, Fla., at Maple Grove, Belleville, Pa., June 8.

Missionary prayer conference with Edward Stoltzfus, West Liberty, Ohio, and Victor Dorsch, Somalia, as speakers, at Riverdale, Millbank, Ont., July 21-23.

Paul M. Miller, in a series of talks on worship at Sugar Creek, Wayland, Iowa, June 24, 25.

Farewell services for Ross Goldfuss and family, who are leaving for Argentina, at Neffsville, Pa., July 2.

Marcus Bishop, Denver, Colo., in youth retreat at Portland, Oreg., June 16-18.

Rufus Jutzi, Floradale, Ont., will attend the Alberta-Saskatchewan Conference at Kalispell, Mont., July 1-4. During his absence of nearly a month Bro. Glen Brubacher will assist in the ministry at Floradale.

Irene Herschberger, administrative assistant at Goshen Biblical Seminary for the past few years, will serve in Germany under MCC for the next year.

Audrey Shank, of the E.M.C. faculty, will conduct music classes for children this summer in the Middle and Northern districts of the Virginia Conference.

Peter Wiebe, Hesston, Kans., guest speaker of Ohio MYF Convention at Beech, Louisville, Ohio, June 23-25.

George and Dorothy Smoker, Tanganyika, at East Chestnut Street, Lancaster, Pa., July 9.

Workshop on "Our Church and Its Older People" at Goshen College, Oct. 31 to Nov. 2. Sponsors are Mennonite Board of Missions and Charities, Commission for Christian Education, and Goshen College. Open for ministers and lay people. Participating in the program will be persons from our own church as well as nationally known

leaders in the field of geriatrics and gerontology.

A quote from the recent White House Conference on Aging: "The meaning of life is to be found solely in man's relationship to God. It is this relationship that gives meaning to all human values. In the light of it, every period of life, including that of old age, is possessed of intrinsic value in supply and potential. Viewed in the light of an eternal destiny, old age seems to have an importance as great as that of youth or the middle years. To young and old, the divine imperative is addressed, 'Thou shalt love the Lord thy God . . . and thy neighbour as thyself.'"

John S. Hess, Lititz, Pa., at Stony Brook, York, Pa., and Winterstown, Felton, Pa., July 2.

O. N. Johns in a study of Revelation at Argentine, Kansas City, Kans., July 9-16.

Papers read at the December, 1960, meeting of the Mennonite Graduate Students Fellowship in Philadelphia are available for purchase, singly or as a set. The set of five can be purchased for seventy-five cents, and individual papers for twenty-five cents. Send all requests and payments to Mrs. Mary O. Martin, 1711 Prairie St., Elkhart, Ind. Titles: "Basic Constructs of Contemporary Psychology," by Oren Glick; "Implicit Common Factors in Mental Illness," by Willis Hallman; "Christianity and Problems Faced by Psychiatrists," by A. M. Hostetter; "The Soul Struggles of Herman Melville," by John Ruth; "Freud's Contribution to Psychology and Psychiatry," by Jacob Goering.

Christian Growth Conference at Gaithersburg, Md., with Norman Bechtel and Paul Angstad as speakers, June 14-18.

William Hallman, Argentina, at Waterloo, Ont., June 11.

Gordon Smith, known to some of our readers through his literature and appointments, has been relieved of the directorship of the World-Wide Evangelistic Crusade in Vietnam. We would re-emphasize that mission support should be given through agencies of the church with which we are familiar.

A teacher is needed for the Vincent Mennonite Elementary School for the 1961-62 term. Contact Paul Y. Benner, Spring City, Pa., Route 1. Telephone: Williams 8-7249.

The Mennonite Medical Association will meet Aug. 12, 13, at Camp Friedenswald, twenty miles north of Elkhart, Ind. Serving on the program will be John M. Bender, Haiti; Herbert Friesen, Wichita, Kans.; Willard Krabill, Goshen, Ind.; Richard Yoder, Barborton, Ohio; John Schmidt, Paraguay; Samuel Bucher, Harman, W. Va.; Paul M. Miller, Goshen, Ind.; Merle Eshleman, Harrisonburg, Va.; Edward Mininger, Elkhart, Ind.; and Harold Bauman, Goshen, Ind.

Change of address: Robert and Nancy Lee from Tokyo to No. 1 Minami, 17 chome, Nishi 7 jo, Obihiro, Hokkaido, Japan. Herman Reitz from Richmond to Eastern Mennonite College, Harrisonburg, Va.

Kenneth Brunk will be ordained to the ministry at 2:30, June 11, at Warwick River, Newport News, Va., to serve in Jamaica under the Virginia Mission Board.

Evangelistic Meetings

D. W. Lehman, Harrisonburg, Va., at Horton, Whitmer, W. Va., May 7-14. E. G. Gehman, Harrisonburg, Va., at Brushy Run, Onego, W. Va., June 2-12. John F. Garber, Burton, Ohio, at Hawkesville, Ont., May 21-28. Don Augsburg, Harrisonburg, Va., at Poole, Ont., June 11-18.

The Augsburg Evangelistic Team will conduct an evangelistic crusade at Lowville, N.Y., Aug. 27 to Sept. 10. Numerous churches in the Lowville Ministerial Association are sponsoring the campaign.

Church Camps

Dedication services will be held at Camp Hebron, Halifax, Pa., the evening of June 10. Breezewood Inn, a new building which provides kitchen, dining hall, classrooms, and recreation room, will be dedicated. Open house in the afternoon. Supper at 5:00 p.m.

Opening the 1961 camping season at Little Eden will be three camps especially for young people. The first two are ten-day camps and the third is a seven-day camp. The first, June 26 to July 5, is for girls and boys who were in grades 4-6 the past year. The second, for junior high, is July 5-15. The camp for MYF and sponsors is July 15-22. Requests for information and reservations may be sent to Little Eden Camp, c/o Goshen College, Goshen, Ind. A special curriculum has been prepared by Edith Herr for use at the two ten-day camps. Miss Herr will be a member of the staff and will supervise leaders in the use of her materials. Camping promises to be a rich experience for those attending.

Retreat for ordained men and their wives of the South Pacific Conference at the Free Methodist Camp ground, Yucaipa, Calif., July 12-14. Speakers are Paul M. Miller and wife, LeRoy Bechler, and Melvin Ruth.

Pacific Coast MYF Camp at Camp Arrah

Persons interested in work with international students in the United States and Canada are invited to a special meeting at Annual Mission Board Meeting, Morton High School, Morton, Ill. The meeting will be held in Room 26, at 3:00 p.m. Saturday, June 24.

Wannah, near Mt. Hood, June 16-18. Junior Camp at White Branch Camp, near McKenzie Bridge, Oreg., July 31 to Aug. 5. Vernon Schertz, director of Camp Menno Haven, Ill., spoke on camping at Highway Village, East Peoria, Ill., on May 14.

The Barnabas Club, made up of Christian men from different churches, sponsors the Frontier Boys' Camp, a year-round program for the rehabilitation of delinquent boys. During the summer months, these boys will live in tents on Frontier Ridge, about a mile from the main camp site of Rocky Mountain Camp.

Ira Miller and wife, Fentress, Va., are doing maintenance work at Rocky Mountain Camp this summer. The business manager there is Harold Gordon, Sarasota, Fla.

Groups which are using the facilities of Rocky Mountain Camp this summer include the Nazarenes, General Conference Mennonites, Wesleyan Methodists, and Methodists.

The proposed Drift Creek Camp, in Oregon, is eleven miles east of Taft, Oreg. The camp site is about twenty-five acres of virgin forest encircled by Drift Creek. The United States Forest Service, from whom the site is being secured, has approved the plans for development. Building plans include a bridge, a kitchen and dining room with dormitory rooms on the second floor, a bathroom, a chapel, and cottages.

A. J. Metzler, one of the pioneers of camping in the Mennonite Church, spoke concerning camping at Phoenix, Ariz., on May 14.

Ted Choy is holding an annual Mandarin Chinese Conference at Tel-Hai, Honey Brook, Pa., June 4-10.

Leureville Mennonite Camp:

Deaf Retreat, June 2-4
Boys' Camp, June 24 to July 1
Girls' Camp, July 1-8
Junior High I, July 8-15
Junior High II, July 15-22
Youth Camp, July 22-29
Family Week, July 29 to Aug. 5
Music Conference, Aug. 5-12
Missionary-Bible Conference, Aug. 12-19
Weekend Bible Conference, Aug. 19-21
Businessmen's Family Week, Aug. 26-30

Camp Luz:

Boys' Camp, July 1-8
Girls' Camp, July 8-15
Junior High Camp, July 15-22
MYF, July 15-22
Boys' Ebenezer Camp, July 29 to Aug. 5
Mission Workers' Retreat, Aug. 5-12
Youth for Christ Sponsored Camp for Juvenile Delinquents, Aug. 21-25

Rocky Mountain Camp:

Junior Camp (8-12), July 17-23
Junior Hi (12-15), July 24-30
Youth Retreat (16-19), July 31 to Aug. 6
Junior Hi Trail Camp, July 24-30
Youth Trail Camp, July 31 to Aug. 6

Little Eden Camp:

Boys and Girls, grades 4-6, June 26 to July 5
Junior High, July 5-15
MYF, July 15-22
Homebuilders, July 22-29
Business and Professional, July 29 to Aug. 5
Fellowship and Family, Aug. 5-12
Farmers, Aug. 12-19
Rest, Relaxation, and Meditation, Aug. 19-26
Senior Adult, Aug. 26-31

Camp Hebron:

Informal Family Week, July 1-8
Junior Camp, July 8-15
Intermediate Camp, boys and girls (13-15), July 15-22
Missionary Camping, July 22 to Sept. 2
Primitive Youth Project Camp, Aug. 5-12
Primitive Youth Bible Camp, Aug. 12-19
Primitive Intermediate Project Camp, Aug. 19-26

Tel-Hai Mennonite Camp:

Boys and Girls, 9-11, June 12-17
Boys and Girls, 12-15, June 19-24

Menno Haven Camp:

Youth Camp, June 26-30
Grades 4-6, July 3-7; July 10-14; and July 17-21
Junior High, July 24-29, and July 31 to Aug. 4

Black Rock Retreat:

Girls' Camp I, 9 and 10 years, July 3-8
Girls' Camp II, 11 and 12 years, July 10-15
Boys' Camp I, 9 and 10 years, July 17-22
Boys' Camp II, 11 and 12 years, July 24-29
Junior High Camp, boys and girls 13-15, Camp I, July 31 to Aug. 5
Camp II, Aug. 7-12
Music Conference, Aug. 15-20
Christian Business Retreat, Aug. 21-26
Adult and Family Week, Aug. 28 to Sept. 2.

PROPOSED AMENDMENTS

The following amendments to the constitution of Mennonite General Conference will be proposed and voted on at the regular session of the Conference, Aug. 22-25, 1961.

1. Change Article VI, Section 2, to read: "A Church Welfare Committee of six members which shall (a) consider problems affecting the peace, unity, and spiritual welfare of the church; (b) serve for consultation and counsel on any difficulties in the relation of a congregation to its district conference; (c) serve for consultation and counsel in questions of inter-conference relationships."
2. Change Article VI, Section 4, to read: "Mennonite Commission for Christian Education of twelve members, six elected by General Conference, three appointed by Mennonite Publication Board, and three elected by the Commission, subject to the approval of the Executive Committee of General Conference. This Commission shall promote and give direction to the teaching program in our congregations, as outlined in its own constitution."

The Church In Mission

General Mission Board Annual Meeting

June 20-25, 1961

Morton Township High School, Morton, Illinois

Lodging information may be obtained from Mennonite Board of Missions and Charities, Box 189, Morton, Illinois.

Programs may be obtained from Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.

Do Plan To Attend!

PROTESTANTISM

(Continued from page 506)

sciousness. Aspects of modern life long known in other parts of the world—the crowded-but-lonely masses of humanity of large urban centers, the established routines of industry and commerce, the importance of labor organizations, the involvement of the state in almost all areas of life—have now become felt realities in Puerto Rico. The traditional individualistic ethic of the past is inadequate to deal with the ethical issues of the present.

Puerto Rican Protestantism has no desire to minimize the Gospel imperative of personal sanctification as a distinguishing characteristic of church members, but at the same time it is becoming more and more aware of the reality and complexity of the issues which Puerto Rico must face. Seminary students are seeking the meaning of divine sovereignty not only over the Christian and the church but over the whole of life. Some give voice to a growing dissatisfaction with the neat separation of the religious and the secular. These are but signs of a trend which has not yet manifested itself in the total life of the church. At times one hears expressions of impatience with the lack of social concern in the churches. But the fact of the matter is that the social, economic, and cultural transformation in Puerto Rico has been exceedingly rapid, and if the total church has not yet fully "adjusted its sights" to the new situation, this failure can be explained in part by the great rapidity and inclusiveness of the changes.

III

Puerto Rico's rapid urbanization poses for the Protestant churches a serious problem of basic strategy. Sixty years ago when the island's population was 85 per cent rural, Protestant leaders developed appropriate strategy—with commendable results. But no urban-oriented program was worked out, and the shift of population has caught Protestants without a basic plan. As a consequence denominations are buying property, starting new churches, making blueprints for expansion—all with little recourse to interdenominational consultation. Modern San Juan has 77 new housing developments; some of the developments have two or three Protestant churches while many have no religious institution of any kind.

The Evangelical Council of Puerto Rico, representing seven denominations, is attempting to arrive at a basic urban strategy through its department of church planning, but thus far progress has been quite limited. Recognizing the urgency of the problem, the council plans to give it special attention in the coming months. At the beginning of the Protestant movement in Puerto Rico ecumenical sympathies made possible a strong, united witness; it re-

mains to be seen whether or not ecumenical convictions are strong enough to undergird a common strategy in the new day.

It is evident that the Protestant churches have new social responsibilities in the new Puerto Rico. To take one example: in the early decades of this century the short life expectancy and the "extended family" pattern precluded geriatrics from being a major concern; the aged were relatively few in number and were cared for by the family. Today that picture is radically different. In 1950 Puerto Rico had 84,000 persons over 65; today there are more than 100,000; by 1975, there will be 170,000. Combined with the marked rise in the number of aged is the increasing tendency for families to live in modern city apartments and small houses where limited space makes it difficult for sons and daughters and grandchildren to care for their aged. The Protestant churches have begun a financial campaign for their first home for the aged—a small project but a significant first step toward meeting a new and serious obligation. The future impact of Protestantism in Puerto Rico will depend to a considerable degree on the ability of the churches to deal with new issues in a creative way without impairing the Protestants' deep piety and strong loyalties.

All too often Protestantism has been defined as a north-European Christian movement alien to the Latin world and incompatible with its culture. Numerous cogent arguments can be leveled against this view. The long line of Latin Protestants of the sixteenth century, led by John Calvin, would seem to make quite obvious the fact that no fundamental incompatibility exists between evangelical Christianity and Latin culture. Apart from arguments based on comparison of the basic concepts of both Latin culture and evangelical Christianity, we have clear historical evidence demonstrating that Latins respond freely to evangelical Christianity when it is presented in an atmosphere devoid of intimidation and coercion. Unfortunately this condition has seldom existed for any length of time, as those who are familiar with post-Reformation history well know.

It is precisely at this point that Puerto Rico is so very important for Protestantism as related to the Latin world. Here in Puerto Rico there has been for 60 years an atmosphere affording complete religious freedom with equal opportunities for all creeds and all religions. The evidence of 60 years is clear and convincing to objective outsiders. In Puerto Rico, a Latin land, Protestantism has become a dynamic movement, reaching into all areas of life, moving at all levels, producing its own leadership, doing work publicly acclaimed by press and forum, and now, in the '60's, facing a transformed and renovated social situation. The role that Protestantism plays in Puerto Rico's new day will have far-

reaching influence throughout and beyond the Latin world. It is a role which the Protestant churches must not falter in fulfilling.

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TO BE NEAR TO GOD

(Continued from page 515)

"Keep us, Lord, oh, keep us cleaving
To Thyself, and still believing."

Friday, June 16

"We believe and are convinced that you are the
holy one of God" (John 8:59).
Meditate on John 8:47-59.

The fickle crowds melted away. Jesus' teaching was becoming too severe, too deeply spiritual. In their blindness they could not probe beneath the surface to the real meaning in His words. Quietly He turned to His close friends. "Are you too wanting to go away?" Then came Peter's wonderful confession.

Do we see Jesus as the Holy One—pure and exalted, devoted servant of God, yet very Son of God, the One fully entitled to our worship and adoration?

Hymn for further meditation:

Jesus! How Much Thy Name Unfolds.

Saturday, June 17

"My Lord and my God" (John 20:28).
Think of John 20:24-29; Is. 61:1-4.

What happens when people truly see the Lord? For one thing, problems get a "new look." What follows may well be courage for action. Thomas' unbelief shut him in to narrow darkness, until God permitted him the same glorious experience of the other disciples. "My Lord and my God!" burst from his lips.

Centuries earlier, Isaiah, young prophet-statesman, discouraged over national affairs and the death of his ruler, suddenly saw the Lord filling the temple with His glory. An awful sense of uncleanness swept over him. Then came cleansing, after which he could courageously respond with "send me." His problems had a "new look" when seen through God's lenses.

"Thy face, Lord, will I seek."
"Bid doubt and fear remove."

Pray:

Jesus, My Lord, My God, My All.



Norman Vincent Peale is one of the older men who thinks that a rule which requires retirement at 65 is unwise. He says in one of his columns that it is stupid to retire a man simply because he has reached a chronological point. He thinks a system of standards could be added to retirement policies and men who can clearly meet them should be continued in the vital contribution they may be making. And yet he admits that some people should be retired at 40 if they have stopped growing then.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Daniel H. and Viola (Miller), Goshen, Ind., fifth child, first daughter, Wilda Elaine, May 14, 1961.

Bontrager, L. Leroy and Marie (Mishler), Middlebury, Ind., third child, second daughter, Jane Kay, May 8, 1961.

Denakas, Donald and Ann Marie (Hersberger), Milford, Nebr., second child, first son, Donald D., Nov. 14, 1960.

Glick, Richard M. and Ruth Ann (Stoltzfus), Lebanon, N.H., first child, Karen Renee, April 21, 1961.

Grase, Dr. A. Meryl and Gladys (Landis), Calico Rock, Ark., sixth child, fourth daughter, Gwendolyn Landis, May 10, 1961.

Henson, Donald and Jane (Stutzman), Parnell, Iowa, first child, Brendé Yvonne, April 7, 1961.

High, Christian H. and Edna (Ober), Maheine, Pa., third son, Harold, May 9, 1961.

Hochstetler, Daniel and Arrie (Miller), Goshen, Ind., first child, Kenneth Dean, May 8, 1961.

Horst, J. Earl and Alice E. (Esbenshade), New Holland, Pa., fourth child, second daughter, Beulah Mae, March 21, 1961.

Horst, Paul G. and Edith (Good), Rittman, Ohio, second child, Daniel Ray, May 9, 1961.

Knechtel, Wilson and Adeline (Zehr), Copenhagen, N.Y., fourth daughter, Joene Mary, May 8, 1961.

Landis, Paul G. and Suzanne (Christophe), Sandy Lake, C/o Calling Lake, Alberta, Canada, first child, Gretchen C., May 13, 1961.

Martin, Jay L. and Florence (Horst), East Earl, Pa., fourth child, third son, James Lowell, May 21, 1961.

Martin, Victor and Patricia (Railing), Kouts, Ind., fourth child, second son, Mark Alan, May 15, 1961.

Miller, Ailee Wayne and Mildred (Yoder), Chardon, Ohio, fourth child, second daughter, Wanda Eileen, March 16, 1961.

Miller, Earl and Grace (Gerig), Turner, Oreg., sixth son, Roger Lynn, May 14, 1961.

Miller, Gerald and Lila (Jackson), Williams-ville, N.Y., second son, Joel Christopher, Jan. 29, 1961.

Miller, James and Anne (Hershey), Halifax, Pa., first child, Timothy Lee, May 14, 1961.

Mohler, Richard G. and Fern (Stoltzfus), Potstown, Pa., second son, Glenn Lamar.

Nafziger, James and Virginia (Jenkins), Normal, Ill., third son, Michael Ray, May 5, 1961.

Nofziger, Maynard and Mildred (Counts), Portland, Oreg., first son, Dennis Ty, April 16, 1961.

Ruby, John F. and Mary Ellen (Bast), Shakespear, Ont., first child, Bonnie Laurene, April 8, 1961.

Rudy, Harry H. and Ada (Eberly), Strasburg, Pa., ninth living child, sixth son, Mark Richard, April 16, 1961.

Rudy, Kenneth E. and Zana Mary (Cunningham), Portland, Maine, first child, Shirley Marie, July 24, 1960.

Schrock, David A. and Ada (Bontrager), Arthur, Ill., first child, Fayette Joy, Feb. 4, 1961.

Slabaugh, Marvin and Carolyn (Campbell), Harrisonburg, Va., first child, Kenton Boyd, May 2, 1961.

Smoker, Levi and Lena Mae (Stoltzfus), Strasburg, Pa., fifth child, fourth living son, Dale Lynn, April 30, 1961.

Snyder, Leighton and Arlene (Wideman), Akron, N.Y., third child, first son, Ronald Leighton, Feb. 19, 1961.

Stucky, Eugene and Pauline (Peachey), Allens-

ville, Pa., fourth child, third daughter, Suzanne Eileen, Nov. 28, 1960.

Thoman, Richard and Helen (Regier), West Liberty, Ohio, third child, second daughter, Janice Marie, May 23, 1961.

Troyer, Alvin and Luellen (Graber), Mio, Mich., fourth son, Mark Alvin, May 9, 1961.

Vincent, Wayne and Miriam (Lederman), Middlebury, Ind., second child, first son, James Allen, April 28, 1961.

Winey, Ralph and Doris (Horst), Orrville, Ohio, fifth child, second daughter, Linda Renee, May 14, 1961.

Wintner, Ray and Meredith (Hoover), Vine-land, N.J., first child, Duane LaMar, May 6, 1961.

Yoder, Amos and Goldie (Miller), Goshen, Ind., second child, first son, Carl Wayne, May 2, 1961.

Yoder, Duane and Mary (Sieber), Middlebury, Ind., second son, Christopher Scott, May 11, 1961.

Yoder, Kenneth and Dorothy (Sutter), Parnell, Iowa, third child, first son, Calvin Lynn, April 5, 1961.

Yoder, Mylin and Marlene (Yoder), Ligonier, Ind., second living child, first daughter, Yvonne Annette, May 12, 1961.

Zehr, Daniel L. and Joyce (Schumm), Woodstock, Ont., first child, Wayne Daniel, April 30, 1961.

Zehr, Edward E. and Laurene (Bast), Bright, Ont., fourth child, third daughter, Nancy Ellen, Feb. 2, 1961.

Zimmerman, D. Martin and Leila (Sauder), East Earl, Pa., sixth child, second son, Dale Lynn, April 20, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Avery—Decaire.—Edward Avery, Lachine, Mich., Wellington cong., and Mary Decaire, Hillman, Mich., Grace Episcopal cong., by George Earl at Grace Episcopal, Jan. 28, 1961.

Christophel—Christner.—Edon Christophel, Battle Creek, Mich., Heath Street cong., and Esther Christner, Lagrange, Ind., Lake Bethel cong., by Titus Morningstar at the Plato Church, May 13, 1961.

Gingerich—Cunningham.—Richard Gingerich, Au Gres, Mich., Riverside cong., and Barbara Cunningham, Grand Rapids, Mich., Bowne cong., by T. E. Schrock at the home of the bride's sister, April 1, 1961.

Hess—Thomas.—Paul L. Hess, Holtwood, Pa., Rawlinsville cong., and Elsie H. Thomas, Lancaster, Pa., New Danville cong., by David N. Thomas at New Danville, May 6, 1961.

Horst—Frey.—Melvin H. Horst, Clear Spring (Md.) cong., and Miriam A. Frey, Chambersburg (Pa.) cong., by Amos E. Martin at Chambersburg, April 29, 1961.

Landes—Freed.—Paul G. Landes, Baldy (Pa.) cong., and Janet Freed, Doylestown (Pa.) cong., by Joseph L. Gross at Doylestown, March 11, 1961.

Lehman—Histand.—Maurice David Lehman, Apple, Creek, Ohio, Sonnenberg cong., and Carol Ann Histand, Goshen College cong., Goshen, Ind., by Nelson Histand at the Goshen College Seminary Chapel, May 6, 1961.

Meek—Kauffman.—Philip W. Meek, Elkhardt, Ind., Church of the Brethren cong., and Mary Louise Kauffman, Goshen, Ind., Benton cong., by Howard J. Zehr at the Prairie Street Church, May 21, 1961.

Miller—Landes.—Paul K. Miller, Dublin, Pa., Deep Run cong., and Arlene Landes, Hatfield,

Pa., Lansdale cong., by Jacob Z. Rittenhouse at Deep Run, April 15, 1961.

Schrock—Oswald.—Lloyd Schrock and Sharon Oswald, both of the Locust Grove cong., Sturgis, Mich., by O. H. Hooley at the church, April 16, 1961.

Stoltzfus—Moyer.—Leroy J. Stoltzfus, Elverson, Pa., Conestoga cong., and Mary Ellen Moyer, Franconia (Pa.) cong., by Ira A. Kurtz at Conestoga, May 20, 1961.

Stutzman—Hersberger.—William H. Stutzman, Milford, Nebr., East Fairview cong., and Sharon Hersberger, Lincoln, Nebr., Beth-El cong., by Warren Eicher at his home, April 28, 1961.

Toews—Detweiler.—Richard Toews, Enid, Okla., Grace Mennonite cong., and Ruth Ann Detweiler, Hesston (Kans.) cong., by Peter Wiebe at Hesston, May 19, 1961.

Weaver—Huber.—Kenneth Weaver, Columbian, Ohio, Midway cong., and Arlene Huber, Doylestown (Pa.) cong., by Joseph L. Gross at Doylestown, April 29, 1961.

Wiley—Beachy.—Alton J. Wiley, Springs (Pa.) cong., and Phoebe Ann Beachy, Springs, Pa., Casselman cong., by Walter C. Otto at the Springs Church, April 23, 1961.

Wilker—Headings.—Elroy Wilker, Britton, Ont., Riverdale A.M. cong., and Jean Headings, West Liberty, Ohio, Oak Grove cong., by Nelson Kanagy at Oak Grove, May 13, 1961.

Yoder—Beachy.—Eli Rudy Yoder, Montezuma, Ga., A.M. cong., and Miriam Ruth Beachy, Meyersdale, Pa., Mountain View A.M. cong., by Eli D. Tice at Mountain View Church, Salisbury, Pa., May 7, 1961.

Zimmerly—Detweiler.—John Zimmerly, M.D., Crown Hill cong., Rittman, Ohio, and Trula Detweiler, West Union cong., Pannell, Iowa, both of Cedar Rapids, Iowa, by Herman E. Ropp at the West Union Church, April 1, 1961.

Steiner. Aaron Steiner and Sarah Amstutz were married June 14, 1966, at the Sonnenberg Church by Bishop Jacob Nussbaum. For forty-two years they lived on the farm near Kidron, Ohio. As they were interested in the janitor work of the Sonnenberg Church and the Sonnenberg Mennonite School, they built a house next to the church where they live at the present time. They observed their fifty-fifth wedding anniversary on May 7 with open house. In the afternoon there was an appreciation service held in connection with their anniversary at the Sonnenberg Church, and for their sixteenth year of janitor work to the church and twelve years to the school. Their children are Levi, Dalton, Ohio; Alta—Mrs. Noah Lehman, Harrisonburg, Va.; and a foster son, Paul Hilty, Apple Creek, Ohio. There are 16 grandchildren and 5 great-grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Dernstine, William A. son of the late William H. and Catharine (Allebach), was born near Sellersville, Pa., Sept. 10, 1888; died of a heart attack at Grandview Hospital, Sellersville, May 9, 1961; aged 72 y. 7 m. 29 d. On March 22, 1907, he was married to Ella A. Dernstine of Sellersville. Eight children graced their home. In his youth, he served the Rockhill congregation as a Sunday-school teacher, and later as Sunday-school superintendent and lay leader.

He was long an active businessman. In World War I, he was active in behalf of the church and its young men in governmental contacts, and in establishing a relief unit in the Near East. In later life, he rendered significant service to many causes, including the Mennonite Board of Missions and Charities and the Mennonite Board of Education. He served as president of the Grandview Hospital. To the whole community, he was the kind of man to whom people turned when in trouble. He was concerned with the welfare and the witness of the church. He was the last survivor of his family. One daughter preceded him in death in 1912, and his wife in 1955. Seven children survive (Harold D., Souderton; Helen—Mrs. Paul M. Nae, Hilltown, Pa.; William D. and D. Walter, Sellersville; Evelyn—Mrs. Nelson D. Moyer and Donald D., Souderton; and Dr. Richard D., on the home farm, Sellersville), also 17 grandchildren, and 5 great-grandchildren. Services were conducted in the Rockhill meetinghouse, May 13, in charge of J. C. Wenger, Clinton D. Landis, and Jacob M. Moyer; burial in the adjoining cemetery.

Gehman, Katie, daughter of Abraham and Mary (Wisner) Overholt, was born April 21, 1876, in Bucks Co., Pa.; died April 29, 1961, at Allentown, Pa.; aged 85 y. 8 d. On April 3, 1897, she was married to William Proctor Gehman, who survives. On April 3, 1961, they celebrated their 64th wedding anniversary. Also surviving are 3 sons (W. Norman and Warren O., Allentown; and Ellison, Quakertown, Pa.), 9 grandchildren, 16 great-grandchildren, 3 sisters (Emma—Mrs. Samuel Trauger, Silverdale, Pa.; Mrs. Carrie Tyson, Perkasie; and Mrs. Mary Baum, Souderton), and one half brother (Abraham Overholt, Philadelphia, Pa.). She was a member of the Swamp Church, where funeral services were held, with Winfield Ruth and Alvin F. Detweiler officiating.

Good, Abram B., son of Isaac and Fanny (Berkey) Good, was born in Medina Co., Ohio, Sept. 6, 1891; died at the Wadsworth (Ohio) Hospital, April 19, 1961; aged 69 y. 7 m. 13 d. On Nov. 28, 1916, he was married to Elsie Eberly, who survives. Also surviving are 5 daughters (Mabel—Mrs. Morris Wenger and Mary—Mrs. Ray Wenger, both of Dalton; Esther—Mrs. Elmer Good, Orrville; Pauline—Mrs. Allen Kessler and Beulah—Mrs. Ernest Horst, both of Wadsworth), 31 grandchildren, and one brother (William, Wadsworth). One grandchild, 2 brothers, and one sister preceded him in death. In 1917 he was ordained to the ministry, in which capacity he served until 1957, when he suffered cerebral thrombosis, from which he never fully recovered. On March 30, he was taken to the Wadsworth Hospital with pneumonia, which was followed by another stroke. Funeral services were held at the Bethel Church, April 22, in charge of Paul Horst and Cleophas Steiner.

Graybill, Jennie, daughter of Jacob and Catherine (Blough) Wingard, was born Oct. 25, 1873, near Johnstown, Pa.; died April 23, 1961, at the home of her daughter, Mrs. David Kauffman, Richfield, Pa.; aged 87 y. 5 m. 29 d. On May 14, 1905, she was married to William W. Graybill, who died March 31, 1958. Surviving are 4 sons and 4 daughters (J. Roy and Ruth—Mrs. David Kauffman, Richfield; S. Ralph, Millintown; Lena—Mrs. Norman Brubaker, McAllisterville; Freda—Mrs. Chester Lauver, Millintown; Anna—Mrs. Raleigh Yehart, Cucamonga, Calif.; Paul W. and William M. (Richfield), 31 grandchildren, 22 great-grandchildren, 2 brothers (Elias and John, Johnstown), and 2 sisters (Katie Wingard, Johnstown; and Mrs. Christie Miller, Richfield). One son and 2 grandsons preceded her in death. She served with her husband during his 53 years of service in the ministry—2 years

as minister and 51 years as bishop. Funeral services were held at the Cross Roads Church, April 27, in charge of Donald E. Lauver, Amos S. Horst, and Jacob G. Brubaker; interment in Brick Church Cemetery.

High, Lydia Ann, daughter of Martin Z. and Lydia (Witmer) Good, was born June 7, 1885, at Terre Hill, Pa.; died March 17, 1961, at the Lancaster (Pa.) General Hospital; aged 75 y. 9 m. 10 d. In Jan., 1909, she was married to Phares W. High, who survives. Also sur-

viving are 2 daughters (Alberta—Mrs. Paul H. Burkholder, Lancaster; and Dorothy—Mrs. Daniel G. Lied, Rohrerstown), 4 grandchildren, one brother (Amos W., Lancaster), and 2 sisters (Amanda G.—Mrs. Amos G. Good, Bowmanville; and Mrs. Elizabeth Erb, Lancaster). She was a member of the Landis Valley Church, where funeral services were held March 21, in charge of Mahlon Zimmerman, Levi Weaver, and Paul Gochbauer.

Martin, Marjorie Ann, infant daughter of



Life with the Auca Indians

THE SAVAGE MY KINSMAN

by Elisabeth Elliot

Through dramatic photographs, through a narrative that is a magnificent testimony to Christ, *The Savage My Kinsman* brings to you a true picture of the Auca, long notorious as the world's most murderous tribe. Elisabeth Elliot, author of *Through Gates of Splendor and Shadow of the Almighty*, went into the Ecuadorian jungle to preach the Gospel to the killers of five missionaries. One of those killed was her husband, Jim. This book is her record of that experience and her report to the world of the ultimate triumph of love over fear.

You will see the Auca living and working, struggling and praying in the heart of the beautiful, but merciless jungle. You'll see Rachel Saint, Betty Elliot and her small daughter, Valerie, learning to eat monkey meat and manioc along with their Nescafe and powdered milk. You will laugh with little Valerie as she tries to put clothes on a little Auca girl. And you will understand some of the many heartbreaking language problems involved in bringing the Scripture to untouched, unlettered tribes.

The 123 pictures in *The Savage My Kinsman* were made by Betty Elliot inside the jungle and by the world-famous Life photographer, Cornell Capa. Every resource of the bookmaker's art has gone into the production of this handsome book. You will put it down with a sense of wonder and awe at the greatness of this courageous and greathearted woman who so calmly writes: "When duty is clear, danger becomes irrelevant."

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City _____ State _____

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Nelson and Naomi (Kuhns) Martin, Greencastle, Pa., was born April 28, 1961, and died shortly after birth. Surviving are one brother and 3 sisters (Arvid, Yvonne, Twila, and Freda), and grandparents (Mrs. Samuel Ebersole, Chambersburg; and Mr. and Mrs. David Martin, Greencastle). One brother preceded her in death. Graveside services were held at the Cedar Grove Church Cemetery April 29, with Harold A. Lehman officiating.

Moyer, Abram L., son of Mr. and Mrs. Henry Moyer, was born July 5, 1895; died April 18, 1961, at Telford, Pa.; aged 67 y. 9 m. 13 d. He was married to Mamie Heckler, who survives. Also surviving are 5 sons and 4 daughters (Abram, Walter, Arthur, Paul, Laverne, Dorothy, Ruth, Mary, and Betty), 2 brothers, 5 sisters, and 20 grandchildren. He was a member of the Towamencin Church, where funeral services were held April 23, in charge of Ellis L. Mack.

Neff, Katie N., daughter of Henry R. and Alevia (Detweiler) Newcomer, was born in Medina Co., Ohio, Oct. 12, 1879; died unexpectedly May 6, 1961, at the home of her daughter, Mrs. Roy D. Landis, Washingtonboro, Pa., with whom she resided; aged 81 y. 6 m. 24 d. She was married to Benjamin L. Neff, who died Nov. 16, 1943. Surviving are 4 children (Mabel—Mrs. Amos M. Herr and Cyrus H., Lancaster, Pa.; David E., Harrisburg, Pa.; and Lois A.—Mrs. Roy D. Landis), 5 grandchildren, 2 brothers (Ira, Seville, Ohio; and Homer, Grand Rapids, Mich.), and one sister (Mabel—Mrs. David Lyle, Smithville, Ohio). One son preceded her in death. She was a member of the Millersville Church, where funeral services were held May 9, in charge of Benjamin Eshbach and Herbert Fisher.

Wyatt, Hester A., daughter of Henry and Elizabeth (Brickey) Duncan, was born July 15, 1879, in Lawrence Co., Ark.; died April 6, 1961, at the home of her daughter near Woodburn, Ore.; aged 81 y. 8 m. 22 d. On Aug. 1, 1895, she was married to James R. Wyatt, who died in 1940. In her youth she joined the Baptist Church, and later, when the Bethel Springs Church at Culp, Ark., began, she attended there. In 1951 she moved to Oregon. Four infant sons, 4 brothers, and one sister also preceded her in death. Surviving are one son and one daughter (Earl, Tangent, Ore.; and Dovie—Mrs. Stanley Curtis, Woodburn, Ore.), one sister (Mrs. Octavia McLain, Haynesville, La.), 5 grandchildren, and 2 great-grandchildren. Funeral services were held at the Funeral Chapel, Woodburn, Ore., in charge of Frank Hork and Chester Kauffman; interment in Zion Mennonite Cemetery.

Yoder, Lora Ella, daughter of David and Lovina (Raber) Christner, was born Sept. 22, 1887, at Goshen, Ind.; died April 21, 1961, near Mendon, Mich.; aged 73 y. 6 m. 30 d. On Feb. 7, 1907, she was married to Daniel L. Yoder, who survives. Also surviving are their 8 sons and 2 daughters (David, Centerville; Clara—Mrs. Chris Yoder, Middlebury, Ind.; Bessie—Mrs. Raymond Rappe, Fort Wayne, Ind.; George, Marshallville, Ga.; Virgil, Mendon, Mo.; Centerville, Mahlon, Mendon; Merrill, Goshen, Ind.; Lloyd, Lagrange, Ind.; and Jerry, Mendon), 45 grandchildren, 6 great-grandchildren, 2 sisters (Mrs. Willis Guengerich, Greenwood, Del.; and Mrs. Ephraim Brenneman, Kalona, Iowa), and 2 brothers (Daniel, Alden, N.Y.; and Joe, Tower Hill, Ill.). She was a member of the South Colon Church. Funeral services were held April 23 at the Lacust Grove Church, in charge of William Wickey, assisted by Christy Christner and David Bontrager; interment in Amish Cemetery, Centerville.



ITEMS AND COMMENTS

BY THE EDITOR

After an encounter with rioting college students at Fort Lauderdale, Fla., Evangelist Billy Graham raised these questions: "Who has let our youth down? Is it the pragmatism of our education? Parents too busy making money? Churches that give only a watered-down version of Christianity?"

Billy Graham will begin a month-long crusade in Philadelphia on Aug. 20.

Carl F. H. Henry, editor of *Christianity Today*, prodded the National Association of Evangelicals at its annual meeting to "stimulate great evangelical dedication to the enterprises of theology, evangelism, and social ethics." The Board of Administration called on evangelical schools to "release men of scholarship from heavy teaching loads at least for a period of time so that they can convey to others the understanding they possess of the theological issues today."

The Association will build a new headquarters building at Wheaton, Ill., which is to be ready for occupancy in 1962.

When President and Mrs. Kennedy set up a bar in the state dining room at the time of their first party, there were widespread protests against what they had done. As a result, there has now come a ruling that no more hard liquor is to be served at public functions in the White House. Protesting does do some good.

Travelers Insurance Company reports that although highway accidents in 1960 killed 400 more people than in the previous year, the accidents blamed on excessive speed were about 2,000 fewer than in 1959. Injuries due to motor vehicle accidents exceeded 3,000,000 for the first time. This was an increase of 7 per cent over the previous year. Violations of traffic laws figured in more than 80 per cent of all personal injuries. In other words, in 1960 more than 30,000 deaths and 2,600,000 injuries resulted from accidents caused by careless drivers who broke a law. The record of drivers between the ages of 18 and 25 improved during 1960, but they still were involved in nearly 28 per cent of all fatal accidents,

twice what their numbers would warrant. Pedestrians crossing the street didn't make it on more than 170 occasions during 1960; 5,000 people were killed in this way. Figures show that the safety record of commercial vehicles is far better than the private passenger car.

A physicist writing in the *Bulletin of the Atomic Scientists* says that a war could easily be started by accident. He says Khrushchev once told Nixon that an erratic Soviet missile was destroyed by a signal from the ground as it headed toward Alaska. Suppose they had failed to ground it? The war would have been on.

Harold John Ockenga, well-known evangelical leader, told the National Association of Evangelicals that "we should remind the communists of their treaties and of our rights and declare that we will maintain access to Berlin whatever comes, even if this means using atomic weapons." That may have been boldly spoken, but it was not Christian. This is a strange way for a Christian assembly to be addressed.

A communist journal in Czechoslovakia claims that in a poll taken of children in a nine-grade school in that iron-curtain country on their attitude toward religion, more than 98 per cent of them agreed that there is no life after death. Whether the children actually think that or simply give it as the "correct" answer, we may not know. For a deputy director reported that a vast majority of the pupils gave "correct" answers from the atheistic view on such questions as the origin of man, the beginning of the world, and spirituality.

The American Medical Association news comments on the five missionary doctors in the Congo who are flying from place to place to aid the sick and the suffering. Two of these doctors are at Baptist mission hospitals. Three of them, Merle H. Schwartz, Vernon W. Vogt, and Ernest W. Schmidt, are Mennonites. They leave their regular government hospitals to serve in other hospitals as needed.

Gospel Herald

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*Few can preach like Paul.
Many can be friends like Barnabas.
The church needs both.*

A Great Friendship

By Mary M. Good

Among the disciples in the early church, a man by the name of Joses stands out, distinguished by the quality of friendship. He is first mentioned in Acts 4:36, 37. He lived in Jerusalem, was a Levite, and a native of Cyprus. He had a field which he sold, and brought the proceeds to the apostles to help the poor of the church.

The only member of his family which is mentioned is his sister, Mary, the mother of John Mark, who lived in Jerusalem. The prayer meeting at the time that Peter was released from prison was held in her house. Acts 12:12.

Joses' closest friends gave him the nickname Barnabas, the son of consolation, which is an indication of his character. The later versions translate Barnabas, the son of encouragement. After that wherever Joses' name is mentioned, it is by the name of Barnabas.

The first time Saul, destined to become Paul, the great missionary to the Gentiles, came to Jerusalem after his conversion, Barnabas took him to the fearful apostles and convinced them of Paul's change of heart. The Jews in Jerusalem were about to kill Saul, and the apostles sent him back to his old home in Tarsus. It was Barnabas who later found him there.

Believers in Christ in Judea were being persecuted and scattered abroad, going north as far as Antioch, preaching the Word wherever they went. Among others, Greeks also believed. The apostles in Jerusalem, hearing of this, sent Barnabas to Antioch to be their minister. *"Who, when he came, and had seen the grace of God, was glad. . . . For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord"* (Acts 11:23a, 24). Barnabas labored alone in Antioch for a while and then went to Tarsus to seek Saul. Verse 25. He brought Saul to Antioch to assist him in the ministry, and in verse 26 we read, "A whole year they assembled themselves . . . and taught much people."

Barnabas, with his love for people, his patience, and his insight into character, was the person Saul needed. He saw Saul's potentialities and believed in him. With his heartaches at the memory of his past in persecuting the Christians, he needed the son of consolation as a friend.

The two, working as a team, were sent from Antioch with relief to the famine-stricken in Judea. When they had fulfilled their mission in Jerusalem, they returned to Antioch, taking with them Barnabas' nephew, John Mark. In Acts 13:1, 2, we see that the Holy Spirit spoke to the church at Antioch, and Barnabas and Saul were sent as the first foreign missionaries. *"And they had also John to their minister"* (verse 5b).

When representatives were sent by the church in Antioch to the Jerusalem conference with problems created by receiving Gentiles into the church, Paul and Barnabas were sent, and Paul was the chief spokesman. On their return to Antioch, Paul took the initiative in suggesting the second missionary journey. Paul now is in the lead.

Say, friend, do you know what a letter can do? It can brighten the gloom of a long, dreary day. Just a short line ("I am thinking of you") can chase all the shadows away.

"Remember I'm praying"—what comfort is here, that somebody mentions your name in his prayers. It eases the burden and casts out the fear, just knowing that somebody cares.

Though mountains and oceans and thousands of miles may be a barrier you can't cut through, across the far distance you still may bring smiles with the letter that says, "I am thinking of you."

Now those letters you've always been meaning to send to the brother or sister who lives far away; to that mother or dad, or that wonderful friend—why don't you just do it today?

Sincerely,



Lorlie C. Gooding

An incident in the case of the young man, John Mark, brings out the character of Barnabas and also that of Paul. On the first journey, for a reason we are not told, John Mark left the team and returned to Jerusalem. As they started out on the second journey, Barnabas wanted to take John Mark along again. But Paul objected. He objected strenuously. In the passage in Acts 15:36-39 we see how human Christian workers can be. It was an opportunity for the two great individuals, so different in temperament and method, each to head his own team. Barnabas and Mark went together and Paul took Silas with him.

We do not read of Barnabas ever being beaten or imprisoned. One cannot think of him as needing an attending physician as the Apostle Paul needed Doctor Luke.

So far as Biblical, historical record is concerned, Barnabas fades out of the picture with the second missionary journey. The great Apostle Paul now takes over. The son of consolation, or encouragement, has performed his greatest task, that of helping the Apostle to the Gentiles get started. There are a few flash backs, however, in Paul's epistles which indicate that the two were working together in the task of evangelism and establishing the church. In I Cor. 9:6, 14 Paul includes Barnabas in voicing the principle that "they which preach the gospel should live of the gospel." In Gal. 2:1, 9 he speaks of their going to Jerusalem together. In the same chapter, verses 11-13, we feel the hurt Paul felt when Barnabas also was influenced by race discrimination. He could rebuke Peter, but "Barnabas also"; that was too much!

There is a tender note in II Tim. 4:11 when Paul says, "Take Mark, and bring

him with thee: for he is profitable to me for the ministry." The wound of more than ten years before, when Paul would break up a team rather than take Mark along, was healed. But where might Mark have been if Barnabas had not helped him when he

I wish to give a word of appreciation for the article by A. W. Tozer, "The Popularity of Christ," the editorial, "We Are Preyed Upon," and J. C. Wenger's article, "Methods of Discipline in Congregation and Conference" (April 11).

I also enjoy and regularly read "Our Readers Say" column and was startled by a statement made by Robert Otto in his letter in the March 7 issue: "In this time of transition within the Mennonite Church and the reformulation of our entire theology and practice..."

In the past we were being told that doctrine remains the same, but practices and applications change; but now not only some, but our entire theology is being changed. If this is true, and there is evidence that it is true, from what and to what are we changing in our theology?

After reading Edgar Metzler's letter in the April 4 issue, I felt that perhaps here was one example.

He says that "The principle-application method of raising ethical questions seems to have a built-in temptation to oversimplification and legalism," and ends his letter by saying that "The only principle that really matters is union with Him."

While other parts of the letter may be debatable, here I believe is an attempt also at oversimplification.

It could be duplicated by such statements as, "If the heart is right, all is right," "Once saved, always saved," which are true if associated with other Biblical principles.

A careful study of John 15 shows Christ's concern is not only being in union with Him but of necessity to abide or remain in Him. Union with Christ is vital for spiritual life

made that mistake on the first missionary journey?

There is a question in the minds of Bible scholars as to who wrote the Book of Hebrews. Some think Barnabas was the author. If Paul had written it, he probably would have said so. Barnabas was a Levite and familiar with both Hebrew and Greek cultures. His close contact with Paul may have given him style the similarity to Paul's.

Be the authorship of Hebrews as it may, Barnabas was a servant of God who did a great ministry in bringing the best out of people in being a friend to them.

Great missionaries like Paul are needed, but also persons like Barnabas who seek out the Pauls and help them in an unselfish way. The John Marks also need leaders like Barnabas to help them back on their feet when they make blunders and would become discouraged.

Very few can preach like Paul, but many can be sons of encouragement, friends, like Barnabas. And how much the Christian Church needs them both!

Elkhart, Ind.

Our Readers Say—

and fruit bearing, but this union in itself does not necessarily insure fruit bearing and continuity in Him; for in I John 2:17 we read, "He that doeth the will of God abideth for ever." To say that the only principle that really matters is union with Him is somewhat like saying that the only thing that really matters in building a skyscraper is a good foundation.

I appreciate J. C. Wenger's articles "Abiding Principles of Separation," and "Biblical Application of Abiding Principles," and believe they are a sincere effort to maintain and build up conviction for same. However, when we see our increasing failure and unwillingness to put them into practice, it is somewhat disturbing, and that may be why the suggestion is made by some, to seek a new approach and peacefully put the above-mentioned approach to rest.

In the editorial, "We Are Preyed Upon," Paul Erb writes, "We are preyed upon by a nominal Protestantism which has removed cross-bearing from the Christian walk and has removed the distinctions from the Christian way," which is certainly true. However, this preying does not all come from the outside; for the above condition has established a growing foothold in our own denomination. —Abram D. Derstine, Souderton, Pa.

• • •

Among the good articles in the May 15 issue, I appreciated very much that one by Sanford G. Shetler, "Externalism and Symbolism." I'd encourage more articles of this type, as I think it brings about more clear thinking about the standards of our church.—Leroy Gingerich, Versailles, Mo.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

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How Many Members?

How many members are there in your church? Many of our readers can give the approximate number in their congregation. Someone in the congregation, the pastor or deacon or secretary, has a record of the church roll, and can give the exact figure. This figure once a year is reported to the conference secretary, whose totals show how many members there are in the conference. And these conference secretaries report to the *Mennonite Yearbook*, our statistical annual, the membership in each congregation of the conference district, along with other information. The *Yearbook* should be a fairly up-to-date reporting of the membership of each congregation, each conference, and the denomination as a whole.

Membership rolls in some churches are not very accurate. Many people are listed as members who do not attend church and who take no active part in the program of the church. In fact, one of the complaints against the American church is that if you are once on the roll, it is almost impossible to get off. This seems to be true of both Protestants and Catholics. Mennonite churches too seem to have some members that are inactive.

One thing that shows this up is the growth of planned giving. Congregations drawing up an annual budget ask the various agencies how much money their program requires. These agencies know how many members are reported by their supporting constituencies. It is difficult to find a way to express need other than by so much per member each year. And so the Mission Board says it needs \$30.00 per member (\$6.00 for relief and \$4.00 for broadcasting), the colleges need \$10.00 per member, General Conference needs \$2.00, and the district boards and conferences and schools also put their requirements per member. All this is based upon membership figures in the *Yearbook*.

However, some congregations in sending in their contributions say the *Yearbook* figure is too high. People have died, withdrawn, moved away, or are out of work and can't give. The remittance is based upon some revised (usually lower) figure. There seem to be two membership figures: one which we give when we wish it were higher, and one which we base our "fair share" upon.

And there are always some churches which do not contribute at all to some particular agency, or they simply take an of-

fering and send whatever is given, often less than the "fair share."

The figures given by our agencies are of course an average; the budget requires the given amount from every member. Since some members give nothing or less than the requested figure, it is obvious that some must give more if the needed total is to be secured. In our congregations we never lay a tax on individuals; the per member amount merely gives us our goal. Members who are more able must make up for those who are less able. Likewise stronger congregations must make up for those in sections of less income. The standard of "fair share" is not met without some of this above quota giving. Therefore "fair share" is a better term than "average" to use.

Congregational membership rolls should not be cluttered with names that do not belong there. If members are away from home, they should be solicited to help bear the congregation's financial burden. And our agencies should be able to think of *Yearbook* figures as accurate and reasonably up-to-date. How many members does your congregation really have?—E.

The Habit Lag

An advertising firm points out to its clients that Americans could live much better than they do. The income has gone up faster than the standard of living has. Habit lag is the trouble. The tendency to do as they have always done is holding business back. The people do not spend their increasing income because they are slow to learn new ways of paying out money. The firm offers to help manufacturers and merchants in leading people to recognize needs that they didn't know they had.

We had not noticed this lag. It seemed to us that the American people were very free spenders. Most of the people we know spend most of what they get. Installment buying encourages them to mortgage future income. There seem to be plenty of Joneses to set the pace, and the scramble to keep up is pretty nearly universal. It seems to us that it is only overstimulated business that would talk about lag.

We are more worried about other forms of habit lag. It is, of course, true that peo-

ple are often slow to change their way of living. This is a good thing, for it gives a certain stability to the human scene. But it can also be bad, for there are changes that should be made. The habit lag keeps people in old ways that should be abandoned.

One of our bad habits is keeping up with the mounting standard of living. Our economy of abundance makes possible for most of us the highest average living this world has ever seen. We have comfort in our homes that in much of the world would look like luxury. We have so much food that overeating is one of our chief health hazards. A car is considered a family necessity—many have more than one. Radio and television keep most Americans in touch with information and entertainment from anywhere in the world.

But while we have all this, much of the world lacks enough food, the common decencies of housing, the privileges of education. And many Americans seem to think that the holding of our standards is our right, no matter what happens to the rest of the world. Men with humanitarian interest or Christian concern should stand up to protest against these inequalities. They should be giving themselves to various measures for raising the living standard of less developed areas. They should contribute sacrificially to supply spiritual help, the greatest need of all. It is our sinful lag which keeps American Christians from moving forward in these matters as we ought.

We lag also in our example and witness concerning the sins of our society. One of the excuses which cover almost any evil of our time is, "Can it be so bad when everybody does it?" Or, "We've always done it." It takes Christian discernment, a sensitive conscience, and holy boldness to refuse to conform to these socially approved sins, and further, to witness effectively against them. The habit lag makes us silent in the face of dishonest business practices, of loose morals, of race and class discrimination, of gluttony and intemperance, of selfish accumulation of property, of war and other expressions of the national spirit, of gambling and games of chance, of dress which is immodest and extravagant, of attitudes which express themselves in rivalry and criticism. There are far too few who dare to step out of the sinful ranks, to expose themselves to criticism and misinterpretation, to speak for the righteousness of God and His Word. It is easier to keep hidden in the anonymity of conventionality.

If the advertising agency assumes the function of inspiring new tastes and wants, it is the function of every Christian agency—sermon, school, publication, home—to inspire new standards of truth and purity, of love and honesty, of temperance and holiness. Habit lag constantly threatens Scriptural living and prophetic witness.—E.

Delegates to Mennonite World Conference

Prospects for a large attendance at the next World Conference to be held at Kitchener, Ont., Aug. 1-7, 1962, are very good. It is expected that six to seven thousand may attend some of the sessions, especially the evening and Sunday sessions. Morning and afternoon attendance may be somewhat smaller. The capacity of the Kitchener Memorial Auditorium where the Conference will be held is 7,000 seats.

Since it is obviously impossible to have such a large number of participants in the discussion groups, it has been decided to provide for 700 delegates, from all countries of the world, who can be assigned to the discussion groups, and who can also take part in the two special delegate sessions. U.S.A. and Canada together have been allotted 600 delegates, while Europe, South America, Asia, and Africa will be allotted 100 delegates in view of the limited attendance possible due to travel costs.

Six hundred delegates for the 200,000 baptized members of all Mennonite branches in the U.S.A. and Canada means about one delegate to every 250 members. The World Conference Executive Committee has allotted 300 members to the Mennonite Church (including the Conservative Conference) on this basis. If some 50-75 delegates are allotted to General Conference and its committees, plus general boards and church-wide institutions, this leaves 225-250 delegates to be appointed by the district conferences on a ratio of one delegate to 300 members. Each Mennonite body in the total brotherhood is free to allocate its delegates as it desires, subject only to the limitation that not more than the maximum allowance may be used.

—Harold S. Bender, for the Mennonite World Conference Executive Committee.

The General Council of General Conference has appointed a committee of three, J. B. Martin, Paul Erb, and H. S. Bender, to develop a plan for delegates from the Mennonite Church to the Seventh Mennonite World Conference. This committee has proposed that this time, because of the nearness of the Conference location to the greater part of the church, no delegate travel expenses be paid by conferences, boards, committees, or institutions, but that each delegate pay his own way. There is no Conference fee. In lieu of this, contributions might be made to a fund to assist a certain limited number of delegates to attend from our conferences in Puerto Rico, Argentina, India, Japan, and other distant areas. The Executive Committee of General Conference has approved this plan, which will be submitted to the coming General Conference in August at Johnstown for final approval. Any district conferences

which need to or wish to choose their delegates this summer (1961) before General Conference meets, may choose a maximum of one for each 300 members in the conference district.

More detailed plans for allocation of delegates to the World Conference from General Conference, boards, and institutions will be submitted to the General Conference in August.

—Paul Erb, Executive Secretary, Mennonite General Conference.

Buy Church Building Bonds Invest for Souls

Most believers want a good share of their giving to go for missions, and this is as it should be. But how about our personal savings? As individuals accumulate financial savings, they may be tempted to invest in secular businesses, some of which may even conflict with their personal convictions. We sometimes assume that there are no alternatives and one has no choice in this important matter. That, however, is certainly not the case.

Church Building Bonds are a sound investment and have been used by our churches in Glenwood Springs, Cleveland, and Sarasota. These bonds are purchased by individuals in denominations of \$50.00 to \$1,000.00. They pay 5 per cent interest and mature in from three to twelve years. They are the noblest, most conservative investment available, because you deal with saved people in young growing churches.

The Lee Heights Church in Cleveland, Ohio, is just such a church offering Christians this investment opportunity now. They are issuing \$20,000.00 in building bonds directed by an organization called the Broadway Plan of Church Finance which has had twenty-three years' experience in this field. The bonds will be available July 1 and orders may be placed now! These bonds mature in from two to twelve years and during the interim pay 5 per cent interest per annum.

The entire proceeds of this bond issue will go toward an addition to the present 22' x 48' church building. It will include two floors of classrooms and some additional seating in the sanctuary. Construction is to begin late in June and will rely heavily on volunteer help from the churches in northern Ohio. The church is located at 4612 Lee Road in the center of a biracial suburban community. From the day it was organized, Sept. 29, 1957, it has grown steadily to the present membership of 111. The attendance is rapidly approaching the

200 mark, but a lack of facilities is preventing Sunday-school growth at this time.

Send your inquiries immediately to Vern Miller, 4619 E. 175, Cleveland 28, Ohio, or to Mennonite Board of Missions, 1711 Prairie St., Elkhart, Ind.

Girls' Dormitory Dedicated

By LEE YODER

Sunday, April 23, was the dedication date and open house for the girls' new dormitory at Brook Lane Farm Hospital. Approximately forty people were present for the inspirational service as Bishop H. H. Brubaker, Harrisburg, Pa., a retired missionary to Africa, brought the main address. Bishop Brubaker cited the present-day more wholesome attitude of the church and society toward mental illness. He indicated that there seems to be a definite relationship between this more wholesome attitude and Christianity.



New girls' dormitory at Brook Lane Farm Hospital.

To the staff at Brook Lane he said, "We are to give our talents, but the basic motivation for this should be to give to God that which we can." He implied that there are no doubt many causes of mental illness, but one which is often evident is that "man attempts to live by bread alone." "As a church we serve in the work of a mental institution because we feel we have a contribution to make which the state does not make. The church's ultimate role in mental health services is to bring a saving knowledge of our Lord Jesus Christ to the world."



Some Christians in India continue to campaign against the foreign missionaries of that country. They say the missionaries are denationalizing Indian Christians, that they are fostering a "foreign un-Indian way of life, culture, and thought." Their campaign, however, has been met by vigorous defense of missionaries in the correspondence columns of Indian newspapers. One says, "The good work done by foreign missionaries in our country can hardly be overlooked. They have, in fact, contributed a great deal toward national unity."

Ironing, Musing, and Remembering

By Blanche S. Hoover

Today as I pulled my red-checked tablecloth from the dampening bag—the one I use on the kitchen table, but which my Amish friends use “just for pretty”—I began musing about the store in the little village here in Lancaster County where these cloths are sold. Thoughts about this store are invariably connected with some tourists I guided over our community.

Two years before the Mennonite Information Center opened, I accepted the position of tour guide for the Amish farm and house, located near the Information Center on Route 30, Lincoln Highway East, near Lancaster. When my husband and I realized how many tourists were inquisitive about the Mennonites and Amish, we decided someone who knew the “inside story” of the Mennonites, at least, should be helping to guide them. We have many Amish friends from whom we can learn the answers to some of the more “peculiar” questions tourists ask. Later when our mission board opened the Mennonite Information Center, we served there whenever possible.

The day I remember in connection with the tablecloth was one day in July of 1960. When we stopped at the store, one lady in the 1959 Continental refused to get out. When the rest urged her to go into the country store with them, she replied, “But I do not feel dressed properly for this area.” Much to my astonishment, she pulled a sweater from the back of the seat and put it on. The day was extremely hot. When I questioned her, she replied, “From what you have been telling us, I do not think the people around here would approve of my dress.” I could only hope she would not meet some girl who wore “a little white cap,” as they say, with a dress exactly as immodest as the one this lady was wearing.

After twenty-six years of ironing shirts for a banker husband, one can do it without thinking. Today as I gaze out over huge piles of snow, and more falling, it is difficult to realize that in four to six more weeks the tourists will be with us again. While ironing I also have time to pray, as I remember the three times I was with tourists whose drivers were careless; I now have time to be thankful for God's protection and ask for it again this summer. One time, too, my heavenly Father allowed me to guide a driver who had been drinking, just to show me what a nice group of people He usually gives me.

As I pulled my pink sheet from the laundry bag and started ironing it, I remembered with amusement the many exclamations over the green sheets on the Amish wash line and the rows of trousers hung according to size. But my amusement

turned to concern when I remembered one lady asking, “Mrs. Hoover, just why do the Amish and Mennonites dress as they do?” Her husband answered, “It is a fetish among them.” I hastened to deny it. She asked her question again. I replied, “It is a witness of our being Christians and makes people ask questions as you are doing.” She said, “Then it is for publicity!” I hesitated at that a bit, knowing the answer I had given previously made it sound so; then denied that also. Mr. P. then asked,

Thought for the Week

Every great leader is deeply concerned with training programs.—E.

“Do you consider your clothes holy?” “No, we do not.” “Then what is your basis for them?” I started explaining, “Well, we are a people set aside for God's purpose.” He quickly said, “You and I are using two different meanings for the word ‘holy.’ When I use it, I mean something set aside for God's use or purpose.” In that case I agreed. Then followed these questions: “Are you growing?” “How?” “By proselytizing?” “Mostly Jews?” “Is the church friendly to the Jew?” “Would we be welcome in your church on Sunday morning?” “Why do you wear a covering?” “How can you say Jesus will rule as King of Israel, when He said, ‘My kingdom is not of this world?’” After I had answered their questions, with God's help, the lady said, “You see, Mrs. Hoover, my husband is Rabbi P. of a large Jewish synagogue in ————.”

As I ironed one of my dresses, I mused about one of the many bus tours I guided. The forty-two people on this bus were church women, not Mennonite. My “cape dress” had caused much comment and as I walked through the bus I was stopped many times to be examined! I was conscious of the fact that I was not honoring my Lord in what had been said so far. When one of the ladies said, “Mrs. Hoover, you do not wear any jewelry except your watch,” I replied by quoting from I Tim. 2:9, 10.

I elaborated on the fact that our church now does not stress conformity as much as in the past, but does want us to be modest. I went into detail on conditions in the world because of lack of modesty. I heard one lady say to her seat partner, “You know, when you hear her explain it, you have to wonder if we are wrong!” I'm glad my blessed Lord allowed me to hear this

remark. It helped so much when I was discouraged over some of the tours, in which I felt I had not let Him “be seen in me.”

As I continued ironing and watching the snow cover the fields with shimmering whiteness, I thought of the earth beneath, where the wheat lies. Then I remembered the many times I asked the tourists who had children in the car to stop on a hill-top, by a wheat field that was ready to harvest. I asked them to turn off the motor so that these children from the city could hear, in the country quietness, the wind rustle in the dry wheat heads, and see the wheat ripple all the way across the field.

I then asked the parents if I might tell them a story. If they were teen-agers, I told them the story of Nicodemus, stressing “the wind bloweth where it listeth,” etc. If they were younger children, I used the story of the woman at the well. To my amazement the parents were as interested as the children and always thanked me.

My second thought of the fields beneath the snow was of the tiny plants of green that will be set into them after frost is past, the plants that produce the products which our church and God do not want us to use. I face a difficult problem trying to explain the growing of tobacco among the plain people in Lancaster County. There is one bright spot to relate on our own ledger: the gradual tapering off of raising it among our own people. I could wish those who still raise it would have to give a Christian witness and a consistent explanation to my tourists, if there is any.

My musing switched from the tourist on tour, to the ones who come to the Mennonite Information Center. My first thought was of their reaction when they see it is a church building they are entering. Some notice it before they enter; then the ladies go back to the car and hunt among travel souvenirs to find a scarf which they put on—some, but not all. Others object to coming in because they are wearing shorts. This caused much consternation among others of the attendants. Should we allow them in or not? My husband and I decided we could not turn any aside. We told them they were welcome to come to the chapel door. The Information Center itself is in the basement of the building.

Then there were the ones who were smoking, and did not notice the building was a church house. Mr. Hoover and I never said anything about it, because we discovered that as soon as people knew it was a church building they went out and discarded their cigarettes.

As my iron glided smoothly over the pillowcases, I remembered quite vividly the middle-aged couple who came to the Center and just talked about the Lord and what He meant to them. Just as plainly, but less joyously, I recalled the lady who

said she did not believe in any God. After we talked with her about our assurance of God and Jesus Christ for a long time, we said, "Now if you want to go deeper into these things, we will study from this Bible." She said, "Yes, I certainly do," and we spent another hour with her around the Word. Eternity alone will reveal the results of such discussions. Many times two of us were kept busy most of an afternoon answering questions for twelve or more tourists at one time.

As I remembered and looked deep into my heart. I wondered if we had let Christ shine in our information and manner; or were we putting "Mennonitism" first?

I also thought of how difficult it is to give the tourist what he is seeking to know about us, yet tactfully send him away with the feeling that "Christ means everything to these people." The Information Center has been open for two years, during the summer months, and each year we see a growth in the number of people passing through. Some tarry up to two hours and discuss the deeper values of the Scriptures. Others want to know where they can see the "Amish village," or find a Mennonite home to spend the night. Still others only want to find a place to buy shoofly pie. When they want only the latter, a kind word, or *more than necessary* information, makes them decide to stay a while.

Much literature is bought, and many free tracts are taken along. Chief of the free ones used are "Who Are the Mennonites," and "We Believe." Through the Center, and with private tourists and international students, hundreds of these leaflets have gone

all over the United States and to at least forty-three other countries.

My ironing now ended. I proceed to other tasks which require thought. As a result of my musing, I am keenly aware of the opportunities for witnessing this year, if the Lord tarries, and once again I pray for wisdom for the coming summer and its work.

Soudersburg, Pa.

Jigsaw Puzzle

By GRACE DOROTHY LEHMAN

Some people just don't fit;

There's Joe:

When they ask him for a donation

He pulls out the ten

As though giving to missions

Is a joy.

And Sue:

She sews and mends

For those hapless children

As though it's a privilege

To give one's time for orphans.

And Mary:

She's always talking about

How good the Lord is to her,

But there she lies suffering

Week after week.

I don't know where they should be;

Seems like they just don't belong here;

Maybe—maybe God has a special place

Planned for them.

Lancaster, Pa.

Bible Hour Evangelism

By HARVEY MILLER

Can you imagine a church with no Sunday-school classes for adults? Can you feature a mission program without the mission Sunday school so common to evangelism in America? To the average European adult, Sunday school as a mission approach would have no appeal because Sunday school is for children.

But let me tell you about another type of activity which is more common to European Christianity as a method of Bible study. The Bible hour has served the evangelical churches in Europe in some form for a longer period of time than the Sunday school in America. As the Sunday school went hand in hand with great revival movements in America as far back as 1800, so the Bible hour has stood in close relationship to the great spiritual awakenings in Europe since 1675.

One of the most pronounced deficiencies in the established state-church systems is the lack of fellowship. Because of dead formalism the situation had become such that a German writer declared in 1815, "To one preacher who speaks to a full church there are ten who preach to empty pews."

There were few homes that had Bibles and still fewer where the Bible was read. When the great awakening of 1815-40 came, the desire for fellowship in the Word of God drew the believers together in groups for Bible study. The formal worship service of the churches was so far from satisfying spiritual needs that a Bible hour preacher said, "... The farther removed the Bible hour is from the habitual sermon and the all too formal church worship service, the more sure it will be of fulfilling its purpose." That was already the case in 1767. Today the situation may be appreciably better, but in many cases the lack remains.

Bible study and fellowship groups are common in many Protestant areas today and have also made their appearance in some Catholic circles. Although the forms and methods vary, the character and aims are basically the same since 300 years ago. It provides fellowship in a smaller circle and Bible study within the reach of the common man.

In mission work the Bible hour has proved very useful. Persons who are not interested enough to attend a worship service are more likely to feel drawn to a discussion group, where there is a give-and-take of thought expression. Here the missionary needs the leading of the Holy Spirit to exercise the proper tact when opinions are voiced which are out of harmony with Biblical truth. Some persons may just need the release of airing their thoughts in order to prepare them to listen

Our Mennonite Churches: Mt. Hermon



The Mt. Hermon Church is in Mutton Hollow, on the east side of the Blue Ridge, near Geer, Va. It was built in 1945. This mission congregation was organized in 1938. It belongs to the Virginia Conference Middle District. There are 18 members. The pastor is James T. Shank.



Bible study group at Dudelange, Luxembourg.

to the truth, presented with a sincere concern for the well-being of all. We believe that the Gospel is "the power of God unto salvation."

In the Bible hour we sit together and let the Word speak. We share thoughts about what the Word is saying. This goes far toward opening hearts for the entrance of the "power of God."

The adaptability of the Bible hour is one of its great assets in the European culture. The missionary is challenged when there are believers and unconverted, nominal Christians in the same group with freethinkers and unbelievers. How can he best help the believers to grow and at the same time present the essentials of the Gospel to the unsaved? In the Bible hour the possibilities are greater than in a sermon. In a discussion the believers share in an effort to win others to Christ. They are challenged by the unsaved souls present. They realize that their testimony can contribute a great deal to the value and effectiveness of the meeting. It is an activity which makes them conscious of their responsibility and therefore helps them to grow spiritually.

With some adaptation, the Bible hour can be made to fit almost any group. It may be a youth group, such as meets once a month at the Rosswinkel Mennonite Church in Luxembourg. It may be a children's group in connection with crafts work. Or it may be a family group gathered around the table in its home. In the mission center we often have people of different confessions present. Whatever the situation and whoever is present, the personal touch of the smaller circle opens doors of possibility to bring the Word of Life near to needy souls.

In my mind's eye I see the evening Bible hour group seated around the table. We sing and pray. We read the Word. As we try to help the group grasp God's message, I see the earnest look in the eyes of a Catholic father and mother. Beside them sits their school-age daughter. They have recently committed themselves to follow the Lord. They have found peace and joy, but many questions and problems still wait for answers. They do not expect the answers

Do We?

By CLARA COOPRIDER

Why do so many Bible commentators discourage fasting? Did that belong to the Old Testament times? Even if this church age is a joyful time, the Christian has joy in the midst of some awful world conditions. If we have a deep concern for some things taking place now in this world—the race war, for instance—will we not be in prayer to the extent that at times we are not hungry?

Jesus said, "The days will come, when the bridegroom shall be taken from them, and then *shall* they fast." Even though Jesus is still with us in spirit, there does come a time, I believe, when we should give ourselves to prayer to the extent that partaking of food is unimportant.

That is when fasting is *real*. It is not a proclaimed fast. Jesus does not demand fasting. That is true. In this dispensation it is voluntary.

We need to remember, however, that Jesus said, "When thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast"—so that our fasting might not make a show before men. It may not always be possible to keep the fact from those who are closest to us, but we should certainly not make a show before men.

Some people seem to think that we should keep to a regular routine, and so to skip a meal would throw our system off balance. But some of us would possibly be in better physical condition if we missed some meals now and then. Of course, there are people whose physical body would not stand much of it, and so it is something that no one can decide for another. Might it be well to sometimes prepare only a light meal and use the extra time for prayer and meditation? Someone has said, "A heavy diet is a drag upon the spiritual sensibilities."

The church at Antioch did not consider that since Jesus was with them in spirit they did not need to fast, because after they fasted and prayed, then the Holy Ghost revealed who was to be sent out.

Jesus said to the disciples who could not cast out the dumb spirit, "This kind can come forth by nothing, but by prayer and fasting." Perhaps that is also why we are often so powerless. At another time the disciples said, "Master, eat," but He said, "I have meat to eat that ye know not of."

Do we?

McPherson, Kans.

to come from us, but they confidently expect us to help them find God's answers.

Esch, Luxembourg.

A Prayer

FOR THIS WEEK

Heavenly Father,

Our hearts turn to Thee in gratitude and love. In a mission of love Thou didst come to us in our unworthiness and didst draw us to Thee that we, forgiven and sanctified, might know the bliss of Thy holy presence. O Father, Thy mission is also our mission, for Thou hast called us not to merely enjoy our salvation in easy contentment but to proclaim it as well. Bless us as a church with a new awareness of this one compelling mission. May the annual meeting of the General Mission Board at Morton, Ill., be a dynamic, spiritual retreat preparing us for a more extensive offensive into the front lines of the world's unconverted peoples. Forgive us, Father, for our own sins of lethargy and lukewarmness. Lead us on to the higher ground of greater devotion, greater loyalty, and greater service in the kingdom of our Lord and Saviour, Jesus Christ, in whose name we pray. Amen.

—Glenn E. Musselman.

Prayer Requests

(Requests for this column must be signed)

An English woman writes from South Africa: "Pray for South Africa—we need it. Pray that better days may come to this lovely land, which could be so content and prosperous with a measure of give-and-take."

Pray for government authorities and those responsible for United States policies at home and abroad.

Pray that the Toba Indians may be able to comprehend the mysteries of God in Christ and to apply this knowledge in practical Christian living.

Pray that our missionaries in the Argentine Chaco may have special wisdom for their study of the difficult Toba language.

Pray for converts in Nepal who have been imprisoned for changing their religion.

Pray for four young people in San Juan, Mexico, who have decided to follow Christ and are now receiving instruction in the Christian life. Pray that the youth aged 10 to 16, may truly experience a new life in Christ.

Pray that the Toba brethren may be able to resolve their current financial problems. The situation is more serious due to the short cotton season.

Pray that the Lord's will may be done regarding a church site at Corpus Christi, Texas. Pastor J. Weldon Martin is investigating the possibility of building there to serve the people's spiritual needs.



OUR SCHOOLS

Witnessing to Fellow Students

By ELWOOD SCHROCK

At least a fourth of our group are attending school. Think of it! A fourth of us are associating with other young folks our own age. We're with them almost half our waking hours. We have unlimited opportunities for telling others of our Saviour. Certainly we want to make the most of these opportunities.

How can we be the most effective in our witnessing? The first requirement is to have the Lord Jesus Christ in our own lives. We can't testify to something we don't know about or haven't experienced ourselves. We must give our bodies, minds, desires, and ambitions—all to the Lord so that He can come into our hearts and literally fill us with Himself. Then we will witness! When we've experienced the saving power of Jesus and have His peace and joy in our lives, we'll just have to tell others what the Lord can do for them.

That sounds easy, doesn't it? But there's another side to the picture. There's someone on the job twenty-four hours a day, every day, and he feels his main job is to keep us from telling others of our Saviour. The devil is so very sly, and he's more powerful than we are! That's right, the devil is more powerful than we are. So, there's only one thing we can do, and that's exactly what God wants us to do. We must admit that of ourselves we can do nothing, and depend on God for strength. In John 15, Jesus compares Himself to a vine with us as branches: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Now that we have considered the two basic essentials for witnessing (being born again ourselves and depending on God for strength), let's look at some specific things to which we must pay close attention. The "little things" in our daily lives about which we are often careless are the things our classmates are quick to notice and by which they judge us.

How do we treat each other as a group? If we argue and quarrel among ourselves, our classmates will have no desire to join us. We should have a love and concern for each other. The Bible says, "By this shall all men know that ye are my disciples, if ye have love one to another."

We should also be respectful to our

teachers. Not only because the Bible says we are to submit ourselves to those that have authority over us, but also because our teachers are people too, and we want to be witnesses to them of Christ.

As Christians, our time has been dedicated to God. So it is God's time we are putting in at school. We will be held responsible for how we use God's time. We should do our very best in our schoolwork in order to train our minds and prepare us for greater service for the Lord. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," can well be applied to our school life.

Another thing to be careful of is how we obey Rom. 12:2: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Sometimes the Lord is actually dishonored by a student's being different. Remember, our own rags of righteousness are just as filthy as anyone else's. We have no right to set ourselves up on a pedestal with a better-than-thou attitude. On the other hand, we should never be ashamed of being different. We shouldn't apologize for our nonconformity by regretfully saying, "Well, I'd surely like to, but it's against my religion."

Why don't we dance, smoke, drink, cheat, swear? Do we have convictions? When our classmates ask us why we don't go along with them in their actions, can we give a good reason, based on the Bible? In 1 Pet. 3:15 we read, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." It is very important that our answers are based on the Bible. If we give only our own ideas, others may lightly say, "Well, that's one person's opinion." But by using the Bible, we are quoting authority which is not often questioned. For this reason we must read, study, and memorize our Bibles; we never know when the Lord will give us an opportunity to witness for Him, and we certainly don't want to be caught unprepared.

In all our actions, every phase of life, remember that as Christians, we are to be Christlike. We are ambassadors of God to the world. Ambassadors have a great deal of responsibility. Our government officials judge a country by its ambassador, because

his job is to represent the attitudes and desires of his country. So, we are to represent God to our classmates. The world knows little about God as a personal Being—One who is interested in individuals. So their opinion of God will depend a great deal on how we represent Him. We must represent the living God to a lost and dying world.

It is true that our actions speak louder than words, but this doesn't excuse us from personal witnessing, talking with individuals about their personal relationship with God. Although this is probably the most difficult form of witnessing, it is also the most effective. Personal witnessing is easier if we become acquainted with our fellow students and discover their interests so that we can present the Gospel in a way that attracts them. It will also be easier for our classmates to accept our message if they know and respect us.

There are many ways of witnessing to our fellow students. At times it will be hard, and we will hardly know what to do, but if we follow the leading of the Lord, He won't let us go wrong. Our aim is to spread the good news of salvation. We have the best news in the world! What are we doing about it?

Glenn Flora, Wis.

Belleville Mennonite School

On the evening of May 29, 18 seniors received their diplomas at the tenth annual commencement exercises of B.M.S. B. Charles Hostetter brought the commencement address at Maple Grove Mennonite Church. Baccalaureate service was held on Sunday evening, May 28, at the Allensville Mennonite Church with Ivan Yoder addressing the seniors.

The highest class honors were earned by Rosa Yoder, valedictorian, and Harold Yoder, salutarian. Both students are members of the Norman C. Yoder family of Belleville.

During the first week in May the senior class took their annual trip to Washington, where they spent three days visiting various points of interest.

Oh, How the Love

By ELAINE SOMMERS RICH

*Oh, how the love of God
streams down upon us!*

As spring rain,

as summer sun,

as leaves in fall,

as winter snows,

*All never endingly it
flows and flows.*



TEACHING THE WORD

Harvesttime in Summer Bible School

A Message About Follow-up

By C. F. YAKE

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Jesus spoke these words about the middle of our November or December. Accordingly harvesttime, four months later, was either the middle of March or the middle of April.

That was in Palestine, but when is harvesttime in other parts of the world? In some places it is in May, or June, or July, or August, or some other month, depending upon the geographical region or country. Somewhere in the world at any time there is harvesttime. There is no time in the year when there is no harvesttime for gathering the grain on God's earth.

But the vision of Jesus soared above and beyond this concept, when He commanded His disciples to lift up their eyes and look on the fields. From where they were they could hardly see much more than several miles in any one direction. And even though Jesus obviously referred to these fields as being ripe for harvesting the souls of men as "fruit unto eternal life," the boundaries of His vision stretched out to the regions beyond, the farthest boundaries of the earth. Everywhere the souls of men were ripe for harvesting—for winning them to Christ and into the kingdom of God.

And the reapers would be paid for their work also. They would have the satisfaction of beholding the joy of the saved as the unsaved experienced the blessings of redemption. But that was not all. Those who may have worked hard and long in spreading the good news without experiencing the joy of seeing souls saved would likewise receive wages. Their labors would not go unrewarded. God would see to that at the day of rewards. So, in reality, the sower is also a reaper; and harvesttime is for both him that soweth and him that reapeth. There are no labor union regulations to prevent this sharing of blessings. Herein are to be found the principles of follow-up in summer Bible school.

1. Follow-up starts with the planning of summer Bible school. This is particularly true in extension of mission schools, but also of all other types of schools, except for location. The strategy is to locate the

school in the most needy district and to plan the time for the school when the impact will be the most effective. In the canvass, for advance registration, special note should be made of those homes which are a part of the field, "white already to harvest." Every other aspect of the planning should directly or indirectly bear upon the end results of the school.

2. Follow-up continues with the administration and the operation of the school. Schooltime is seeding time. The Bible curriculum with its pupil-related features brings into the mind and the heart of the pupils the saving Word of God. This salvation-producing seed brings forth fruit for the eternal kingdom. The influence of the Christian teachers and their effective instruction molds the character of the children and motivates good conduct. This influence of godly teaching prepares the hearts of the children to accept Christ as their Saviour through the convicting and regenerating power of the Holy Spirit.

3. Follow-up increases the effectiveness through personal work. The teachers especially have the opportunity in a very unique way to fellowship with the pupils as a group or individually at appropriate times. This intimacy develops a friendship with the children that attracts them, not only to the teacher, but also to that which the teacher embodies and represents. Visiting the homes of those showing evidences of spiritual need and open-mindedness toward the truth brings gratifying results. Sowing the seed of truth when the soul is in the right state to allow the seed to germinate is highly advantageous. When harvesttime actually comes, the grain will be ripe for reaping it into the eternal kingdom.

4. Follow-up opportunities are multiplied through the closing program of the summer Bible school. A school serves its largest purpose when it infiltrates the community and touches all the homes. Among these homes will be some unchurched who will be greatly influenced for the kingdom of God. Parents of such homes can and should become friends of the school as well as of the church group sponsoring it. When closing program time comes, the parents of the children, as well as other people of the community, will enjoy the services and be influenced by the work done by the chil-

dren and their teachers. This crowning event of the school develops more intimate friendship between the community and the sponsoring group; doors, before closed, open; and opportunities are increased for more intimate fellowship and doing personal work through visitation.

5. Follow-up culminates after the close of school through a well-planned contact program by visitation. To "flop on an easy chair" now that the two-week school has come to an end is like planting corn without cultivating it. One way to lose much of the benefit gained through the school is simply to forget about it after it is closed. But the way to get the fullest blessing from the school is to keep in touch with those homes which have no Sunday-school or church affiliation. An organized visitation program well administered will result in winning children and parents for the Sunday school and for the church. And if this should not happen, as may be expected, visitation work should certainly be continued.

Harvesttime is always time. And when the so-called special harvesttime has closed, the unsaved are still eternal fruit "white already to harvest" and the work should continue; it should never cease. And how wonderful! Sower and reaper both receive wages for their services and can enjoy the blessings of the harvest.

Scottdale, Pa.

Cold Water in His Name

By E. ESTELLE GLASSBURN

A cup of water I gave one day
To a thirsty one along the way.
His eyes were dim and his back was bent.
His clothes were ragged and soiled
and rent.
The water was tepid that I'd share—
But his answering look I could not bear.
I took cold water and poured his cup
Full to the brim. Was that not enough?
I approached him then with cold disdain.
His countenance fell in anguished pain.
He refused to drink. Without a word
He started on. It was then I heard
The Master's message both clear and plain,
The cup must be given "in His name."
And His name is God, and God is love.
It seemed that angels smiled from above
As I turned the summons to obey.
And the traveler, refreshed, went his way
With a song in his heart and a ray
Of hope—and a smile that seemed to say,
"Thank you, my friend, for at last you came
Bearing the cup in the Master's name."

Harper, Kans.

† GENERAL CONFERENCE

PROGRAM

Thirty-Second Session of Mennonite General Conference

Memorial Auditorium, Johnstown, Pa.

AUGUST 22-25, 1961

Tuesday, August 22

- 8:30 Sessions of General Council—First Mennonite Church
12:30
3:30
7:00 Song Service—Earl Maust, Harrisonburg, Va.
Welcome to General Conference—Elam Glick, Moderator of Allegheny Conference
Worship Service—Sherman Maust, Cucamonga, Calif.
Moderator's Message—Jesse B. Martin, Waterloo, Ont.
Conference Sermon—Clayton L. Keener, Strasburg, Pa.
Testimonies:
J. C. Wenger, Goshen Ind.
Orland Gingerich, Baden, Ont.
Vernon Gerig, Wayland, Iowa

Wednesday, August 23

- 9:00 Song Service and Prayer
Roll Call
Fraternal Greetings
The Work of the American Bible Society
Minutes of General Conference and General Council
Appointment of Resolutions Committee
Reports:
Treasurer
Mennonite Mutual Aid
Peace Problems Committee
Worship Service—Ivan J. Miller, Grantsville, Md.
1:30 Worship Service—Henry Yantzi, Shakespeare, Ont.
Reports:
Commission for Christian Education
Mennonite Publication Board
Committee on Economic and Social Relations
Address: The Price of Church Unity—Harold E. Bauman, Goshen, Ind.
4:00 Meeting of Prison Workers
Meeting of Church Secretaries Re Statistics
7:00 Worship Service—Linford D. Hackman, Carstairs, Alta.
Address: A Witnessing Church—Paul N. Kraybill, Salunga, Pa.
Address: A Spirit-Led Church—Myron Augsburg, Richmond, Va.

Thursday, August 24

- 9:00 Song Service and Prayer
Preliminary Report on Statement of Faith
Group Discussions on the Statement
Group 1: A. J. Metzler, Chairman; Clayton Beyler, recorder
Group 2: R. J. Yordy, Chairman; C. K. Lehman, recorder
Group 3: Rufus Jutz, Chairman; J. C. Wenger, recorder
Group 4: J. E. Gingrich, Chairman; John E. Lapp, recorder
Group 5: Milo Kauffman, Chairman; Harold E. Bauman, recorder
Worship Service—Ivan Kauffmann, Hopedale, Ill.
1:30 Worship Service—Leroy Schrock, Glen Flora, Wis.
Reports:
General Problems Committee
Mennonite Board of Missions and Charities
Mennonite Board of Education
Address: A Congregation-Centered Church—Peter Wiebe, Hesston, Kans.
7:00 Worship Service—Harold E. Thomas, Johnstown, Pa.
Address: The Church and Christ's Lordship
—B. Charles Hostetter, Harrisonburg, Va.
Address: A Bible-Obedient Church—Elmer G. Kolb, Pottstown, Pa.
Friday, August 25
9:00 Song Service and Prayer
Reports:
Music Committee
Ministerial Committee
Address: The Role of the Minister in the Church—Paul Mininger, Goshen, Ind.
Worship Service—John Lederach, Hubbard, Oreg.
1:30 Song Service and Prayer
Report of Nominating Committee
Election
Report of Historical and Research Committee
Final Report on Statement of Faith
Address: A Waiting Church—John H. Hess, Toronto, Ont.
Installation:
Executive Secretary
Secretary of Stewardship
Moderator
Closing Worship—Truman H. Brunk, Denbigh, Va.
Adjournment

At the Crossroads

By J. PAUL SAUDER

They say it happened "way down South" and I can well believe it. I've seen the likes of it in the South—and in the North.

A pastor moved to his new charge late one Saturday. He met the congregation next morning and preached in two services, spending the remainder of the time in the parsonage which was next door to this village church.

On Monday morning he started out on foot to become acquainted with the community and with such people as he might meet while walking. At a crossroads a mile or so from town he saw that the lots on

three of the corners were growing an abundant crop of man-high weeds. But on the fourth corner there was as pretty a truck patch as he had ever seen. He stood for a while, admiring it. Then he saw, over to the far side, a patient old man with a hoe, steadily working his way down the long row toward him. To the pastor's pleased surprise this old man turned out to be one of the church members he had met in the Sunday morning service.

The pastor waited until the man was near enough, then broke the silence speaking loudly, "Good morning. That's a mighty fine truck patch the Lord and you have there."

"Yes," was the answer, given in a rather subdued tone.

"Perhaps you didn't understand what I

said," spoke the pastor. "I said that this is a wonderful truck patch the Lord and you have here."

"Yes, I understood that," replied the man with the hoe, "but what you said set me thinking."

"And what did you think, brother?"

"Well, parson—meaning no disrespect or harm to either the Lord or you—but I was just wishing you could have seen this patch three years ago, the last year the Lord had this patch all by Himself."

And I who write these lines "have been just thinking" too. It has been a matter of personal observation that the Lord has blessed and sanctified what someone has called "muscular faith." With the hoe of

(Continued on page 549)



TO BE NEAR TO GOD

We Would See Jesus

By ALICE HERSHBERGER

Sunday, June 18

"He showed himself alive . . . and appeared to them" (Acts 1:3, Phillips).

The horror of the crucifixion had vanished in the glory of the resurrection. It was such a stupendous fact, so basic to God's matchless plan for saving man, that Jesus showed Himself over and over, convincingly, for forty days before He ascended. Just think—that power which raised Christ bodily from death is actually available to me right now!

Read and think with thankfulness on Rom. 6:4-11.

Monday, June 19

"He was seen by those who had come up from Galilee . . . these men are now his witnesses to the people" (Acts 1:30, 31).

Those first Christians could not go about their daily routine quietly. They exploded their new knowledge all over the place. But we say, "I let my life witness for Christ." Maybe what is wrong with our quiet, gentle, nondisturbing witness is that we haven't really seen the risen Lord. Lord, are you really and truly alive, right now, right here? "Lord, open Thou our eyes. And heal our blindness."

Tuesday, June 20

"Look! . . . I can see the Son of Man standing at God's right hand" (Acts 7:56).

Standing! Our glorified Lord, not seated, but standing at God's right hand to welcome His first martyr, Stephen. Imagine that home-coming!

But what fury Stephen's thrilled words and happy face created in his listeners! When we see Jesus, His presence radiates from us. But results will not be peaceful, lovely relationships with everyone we meet. The beauty of the Lord our God stings His enemies to uncontrollable fury. We need to be very sure, though, that what arouses their ire is really the Lord's beauty and not our pious stubbornness!

Pray: Let Thy Grace, Lord, Make Me Lowly.

Wednesday, June 21

"Last of all . . . he appeared to me" (1 Cor. 15:8). See also Acts 9:3-7; 27; 1 Cor. 9:1.

Paul had a terrible reputation to live down. His former "buddies" wanted to kill him. His brothers-in-Christ feared him. He was almost alone. He had seen the Lord, however. That vision dramatically lighted all life and history, making him an unparalleled spokesman for God. One wonders, though, whether even the vision would have held him if Barnabas had not believed in him.

Lead us, Lord, to show confidence in newly born Christians.

Thursday, June 22

"What we actually see is Jesus . . . crowned with glory and honor" (Heb. 2:9). Meditate on Heb. 2:9-11, 17, 18.

Do we spend more time contemplating Christ's suffering or thinking on His pres-

ent and future glory? Both are important. But the latter deserves our long gaze of wondering awe. Christ finished one phase of His work to the complete approval of His Father. Only dimly can our limited minds comprehend the glory that surrounds Him now. Our minds stagger at future splendor and honor to be His when time ends.

Read or sing: Crown Him with Many Crowns.

Friday, June 23

"See him as faithful to the charge God gave him" (Heb. 2:2). "Christ was faithful as a loyal son . . ." (Heb. 3:6).

(Continued on page 549)

Sunday School Lesson for June 25

The Fruits of Faith

Jas. 2: 5; Gal. 5:22-25

Our study of "Biblical Wisdom and Ethical Problems" concludes with today's lesson. We didn't study Scripture that told us how to be saved. What were all our Bible lessons about? Yes. They told how a saved person will act. James gives us a good summarizing study on Christian conduct, a good lesson on testing faith. He is writing to professed Christians. Take time also to read at least what the Apostle Paul says in Gal. 5.

James is very keen in his observations on conduct. He understood salvation by faith and the fruits of faith. What is the "royal law" he is basing his text on? Get clearly in mind what God in the Old Testament and Christ in the New said about love for all men. Recall the test Peter got from God. What did God show Peter thereby? "I perceive that God is no respecter of persons."

This is the test of faith that James writes to some Christians in his day and God through James speaks to us. What persons did they respect? Which disrespect? Why? How did James argue that thus respecting rich people was sin? Shouldn't we love rich people? Can we have the love of Christ in our hearts and show respect to any people and neglect others? Take time to do heart searching. Are we really keeping the royal law? If not, are we guiltless?

Consider ways we may be tempted to sin in our relations to different peoples. We may show respect to races but most of us may be tempted more with regard to different classes of people about us—the rich, the poor, the decent, the drunkard, the Jew, the officers, the hard laborers, the country folk, the people who have to do dirty jobs (street sweepers), smoking women (I am traveling when writing this). Think carefully of the temptations of your pupils. This respecting certain people over others

does not attract people to Christ. It is no testimony to "faith in Christ." Was this His spirit? What about the missionary work of the church? So often we try to win only the so-called common folk.

Again James makes us look carefully at the faith we hold. Is it a dead faith or a living faith? What is the test? Read 2:14-17. James has contempt for pretense. It seems so easy to assent to a creed. We may "say" we believe in Christ as Saviour. We are glad to be saved. Especially are many people very glad to have assurance of a safe hereafter. Saving faith does have a factual background that must be believed. But a creedal faith may be dead. Why? How? Doesn't belief in Christ give us love for the poor and those in need of comfort? It does; it gives us love like the love Christ had. He didn't just hope people would have a happy home. He went far beyond verbal expressions of good wishes. His love acted. These acts are the "works" James talks about. There are no deeds of kindness, no matter how large or generous, that can substitute for faith in giving us salvation. But neither can we have faith and not do deeds of love. This is impure religion. Even non-Christians will see this inconsistency.

Discuss how faith and works are related. How can we get the works? This will demand that we get rightly related to God and Christ, and the fruit of the Spirit will follow. Only in Christ can we bear such fruit. Gal. 5:22-26. Love is a gift from God.

God will reward faith that stays alive. Final justice is very sure. Recall the great reward job obtained by holding on to God by faith.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Indigenous Voluntary Service at Work Overseas

By J. Daniel Hess

The Voluntary Service program, begun less than twenty years ago, has spread rapidly. The idea of VS started in Virginia, and before long organized projects were sponsored throughout the United States by the Mennonite Relief and Service Committee and MCC. Soon conference districts furthered the outreach of VS and this in turn stimulated individual congregations and institutions to organize service units.

The latest expansion of Voluntary Service is taking place in foreign countries where Mennonite churches are emerging. This article describes a few indigenous VS projects, sponsored by national churches.

Europe

Leading out in foreign-sponsored service projects has been Europe's Mennonite Voluntary Service. Begun in 1948, MVS has organized scores of work camps which involved over 900 youth in the construction of churches, refugee homes, homes for the aged, schools, kindergartens, etc.

The purpose of MVS is to allow European Mennonite youth to translate their Christian faith into positive action; to develop group fellowship through social, educational, and spiritual activities; to share ideas through Bible study, evening meditations, and informal discussion; and to build understandings by way of friendly contacts between camps and the host communities.

Ethiopia

Enthusiastic Christian youth of Ethiopia have rallied to support the outreach of the church. Two by two, students of Nazareth Bible Academy go out (on foot, on bike, and on horseback) with Bibles, Gospel records, and songbooks into villages on Sunday afternoons to tell of Christ.

Other academy students give an hour each school day to teach the alphabet to younger children and tell them Bible stories. Recently when fire ravaged houses, grain bins, and clothing of seven nearby families, several students collected clothing for them.

Christians in Nazareth distribute Christian literature and Mennonite Hour Bible correspondence courses in public schools. The youth call at the houses for the completed courses, and take them to the teachers who correct them. Several young peo-



Two volunteer workers Henry Boschman and Henry Bergen, stand in the plot of ground which they converted into a garden. The vegetables are used to feed patients at the mental institute in Paraguay where they work.

ple give spare time selling Christian literature.

At the school for the blind in Addis Ababa, about 20 students give voluntary service in the field of music. They learn to sing four-part music, lead youth meetings and church congregations in worship, and translate English Gospel songs into Amharic.



Every Sunday two students from Nazareth Bible Academy, Ethiopia, go out on horseback to witness in a village several miles away. The black box is the hand wound victrola they take with them.



At Christmas the 500 patients at the Paraguayan mental institute were given a special treat consisting of a small loaf of raisin bread donated by interested friends. VS-er Henry Bergen distributes the loaves from the basket.

Paraguay

VS in Paraguay is now active in five different fields, utilizing about thirty young people.

Four VS-ers, stationed at the Leprosy Hospital at Kilometer 81, help on the farm, in the kitchens, in construction, and in the laundry, thus relieving the medical staff.

When Paraguay youth offered their services to the government mental hospital administered by the Catholic Church, they were accepted doubtfully by the local Catholic nun. This home for 500 patients was in poor condition. Volunteers cleaned rooms and patios, washed patients, and distributed the food so that each one could get his portion. They planted vegetable gardens and used the patients to help cultivate the gardens.

Gradually the nun was impressed with the nature and constancy of the VS-ers. One day she said, "Rev. Duerksen, now I know that you Protestants or Mennonites are Christians."

Other VS-ers work at an orphanage sponsored by the Salvation Army on the Trans-Chaco roadway project and help as cooks at a mission school.

Chile

After the earthquake and tidal wave in Chile, inter-Mennonite VS projects were begun for the Christian youth of Argentina, Uruguay, Brazil, and Paraguay. A first team of three national VS-ers and one Pax man has terminated, and another group is now beginning work. The job consists of reconstructing houses for widows or poor people who suffered from the great flood.

India

Several months ago a group of local MYF-ers went to the Dhamtari hospital on a Saturday afternoon and gave their time cleaning some of the storage rooms, and helping with other manual labor projects.

Last summer a teacher from Shantipur gave a month of his vacation to help start a book and reading room at the Dhamtari hospital.

Another type of service given by Indian youth is described by Daniel Dasru: "A Mennonite missionary to India, Lena Graber, had been sent to Nepal, where she was nursing superintendent at the Shanta Bhanu Hospital under the United Mission. On a return visit to our area, she asked for volunteers to give summer service in Nepal. Four volunteered, three nurses and I, a teacher."

"The Mennonite Church in India now has a real vision of the need in Nepal. Every quarter, missionary Sunday is observed in each congregation, and the offering of that day is added to the growing Nepal fund."

Japan

The Japan Mennonite churches, including many young people, organized a Christian service camp following the severe typhoon damage in the fall of 1959. In the project (which lasted four months), volunteers cleaned schools, a hospital, homes for the aged, etc. Other young people prepared milk for distribution to primary school children.



Miss Saito and Mrs. Toda paint white crosses, symbolic of the Christian faith, on the toes of green slippers used in the church. This particular project was done at Kushiro, Japan, congregation in early 1960.



The Christian service project organized by the Japan Mennonite churches was an attempt to relieve the destruction and suffering caused by the tidal wave in Japan, August, 1960.

Ralph Buckwalter, missionary to Japan, says, "This Christian service camp was unique in that it was the first time the various Mennonite missions in Japan all joined together in a common work project, not only missionaries but also Japanese members of the churches."

Following the project, the Mennonite Brethren Church made follow-up contacts which later opened the door for a city-wide tent campaign which was attended by the mayor of the city.

Elsewhere in Japan, a three-day work camp was conducted last August at the fishing village of Kiritappu where five volunteers dug up old cement foundations of houses which washed away in the tidal wave. Bro. Buckwalter says, "This is the kind of voluntary service which we hope will continue and spring up spontaneously in many byways."

A small youth group from Yubetsu, a coal mining village; has planned several service projects including a two-day house cleaning at the public hall which was used for worship. It is sponsored by Bro. Oyama, who became a Christian through the Mennonite Hour broadcasts.

Other Japanese youth paint little crosses on slippers (a symbol of their faith), clean churches, visit patients in hospitals, organize work parties and assist needy women with their farm work, sew jackets for children in nearby orphanages, etc.



This team of lay members of the Kushiro church, along with a missionary, conducted tent meetings five days in Kiritappu fishing village in 1957. Presently cottage meetings are held in this village in the home of a Christian, Bro. Matsui. This type of activity was one of the first volunteer services conducted by Japanese Christians.

Puerto Rico

The Mennonite Youth Fellowship organization on the island of Puerto Rico, called JEMP, also organized indigenous VS projects. Last year about fifteen Spanish teenagers spent a Saturday working on the church building in Aibonito.

Ron Collins, a former VS-er, says, "This was a new experience for youth in Puerto Rico, the first type of organized voluntary service. Each one crawled into bed that night with a feeling of peace and joy that comes from being able to give without expecting to receive."

As interest grows and as new projects are organized for this summer, the church of America and VS-ers in America are invited to pray for national leaders and volunteers in other countries as they give themselves to the Lord's work.



South American youth helped clean up junk which littered the streets and schoolyards in Chilean villages after the April, 1960, earthquakes.

Pastor Marc Boegner, former president of the French Protestant Federation, told a military tribunal service hearing the case of a Protestant youth charged with resisting military service that he had long favored a statute recognizing the rights of genuine conscientious objectors. However, the well-known Protestant leader told the tribunal that Protestant churches generally had never tried to justify conscientious objection to military duty because, in his opinion, there were no definite Scriptural grounds for it. At the same time, he made it clear that Protestants may resist conscription on grounds of personal conscience. The youth, who previously appeared before a court on a similar charge, was sentenced to two years' imprisonment. Three others—a Roman Catholic and two Jehovah's Witnesses—were given 18-month terms.—EPS.



Nazarene refugees stand before the American Friendship home, built from American contributions. Nazarene folks have been conducting worship services, Bible studies, etc., here.

New Project in Salzburg

By ROBERT GOOD, *European Pax Director*

Mennonite Central Committee has undertaken a project to assist Nazarene refugees (who are closely related to Mennonites in background and theology). They have been living in "Friedheim," a wooden barracks, for the past 15 years. It and the meetinghouse are standing on rented land in the center of Salzburg, Austria. From the 1960 annual report of the Nazarene Aid Committee in Zurich, to which the barracks and meetinghouse belong, it was reported that the rent for this plot has substantially increased recently. Now, the Austrian government has decreed that all old refugee barrack camps must be broken up because they are not fit for human habitation. Also, this rented land must be vacated by summer, 1962, because the owners plan to begin construction of new buildings at that time.

During these 15 years, the people have not qualified for direct assistance from the



Paxmen John Driedger, Leamington, Ont., (left), and John Arn, Jr., Lansdale, Pa., set blocks at the Pax construction project for the Volksdeutsch Nazarene refugees from Yugoslavia in Salzburg, Austria. The blocks are first set on top of each other without cement; cement is then poured into the blocks.

state or the United Nations Refugee Commissioner because they are Volksdeutsch refugees. Housing continues to be inadequate or unavailable in Austria because of the destruction during the war and the continual influx of refugees from the East. Then, too, in Austria wages are quite low and the country has been slow to make an economic comeback. So even if the Nazarenes could have found housing, it is not likely that they could have afforded to move from the barracks.

Recently, because of the UN-sponsored World Refugee Year, it became possible for them to work out long-term credit with the UN High Commissioner for Refugees and the Austrian government for the construc-

tion of six houses. It was also possible for these people (in connection with Inter-church Aid of the World Council of Churches) to purchase land at a very favorable price in Taxach, about 10 kilometers south of Salzburg, for the purpose of establishing a new settlement of six houses and one meetinghouse for the Friedheim camp population. Inter-church Aid also contributed toward the construction of the meetinghouse. Funds have been donated to support the project by Nazarene Aid in Zurich and the United States. But even with these donations and loans, the refugees were unable to move ahead with construction because of insufficient funds.

In co-operation with the World Council of Churches, the Brethren Service Commission conducted a short-term international work camp on the building site last summer. Enthusiastic campers worked at making a road entrance to the lot, digging septic tank holes, and clearing the grounds of trees and brush. It appears that everything is now ready for the actual construction.

With Pax-offered assistance, it is possible to think in terms of completing this project before the land in Salzburg is reclaimed. The six houses and one combination apartment-church that Pax men are planning to build will house ten Nazarene families and some single persons. The single persons will live in the combination apartment-meetinghouse.

To give some background of the experiences of these people, I quote the following paragraphs of a letter from Bro. Wichard Swoboda, who is spokesman and representative of this group:

Would like to tell you that about 130 years ago the "Nazarenes" or Neutauffer Evangelischen Taufgesinnte grew out of the Mennonite churches in the Emmenthal, Canton Bern, Switzerland. About 100 years ago, two Hungarian craftsmen who found work in Switzerland were baptized in our "Zuerich" Neutauffer church and then returned to Austria-Hungary. They founded the first Nazarene Believers churches in Austria, Hungary, and what is now Yugoslavia, where large Tauger-meinden were established. Since they refused to bear weapons and to take an oath because of their belief and conviction, they were sentenced to 10-15 years in prison by the Austrian-Hungarian government. And it can be proved that some of them were shot by court-martial sentence in World War I because they refused to bear arms. Therefore the Nazarenes or New Baptists were the first evangelical Anabaptists in Austria-Hungary who had to suffer severe persecution for their belief.

Toward the end of World War II, the German ethnic Nazarenes in Yugoslavia were very much persecuted, were sent to

(Continued on page 538)



Nazarene refugees have been living in these barracks for the past 15 years. The apartments in the wooden barracks are small and contain no modern conveniences. The Pax team will live in these barracks, too, until the first house is under roof and enclosed.



MISSION NEWS

Overseas Missions

Somalia—Ibrahim, a Somali who from his childhood sought to find the true God, and his brethren, the Bartini tribe, have recently presented a most unusual opportunity to the Eastern Mission Board.

Ibrahim was converted in a prison in Aden and later in another prison in Mogadishio he found a deeper experience with Christ. From that day he sought to reach his own brethren, a tribe of 30,000 nomadic Moslems who roamed the arid plain of Somalia with their herds.

His winsome personality and patience won the hearts of his brethren and inspired them to give up their nomadic life and settle along the Guiba River. He has requested the Mennonite mission to help this wandering tribe change their manner of life. The Board is studying this appeal and seeking to find a way to move into the area with help.

Dhamtari, M.P., India—Blanche Sell reports the conversion of Ran Jiwan, a Brahman vaccinator. He has 145 villages where he gives smallpox and cholera immunizations, and since his conversion, he says he will preach about Jesus everywhere. He was a patient at the hospital about a year ago. After his surgery he seemed to be getting along well; then he became much worse and seemed to be dying. Because of the birth of his wife's ninth child he returned to the hospital and was led to Christ there.

Taiki, Hokkaido, Japan—Twenty-five representatives of church fellowships met here for two days at a spring business meeting. Bro. Pakashii of Taiki chaired the meetings and led the group in looking at the past year's work, and to think, plan, and pray for the work for the coming year.

Montreal-Nord, Quebec, Canada—Mrs. Tilman Martin tells of the experiences in the Upper-Room Chapel on Good Friday. Fourteen adults gathered that day to commemorate the Lord's death. People from Russia, India, Belgium, Estonia, England, Canada, and the United States were present. The service was held in English and French. Harold Reesor gave a short sermon in French and then Tilman Martin pointed out in French and English the meaning of the communion service. Later, after the service was over, Bro. Martin announced that the only one in the service who had not partaken of the bread and wine was now a brother in Christ. The testimonies and prayers offered during the service had given this man a sincere desire to find his relationship with Christ.

Kinzers, Pa.—Lester A. Blank and family will be going to Wycliffe Summer Institute of Linguistics at Grande Forks, N. Dak. School starts June 13. Bro. Blank reports he and his family will be going to Mexico in September to work with the Claude

Goods among the Trique Indians. Bro. Blank hopes to use his professional training in healing arts to gain the confidence of the people and win them to Christ. Bro. Blank is a chiropractor.

Trenque Lauquen, Argentina—Amos Swartzentruber was here for the weekend of April 23. Saturday the congregation had a fellowship supper, on Sunday morning communion, and on Sunday evening dedication of children.

Bragado, Argentina—The Bragado church

Cleveland, Ohio—Title to the Lee Heights Mennonite Church property was transferred from Mennonite Board of Missions and Charities to the Lee Heights congregation on Sunday morning, May 21. Nelson



Vern Miller, pastor, with his daughter in the foreground, greets members on a warm spring day at the door of Lee Heights church.

Kauffman, Secretary of Home Missions and Evangelism, expressed the general board's appreciation for the development of the Lee Heights Church, and the board's confidence that they would use the property for the evangelization of the community and the building of a congregation true to the Scriptures.

As he presented the deed to Edward Johnson, clerk of the congregation, Bro. Kauffman said, "It gives me great pleasure to share in this service. As a representative of the Mennonite Board of Missions and Charities I present to you, as representative of the Lee Heights Church, this deed to the land upon which your church building is erected. May God bless you and your con-

gregation in your work and witness in this community."

Bro. Johnson said, "It is my duty here this morning to somehow communicate to you, and through you to the wonderful brothers in Christ who make up the Mennonite Mission Board, the everlasting gratitude for this significant contribution."

"It was only a short time ago that we came into being with a formal organization—an organization which stood up and said to a growing community, 'We are here, ready to serve you and yours of the redeeming grace of our Lord and Saviour Jesus Christ, who judged no man by race, creed, or economic status. Come all, worship with us.'"

"We would have you know that we fully realize the responsibilities which go with this new step that we are taking."

"Each day will require a rededication to the purpose for which we originally banded together—to spread the Gospel, to lead the Christian life so that it will always be said of us: They kept the faith, true to themselves and to their brothers. . . ."

"We would have you also know that although we are on the verge of another physical expansion of our church building, we again fully realize that material expansion is not the true measure of spiritual growth. . . ."

"Pray with us. Pray for us, so that you and Christians everywhere will never have cause to deny us."

Mr. Johnson stresses a point to an attentive adult Sunday-school class at Lee Heights.

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thousand Gospels of John in this area among school children and teachers. He reports that this gives him an opening into churches and schools. He also takes along Scripture gift mission booklets and Christian paper-backed books which are readily available to him, cheap, and much in demand. In every school, children and teachers buy booklets for a penny or two in addition to the Gospel which he gives free. In large schools he sells over 200 booklets. Bro. Weaver says he could sell much more if literature were the right kind and cheap enough.

Campinas, Sao Paulo, Brazil—Recently Allen Martin and Cecil Ashley went by bus for a two-day trip to some of the cities near Sao Paulo. They investigated cities with little or no evangelical witness and sought the Lord's leading as to locations for beginning new work when their next term of language school ends.

(Continued on page 548)

Correction

The article, "Diamond in the Rough," which appeared as a special news feature in last week's GOSPEL HERALD, described the annual retreat of the Bihar, India, WMSA. This fact was not mentioned in the article. —Ed.

I-W Services

Boston, Mass.—At a recent meeting of the I-W unit, the group reorganized, electing a president, treasurer, and program committee. The program committee plans the weekly Bible study and monthly social. The vision of this unit is to establish a Mennonite Fellowship in Boston.

Elkhart, Ind.—On May 18, Bro. John Lapp, I-W Co-ordinator, Lansdale, Pa., met with John R. Martin, I-W Director, to review the total work of the Elkhart I-W Office. This activity is part of the role of the I-W Co-ordinator. Since the co-ordinator is acquainted with the I-W program and yet somewhat removed from the details of program administration, he is able to give the conference offices many helpful suggestions.

Elkhart, Ind.—The I-W Office has planned a schedule whereby many of the 40 I-W sponsors will be visited between now and this fall. The purpose of the visits is to (1) answer questions concerning the new I-W Sponsor's Manual, (2) review the activities the sponsor is having with the I-W men. Dick Martin, Assistant I-W Director, has recently visited the I-W sponsors at Kalamazoo, Michigan; Garfield Heights, Ohio; Indianapolis, Fort Wayne, and South Bend, Ind.

Voluntary Services

La Junta, Colo.—MYF-ers and VS-ers have just finished a five-lesson course entitled "You Can Teach" by James Berkeley. The classes consisted of lectures, a panel discussion, and a filmstrip, under the direction of Genevieve Bishop. This course helped VS-ers see the importance of being Christian teachers.

Portland, Oreg.—Because of an article about the unit in *The Oregonian*, a Port-

land newspaper, there have been many more opportunities to witness about the work and the love that motivates VS-ers. The unit also received some money donations to help in the work. A large church about three blocks away offered VS-ers the use of their gymnasium facilities. Other churches have expressed interest and have asked about a program from the unit.

St. Anne, Ill.—VS-ers have found enjoyment in entertaining teen-agers of the community. The response was good. A few teen-agers were invited and many came to share in an evening of ping-pong and table games.

Hesston, Kans.—On Sunday, May 7, approximately 175 people toured the Hesston Service Center at an open house from 2:00 to 5:00 p.m. They also saw displays of things the fellows made in the shop. This contact with the community was very worth while, since it gave VS-ers a chance to interpret their work to local people. Unit leaders at Hesston are Frank and Anna Brillhart, Scottsdale, Pa.

Washington, D.C.—The Washington VS Unit moved to 1136 South Dakota Avenue on the weekend of May 20. Prior to their moving they used 28 gallons of paint on the new VS Center.

Phoenix, Ariz.—Roy K. Yoder, Bally, Pa., assumed responsibility as unit leader of the Phoenix VS unit on May 20. The Phoenix unit serves Navaho and Spanish migrants. Roy replaced Leon Stutzman, who was transferred to Berrien County, Mich., to direct the migrant program there for the summer months.

Akron, Pa.—Kenneth G. Good, pastor of the First Mennonite Church in Hyattsville, Md., on May 15 began an assignment in co-operation with the Voluntary Service section in which he became activities co-ordinator and counselor for the three MCC-VS units in the Washington, D.C., area: at Junior Village, Children's Center in Laurel, Md., and National Institutes of Health,

Bethesda, Md. Unit members have enjoyed fellowship with Hyattsville Church and have considered this their "home church" while in the area. Bro. Good will spend approximately one day per week serving in this capacity and will be available to unit members for help in planning activities, counseling, and other pastoral relationships.

Salunga, Pa.—New assignments for the Eastern Board VS program are Gideon and Betty (Herr) Miller, Ronks, Pa., who began service at Immokalee, Fla., on June 1, and Leland Haines, Elkhart, Ind., who is serving at Camp Hebron, Halifax, Pa., since May 22.

Elkhart, Ind.—A definite need for skilled and unskilled construction workers remains in a summer project at the Lee Heights Church, Cleveland, Ohio. This congregation is building a new church. The project will begin on June 26, immediately after mission board meeting. Interested persons should write to Personnel Office, c/o Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., or contact Vern Miller, pastor, at mission board meeting.

Phoenix, Ariz.—Volunteers from the Phoenix and Stanfield, Ariz., units (with the young people from the Sunnyslope Mennonite Church) spent May 27-30 on a camping trip to Havasupai Canyon. This was a time of spiritual refreshment and Christian fellowship.

Overseas Relief and Service

Morocco—Marion and Lois Deckert and son Alan were scheduled to sail from Genoa on June 7 for their new assignment in Halmahera, Indonesia. They were granted Indonesian visas after waiting for them nearly two years. On the island of Halmahera the Deckerts will do agricultural work in co-operation with the Protestant Church

A Word to Schoolteachers

Recently, Charles and Janet Yoder, Dalton, Ohio (VS-ers who are serving at Stanfield, Ariz.), took the children from a kindergarten conducted in Spanish migrant camps to visit the public school at Stanfield, in preparation for school next year. The children shared in a classroom experience with English-speaking children in the public-school kindergarten, participated in recreation, and ate lunch in the school cafeteria. Over half of them have learned enough English to begin in the regular first-grade class next year. Mr. Chastain, principal of the Stanfield school, expressed real appreciation for the kindergarten and offered school supplies and equipment for use next year.

Helping children from a minority group learn the English language (so that they can start to school with English-speaking children on a more equal basis) is one reason for the VS kindergarten program. A more important one is making contacts with the homes represented. The first contact with a family now very active in the

Calvary Mennonite Church, Mathis, Texas, was made when a little girl attended kindergarten. At Corpus Christi, Texas; Camp Rehoboth, St. Anne, Ill.; and in other migrant camps, contacts have been established in this same way.

Schoolteachers are urgently needed for VS assignments in Northern Alberta, and Southwestern United States, to teach kindergartens for Indian and Spanish children. There is also a need for elementary school teachers in Puerto Rico. Bethany School, Pulguillas, lists openings for a first-grade teacher (who should know Spanish), a home economics teacher (preferably with some Spanish), and a fellow to teach English and physical education, who would not need to know Spanish. San Juan, Puerto Rico, needs one kindergarten and one first-grade teacher. They would accept one without Spanish. Interested persons should write to the Personnel Office, c/o Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

of Halmahera. Since September, 1960, the Deckerts have been in Morocco, where Marion has been serving as director of the EIRENE (International Christian Service for Peace) voluntary service program there. Replacing Marion as EIRENE director is Willy Beguin, La Chaux-de-Fonds, Switzerland, who formerly served as a Protestant minister in France and Switzerland and is chairman of the Swiss branch of the International Fellowship of Reconciliation.

Akron, Pa.—Appointment of William Keeney, Bluffton, Ohio, as North American Mennonite representative to the Dutch Mennonites and as Peace Section representative in Europe was confirmed by the MCC Executive Committee at its May 11 meeting in Chicago. Keeney will go to Europe this summer for two years of service centered in the Netherlands.

As Peace Section representative in Europe, William will serve as chairman of the Peace Section European Committee, of which the other members are Peter J. Dyck and John Howard Yoder. He will represent the Peace Section at the Puidoux Theological Conference and will serve on the Puidoux planning committee.

Asuncion, Paraguay.—Because of heavy rains during the past six weeks, construction on the south end of the Trans-Chaco Roadway is now at a complete standstill. It is expected that construction cannot be resumed for at least a month. Pax men and Mennonite colony fellows who have been working on the road are temporarily doing maintenance and repair work. However, it is still hoped that the road can be completed this year if there are several months of dry weather.

Akron, Pa.—There is a need at present for bedding—quilts, blankets, and sheets—to replenish the supply recently depleted by shipments to Jordan and the Congo. Six thousand pieces of bedding were sent to Jordan and 2,000 pieces have been requested and are now being shipped to the Congo.

Leopoldville, Congo.—A new relief need developing from the flight of Angolan refugees to the Congo has been reported by MCC Congo director Ernest Lehman. (These refugees are civilians fleeing the indiscriminate reprisals of officials following attacks by a terrorist element in Angola.)

Congo Protestant Relief Agency is sending food to the area of need near the Angola border. The first shipment of 6½ tons of food was taken to the town of Kimbangu, where there are about 6,000 refugees. Included in the shipment were rice, milk powder, and beans from Church World Service, fish from Norway, and meat from MCC. The meat was originally destined for the Bakwanga area, which is now being supplied with food from the United Nations. Ernest Lehman reports that the refugees are very appreciative of the food sent and that additional shipments are planned in the near future.

Recently, relief contributions have dropped slightly. Congregations and individuals are encouraged to continue giving so that needs like this can be met. Funds intended for Relief and Service should be clearly designated as such and sent through your district mission board treasurer.

General

Akron, Pa.—Frank J. Wiens, MCC Director for South America from Asuncion, Paraguay, arrived in Akron on May 5 for a month's stay in North America. He is here for the purpose of consultation and planning in respect to the South American program.

Rollin R. Rheinheimer, Goshen, Ind., joined the Akron MCC headquarters staff as office manager on May 15. Mr. Rheinheimer graduated from Goshen College in June, 1961.

Sister Oberlin Mohrmann, superintendent of the Fellowship Deaconry in Germany, visited Akron MCC headquarters on May 5 to express thanks on behalf of her order for assistance received through MCC. Miss Mohrmann's order has used a good deal of MCC material in its welfare work in Germany.

Mennonite Mental Health

Elkhart, Ind.—Church of the Brethren interest in sharing in the sponsorship of Oaklawn Psychiatric Center has resulted in the approval by Mennonite Mental Health Services and MCC of Church of the Brethren representation on the Oaklawn Board of Directors. Appointed as the Brethren representative on the Board is Howard Bosler, M.D., of Goshen. The interest of the Church of the Brethren in Oaklawn is welcomed by members of the Oaklawn Board, MMHS, and MCC.

Health and Welfare

La Junta, Colo.—May 9 the Advisory Committee of the Practical Nursing School met and heard reports. Arrangements were completed for the new \$150 Opera House Pharmacy Scholarship, which will be awarded to a qualifying student.

Olga Warburton, chairman of the curriculum committee for National Association of Practical Nurse Education and Service, visited the Practical Nursing School on May 10. She spent the day surveying facilities and curriculum at La Junta and interviewing the hospital administrator and staff. This was a courtesy visit.

Arrangements have been completed for practical nurses to affiliate with Park View Episcopal Hospital at Pueblo, Colo. Students will receive experience for six weeks in obstetrics and four weeks in pediatrics. Lois Metzler and Evelyn Evers were the first students to be sent to Pueblo under this new assignment, which began for them March 21.

Applications are now being received by the Practical Nursing School for the Fall class, which will begin the second week in September. The staff hopes to reconvene a spring class in order to accommodate the increased number of applicants. This will permit smaller classes with a resulting improvement in teaching and clinical instruction programs.

The first meeting of the Southeastern (Colorado) District Hospital Conference was held at La Junta Mennonite Hospital. Representatives from area hospitals, from Colorado Hospital Association, and from

American Hospital Association were present. The purpose was to discuss procedures within the structure of the Colorado Hospital Association and to create the opportunity for southeast Colorado hospitals to meet and work toward solving mutual problems and to exchange ideas and information. Rocky Ford's Pioneers Memorial Hospital was also represented.

Broadcasting

Harrisonburg, Va.—This month marks Mennonite Broadcasts' tenth anniversary. During this decade the work has grown from one weekly release to 254 weekly releases; from one program to ten different programs in a total of eight languages.

And in these ten years 600 million passed into eternity, more than three times the present population of the United States. And what is more astounding, one billion out of the present three billion people living on the earth were born during these ten years. These are people the Christian Church of our generation must reach.

As we look ahead, we recognize that not all of these can be reached by broadcasts, but we believe that the church must continue to use the mass media of broadcasting as one of the "all means" of confronting men and women with the good news of Jesus Christ.

In this decade world radio sets have almost doubled in number, auto sets in the United States have more than doubled, and radio sets in Africa have almost tripled.

What do these facts say? Simply this—radio continues to be a powerful medium of mass communication to which the church has a growing responsibility.

Whether people hear the Gospel on radio depends in part on the church's response in praying, giving, and telling.

This month hear the special anniversary broadcasts on **The Mennonite Hour**. Each broadcast features a singing excerpt from one of our foreign programs.

This month Mennonite Broadcasts, Inc., is offering a 7th 33rpm Anniversary Record of singing heard on the eight language programs it produces or sponsors. This record contains about 14 minutes of music and is available free when writing to Mennonite Broadcasts, Inc., Harrisonburg, Va., or to Box 334, Kitchener, Ont.

WMSA

Elkhart, Ind.—The mailing list for the new WMSA Voice has now been completed. One contact person for each congregation (usually the local WMSA president) will receive the bulk mailings and arrange for the distribution of a copy to every woman in the congregation. Local auxiliaries are encouraged to plan now how best to accomplish a quick and complete distribution when the July issue comes out.

Elkhart, Ind.—Mrs. Roman Stutzman, chairman of the nominating committee for general WMSA elections at the Morton, Ill., meeting, solicits the prayers of the WMSA sisterhood as her committee prepares a slate. Offices due for re-election are: vice-president, secretary, and Secretary of Girls' Activities.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Earl Buckwalter preached at Mountain View and at Bethel Springs in Arkansas the weekend of May 21.

Bro. Vernon Brubacher has been called to assist in young people's activities and the work of the pastor at Waterloo, Ont., for the coming year.

Bro. Roy D. Roth, Logsdon, Oreg., gave devotional talks from radio station KTDO, Toledo, Oreg., May 22-27.

Bro. Earl Hartman has resigned as pastor of the Maple River congregation, Brutus, Mich.

Church School Day was observed on June 4 at Lindale, Linville, Va. Speakers were Jesse Byler, of the E.M.C. faculty, and Dr. Charles Hertzler, Bergton, Va.

New teachers at Christopher Dock Mennonite School next year will be Grace Bergey, who has been serving in Jordan, Anna Mary Longacre, who has just graduated from Eastern Mennonite College, and Naomi Kolb, who taught last year at Vincent Mennonite School.

Bro. George Smoker, Tanganyika, spoke at Los Angeles, Calif., on May 14, and also to the men's fellowship there on May 27.

Sister Irene Bishop, former relief worker in Europe, spoke at Stahl, Johnstown, Pa., on May 24, at Letonita, Ohio, on May 25, and at Burton, Ohio, on May 26.

New members: one by baptism at Brutus, Mich., on May 21; thirty-two by baptism at Tofteld, Alta., on June 4; two by baptism at Oak Hill, Millersburg, Ohio, on May 21; four by baptism at Pleasant View, North Lawrence, Ohio, on May 7.

Sister Helen Brenneman, Goshen, Ind., spoke to the women's fellowship at Howard, Miami, Kokomo, Ind., on May 22.

The Mennonite Disaster Service of the Lancaster area held its annual meeting at Lancaster Mennonite School on June 5. C. N. Hostetter, Elmer Neufeld, Ira J. Buckwalter and Chester Kurtz were the speakers.

The Stony Brook congregation at York, Pa., has joined the Every-Home-Plan of the Gospel Herald. This resulted in adding twelve new names to our subscription list.

The Youth Chorus from Tofteld, Alta., gave programs at Acadia Valley and Duchess on May 21.

Boys from Grace Children's Home, Henderson, Nebr., have given programs at a number of our churches, concluding on June 6 at Central, Archbold, Ohio.

Broadcast's Birthday

This month the Mennonite Hour is ten years old. Next week's Gospel Herald will bring you high lights of the thrilling story of how the broadcast has grown. You will read of its modest beginning on a single station in 1951, and its expansion into a world-wide network in eight languages.

Parkview Home at Wayland, Iowa, was opened on May 8 and has twenty-five guests. Open house was held here May 27, 28.

The Mennonite Student Fellowship from Ohio State University gave a program at Bethel, West Liberty, Ohio, on May 21.

Costa Rica was the subject of an illustrated talk by Methodist Pastor Don Zook, of Lindsborg, Kans., at West Liberty, Inman, Kans., on May 14.

Bro. Clifford King, pastor at Cheraw, Colo., preached the baccalaureate sermon for the Cheraw High School on May 21.

Bro. Phil Miller and a group of young people from Fentress, Va., gave a program at Providence, Newport News, Va., on May 21.

Bro. Edwin Alderfer, Secretary of Home Interests for the Allegheny Conference, and his wife, Helen, Home Life editor of Christian Living, gave a home life program at Kidron, Ohio, May 28, 29.

Bro. A. J. Metzler, Scottsdale, Pa., was commencement speaker at Western Mennonite School, Salem, Oreg., on June 4.

Visiting speakers: **Norman Kauffman**, Goshen, Ind., at Martinsburg, Pa., May 21. **J. Paul Sauder**, Elkridge, Md., and **Norman Kraus**, Durham, N.C., at Warwick River, Newport News, Va., May 14. **Abner Stoltzfus**, Atglen, Pa., at Worcester, Pa., May 21. **George R. Brunk**, Harrisonburg, Va., at North Goshen, Ind., May 28. **Paul Murphey**, Eureka College, Champaign, at Roanoke, Ill., May 14. **John R. Martin**, Elkhart, Ind., at Nefsville, Pa., May 21.

A farewell fellowship period was held by the Prairie Street congregation, Elkhart, Ind., May 21 for the John Howard Yoder and Daniel Diener families. Yoders left for Europe on June 2, and Dieners are going to Nigeria.

The Gospel Messenger Male Chorus, from Northern Indiana, directed by Roland Hostetter, sang at Indianapolis, Ind., on May 28.

Bro. Carl Beck and family, on their way to America from Japan, visited the Rodney Youngquist family in Manila. Bro. Youngquist is a technician for the Far East Broadcasting Company.

Mutual Aid, Its Biblical Basis and Its Place in the Mennonite Church Today, was discussed at Lowville and Croghan, N.Y., on June 11 by Bro. Neil Beachy and H. Ralph Herney.

Bro. Earl Sears will serve as assistant pastor at Metamora, Ill., during the summer months.

A mixed chorus from Souderton, Pa., under the direction of Bro. Warren Swartley, gave programs at Boyers, Middleburg, Pa., and at Beaver Run, Watsonstown, Pa., on May 28.

Bro. Don Augsburger, Harrisonburg, Va., gave the commencement address at Rockway, Kitchener, Ont., on June 2.

Bro. Mario Bustos was ordained to the ministry at Milwaukee, Wis., on June 4, for

work among the Spanish-speaking people in that area.

A Bible Instruction meeting, with Noah Hershey, Menno Sell, and Harvey Shank as instructors, was held at Hershey's, Kinzers, Pa., June 10, 11.

Newly elected officers of the Illinois Mission Board are Melvin Hamilton of the West Sterling congregation, vice-president; Wayne D. King, pastor of the Pleasant Hill congregation, field worker; other members of the committee are Ivan Kauffmann, president; John Hartzler, secretary; and Russell Massanari, treasurer.

Bro. Edward Yutzy was installed as pastor of the church at Yoder, Kans., on May 28.

Bro. Arthur Cash and a group of young people from Leo, Ind., gave a program at Moorepark, Mich., on June 4.

Bro. J. Otis Yoder, Harrisonburg, Va., gave a series of messages on prophecy at Pleasant View, Berlin, Ohio, June 7-11.

The Lambertville, N.J., congregation held their young people's meeting on May 28 with the I-W group at Greystone Park, N.J.

Bro. Irvin B. Horst, Harrisonburg, Va., is spending some time this summer in research in Amsterdam and London.

Sister Laura Weaver, of the E.M.C. faculty, is studying this summer at the University of Oxford in England.

Bro. Arnold Mosier, of the Lancaster Mennonite School faculty, directed the A Cappella Choraleers in a program at Cedar Grove, Greencastle, Pa., on June 11.

Bro. Rollin Rheinheimer, Middleburg, Ind., has taken up the work of office manager at MCC headquarters at Akron, Pa.

Bro. J. P. Wenger, Goshen, Ind., is assisting the pastor at St. Louis, Mo., during the summer months.

Two missionary families from India, the Milton Vogts and the John Friensens, will live in Hesston, Kans., during their furlough.

Bro. A. J. Metzler conducted a workshop on church literature at Fairview, Albany, Oreg., June 12, 13.

Calendar

North Central Conference and associated meetings, Wollord, N. Dak., June 13-16.

Ontario and Western Mennonite Conference, East Zorra, near Tavistock, Ont., June 14, 15.

Mennonite Board of Missions and Charities, Morton, Ill., June 20-25.

Ohio M.Y.F. Convention, Beech Church, Louisville, Ohio, June 22-25.

Alberta-Saskatchewan Conference and associated meetings, Creston, Mont., July 1-4.

Allegheny Mission Board, Otella, Mt. Union, Pa., July 7, 8.

Mennonite Writers' Conference, Goshen College, Goshen, Ind., July 10-14.

Virginia Conference, E.M.C., Harrisonburg, Va., July 17, 18.

Allegheny Conference, Spring, Pa., July 28, 29.

Indiana-Michigan Christian Workers' Conference, place to be decided, Aug. 1-3.

South Central Conference, Hesston, Kans., Aug. 8-10.

Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11.

Illinois Conference, Flanagan, Ill., Aug. 9-11.

Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 13-15.

Conservative Mennonite Conference, Marlboro C.M. Church, near Hartsville, Ohio, Aug. 15-17.

M.Y.F. Convention, Lebanon, Oreg., Aug. 17-20.

Mennonite General Conference, Johnstown, Pa., Aug. 22-25.

Indiana-Michigan Mission Board meeting, Sept. 30 to Oct. 1.

Sister Grace Augsburg, after four years of service at the Medical Center at Calico Rock, Ark., has resigned to become director of nursing of the new hospital at La Jara, Colo.

Bro. Clifford King, Secretary of Church Music for the South Central Conference, conducted a vesper program at Beth-El, Colorado Springs, Colo., on May 28.

Bro. Amos Gingerich spoke on "My Visit to the Home of My Ancestors" in the annual meeting of the Iowa Historical Society at Hillcrest Union on May 30.

Bro. Milton Martin directed the Valley Men's Chorus, Albany, Oreg., in a program at Logsdon, Oreg., on May 28.

The Denver, Colo., congregation is taking steps to organize a second Mennonite church in that city.

Bro. E. M. Yost, Denver, Colo., spoke in a Bible Conference at Gulfport, Miss., late in May.

The Bethany congregation of East Earl, Pa., was received as a member congregation by the Ohio and Eastern Conference in annual session. Bro. Abner Miller is pastor there.

Bro. Hubert Swartzentruber and a group from St. Louis, Mo., gave a program at Fisher, Ill., on May 21.

Bro. Amos Horst, moderator of the Lancaster Conference, spoke in a midweek meeting at Fisher, Ill., on "The Christian Church in Africa."

Bro. Wesley Jantz, Eureka, Ill., spoke to the married couples' fellowship at Fisher, Ill., on May 23.

Bro. Dwight Weldy, Goshen, Ind., conducted a hymn sing at Salem, Elida, Ohio, on May 28.

Sister Anna K. Massanari, who has been teaching at Betania in Puerto Rico, will work for the next year in the Luz y Verdad radio office at Aibonito.

Speakers in the annual Sunday-school meeting at Stony Brook, York, Pa., were Bro. Isaac Senseng, Ephrata, Pa., and Bro. John Drescher, Marshallville, Ohio.

Bro. Martin Lehman was ordained to the office of bishop at Tampa, Fla., recently. Bro. LeRoy Stoltzfus officiated, with Bro. David Thomas and Bro. Stoner Krady assisting.

Bro. David L. Landis, who has served in the ministry at Mellinger's, Lancaster, Pa., since 1911, died suddenly at his home on May 28. Obituary later.

Many of our churches announced in their bulletins that Sunday evening services would not be held on account of high-school baccalaureate services. Pastors preaching baccalaureate sermons for community high school included Alton Horst at Fisher, Ill.; William Detweiler at Dalton, Ohio; Roy S. Koch at West Liberty, Ohio; Ivan Kauffman at Hopedale, Ill.; Waldo E. Miller at Belleville, Pa.; and Roy Bucher at Metamora, Ill. Bro. Robert Detweiler, Goshen, Ind., gave the commencement address at Hopedale, Ill.

Six by baptism at Stumptown, Bird in Hand, Pa., on June 18; five by baptism at Estella, Forksville, Pa., on May 28; three on confession at Blooming Glen, Pa., on May 21; seven by baptism at Thomas, Hollsopple, Pa., on May 28; two on confession

at Clinton Frame, Goshen, Ind., on May 28; one by baptism at Longenecker's, Winesburg, Ohio, on June 4; four by baptism at Walnut Creek, Ohio, on May 28; one by baptism at Lebanon, Oreg., on May 14.

Visiting speakers: Orpha Zimmerly, European relief worker, at Walnut Creek, Ohio, May 28. Vesta Gingerich, Williamsburg, Iowa, and Donald King, Pigeon, Mich., during Sunday-school hour at Heston, Kans., May 28. Alta Housour, Formosa, at Barville, Belleville, Pa., May 28. Virgil and Helen Brenneman, Goshen, Ind., at Mellinger's, Lancaster, Pa., May 28. Paul Lehman, Italy, at Congregational Mennonite, Marietta, Pa., May 28. Floyd Sieber, Argentina, at Lancaster Heights, Lancaster, Ill., May 18. William Hallman, Argentina, at Plain City, Ohio, May 21, and at Florida, Ont., June 11. Chester Helmick, Elkhart, Ind., at Pinto, Md., May 28.

Carl Wesselhoef, Somalia, at East Chestnut Street, Lancaster, Pa., June 4, and at Plain City, Ohio, June 11. Norman Wingert, relief worker from Hong Kong, at First-Mennonite, Fort Wayne, Ind., June 4. Alvin Hostetter, India, at Englewood, Chicago, Ill., May 21. J. D. Graber, Elkhart, Ind., at Pennsylvania, Heston, Kans., May 28. Nelson E. Kauffman, Elkhart, Ind., at Fairview, Mich., May 15. John Drescher, Marshallville, Ohio, at Zion, Broadway, Va., June 4. C. N. Hostetter, president of MCC, at Kidron, Ohio, June 2, and at Kingview and Scottsdale, Pa., June 4. Irene Bishop, European relief worker, at Stahl, Johnstown, Pa., May 24.

Speakers in the World-Wide Missionary Conference at Lancaster, Pa., filled Sunday morning appointments in area churches as follows: Paul Erb, Vine Street; Linford Hackman, North End; Aaron King, Rossmore; John Henry Kraybill, Christian Street; William Hallman, Spanish Fellowship in New Holland.

Bro. Richard Detweiler, Perkasie, Pa., gave the commencement address for Lancaster Mennonite School on June 1. There were 140 graduates.

Announcements

Sam Wolgemuth, Wheaton, Ill., in Youth Conference at Blooming Glen, Pa., June 24, 25.

Anniversary-Dedication at Bridgewater Corners, Vt., July 8, 9.

Aaron King, formerly of Cuba, at Bethel, West Liberty, Ohio, June 25.

J. C. Wenger, Goshen, Ind., at Groffdale, New Holland, Pa., July 15, 16.

Albert Martin will be inducted as pastor at Breslau, Ont., July 2.

Don Blosser will be installed as pastor at Freeport, Ill., June 18.

Wilmer Hartman will be licensed to the ministry at Crown Hill, Rittman, Ohio, June 18.

George Smoker, Tanganyika, at Albany, Oreg., June 18.

Lansdale Male Quartet at Althouse Pavilion, Hinkletown, Pa., 2:30 p.m., June 18.

Carl Wesselhoef, Somalia, at Steelton, Pa., June 25.

Carl Beck, on furlough from Japan, will

study next winter at the Perkins School of Theology, Dallas, Texas.

Delegates to General Conference who hold clergy certificates other than Eastern will not need to secure Eastern clerics to purchase tickets to Johnstown, Pa. From Aug. 10 to 23, round-trip tickets to Johnstown may be secured on whatever certificate you hold, including Canadian.

The Neffville, Pa., congregation, at the request of Bishop O. N. Johns and Pastor Maurice W. Landis, voted to release a number of workers from their responsibilities in the congregation for the purpose of starting a new work in the vicinity of Lancaster with Bro. Landis as pastor of the new work. Both the Neffville congregation and the new work are under the Ohio and Eastern Mennonite Conference.

Milton Vogt, India, at Cheraw, Colo., June 18.

Omar Stahl, Luxembourg, at Skippack, Pa., June 18.

The telephone number of Chester L. Harbold, Spring Grove, Pa., after June 18 will be 223-9482.

The annual meeting of Mennonite Teachers' Association will be held at the Morton, Ill., High School at 3:00 p.m. on June 24. President Tilman Smith, of Heston College, will give the main address. There will be sectional meetings for elementary and secondary teachers. All Mennonite teachers are invited, whether or not they belong to the Association.

Evangelistic Meetings

Jesse Short, Archbold, Ohio, at East Zorra, Tavistock, Ont., May 28 to June 4. Jesse B. Martin, Waterloo, Ont., at Zurich, Ont., May 24-30.

Teachers and evangelists who are participating in the tent meetings led by George R. Brunk at Lancaster, Pa., June 11 to July 2, are the following: H. Raymond Charles, Lloyd M. Eby, Wilmer M. Eby, Clarence Y. Fretz, Clayton L. Keener, J. Irwin Lehman, Alvin G. Martin, Aaron M. Shank, David N. Thomas, and J. Frank Zeager. There will be two speakers each evening. No meetings on Monday and Friday.

Church Camps

Little Eden

Robert Frey, formerly of Archbold, Ohio, and now a teacher in Elkhart County, Ind., will serve as camp manager at Little Eden this summer. Mrs. Frey will be the camp matron and camp nurse. Mrs. Inez Hostetter of Goshen serves as office manager, and David Miller, Goshen, is in charge of camp maintenance. Stanley Heatwole, Waynesboro, Va., will be lifeguard and in charge of water-front activities. Esther White, Mt. Joy, Pa., serves as crafts and recreation leader.

For the Boys' and Girls' Camp at Little Eden, June 26 to July 5, Arnold Wyse, Assistant Dean of Men at Goshen, will be director. Leonard Gross, teacher at Bethany Christian High School, Goshen, serves as

director of Junior High Camp, July 5-15. Both work closely with Edith Herr as educational director. Miss Herr is now planning both programs so that there will be a variety of activity for campers. She is interested in making use of the many facilities offered at Little Eden. Crafts, using materials found on the grounds, hikes, developing personal hobbies, getting acquainted with God in nature, all will have an important place in both camps this summer. This should be an experience long to be remembered by those who have the opportunity of attending either camp. Reservations should be sent to Little Eden Camp, Goshen College, Goshen, Ind.

Additional provision for the care of children will be provided at Laurelville during Family Week. There will be instructors for three age levels, from preschool to juniors.

Laurelville Mennonite Camp:

Boys' Camp, June 24 to July 1
Girls' Camp, July 1-8
Junior High I, July 8-15
Junior High II, July 15-22
Youth Camp, July 22-29
Family Week, July 29 to Aug. 5
Music Conference, Aug. 5-12
Missionary Bible Conference, Aug. 12-19
Weekend Bible Conference, Aug. 19-21
Businessmen's Family Week, Aug. 25-30

Little Eden Camp:

Boys and Girls, Grades 4-6, June 26 to July 5
Junior High, July 5-15
MYF, July 15-22
Homebuilders, July 22-29
Business and Professional, July 29 to Aug. 5
Family and Family, Aug. 5-12
Farmers, Aug. 12-19
Rest, Relaxation, and Meditation, Aug. 19-26
Senior Adult, Aug. 26-31

Tel-Hai Mennonite Camp:

Boys and Girls, 9-11, June 12-17
Boys and Girls, 12-15, June 19-24

Mennon Haven Camp:

Youth Camp, June 26-30
Grades 4-6, July 3-7; July 10-14; and July 17-21
Junior High, July 24-28, and July 31 to Aug. 4

NEW PROJECT IN SALZBURG

(Continued from page 542)

the so-called starvation camps, and then had to flee to Austria where they found asylum. Our Nazarene Aid Committee, Zuerich, Switzerland, was very concerned about these refugees (as well as the many Hungarian refugees) and made large financial sacrifices. Thus also in Salzburg a large wooden barrack camp for our Yugoslavian Nazarene refugees was begun on rented ground for which the lease soon expires. Since the "Friedheim" in Salzburg is a private faith-refugee camp, the Austrian government does not grant a financial contribution toward providing living quarters for the Nazarene refugees. The Mennonites were willing to help our barracks occupants with the building project in Taxach, for which the faithful God may richly reward them.

Pax construction of this new settlement began early in April and is progressing well. Fellows working there are: John Arn, Jr., Lansdale, Pa.; Lowell Bender, Biting-

er, Md.; Richard Boshart, Goshen, Ind.; Merle Brenneman, Kalona, Iowa; John Driedger, Leamington, Ont.; Klaus Forese, Germany; Gilbert Friesen, Mountain Lake, Minn.; Ervie Glick, Minot, N. Dak.; Corney Klassen, Vineland, Ont.; Glen Showalter, Broadway, Va.; Wilmer Weaver and Wayne Yoder, Hartsville, Ohio. Fokje Hendricks of the Netherlands serves as housemother for the unit.

MISSION NEWS CONTINUED

Home Missions

Bronx, N.Y.—Marcus Smucker preached at Mennonite House of Friendship the morning of May 21.

A youth retreat involving youth of Mennonite House of Friendship was held May 27, 28. It included a tour of Lancaster County, giving a program at Salford Mennonite Church, meeting Sunday morning at Maple Grove Church, and eating noon dinner at Grace Hostetter's home. Sunday afternoon the group returned to New York City.

Montreal-Nord, Quebec—Since Christmas six souls have been saved here. Five of these belong to one family group. At least three others of that same group are seeking Christ. These young believers looked forward to French evangelistic meetings held at the Chapel May 7-10, with Ernest Anex as guest speaker.

Tilman Martin spent May 13-19 in Markstay, Ont., as speaker for special meetings.

During June the Martins will be continuing in the every home literature crusade with the help of V-Sers Joann Yoder and Myrna Burkholder. Several other French churches will be having student helpers this summer. This movement is seen as an awakening among evangelicals to the needs of French Canada.

St. Anne, Ill.—Bible school will be held here June 6-17 with the Rehoboth Mennonite Church co-operating with the Pembroke Community Church. The school will be held in the new 22-room community school.

Twenty 5-year-olds graduated from Rehoboth kindergarten May 25. Mrs. Henderson, a local first-grade teacher, spoke at the exercises.

1961 MISSIONARY BIBLE CONFERENCE AUGUST 12-19, 1961

For a vacation with a spiritual emphasis.

See film, *Something to Die For*.

LAURELVILLE

R.D. #2, Mount Pleasant, Pennsylvania

Premont, Texas—Summer Bible school are being held here June 5-16. Richard Fahndrich, pastor, reports that he is expecting from 70 to 100 children at the school.

Summer camp will be held from July 24 to Aug. 5 by the lake near Mathis. Bro. Fahndrich has been asked to serve as counselor during the first week when the boys will attend.

The Spanish Bookmobile, sponsored by the general board, is now based in South Texas. Bro. Fahndrich has been asked to serve on the South Texas literature committee to give guidance to the work of the Bookmobile as it relates to the witness of the Spanish churches.

On April 30 Bro. Munoz from Reynosa, Mexico, brought the morning message here. In the afternoon brethren and sisters from Alice, Mathis, and Corpus Christi were here also. Bro. Munoz gave his personal testimony and reported about his church in Reynosa. His congregation is interested in becoming affiliated with the Mennonite Church and becoming a part of the South Central Mennonite Conference.

Chicago, Ill.—Alvin Hostetter, missionary on furlough from India, preached the morning sermon on May 21.

South Bend, Ind.—At the Hope Rescue Mission a total of 2,887 meals were given during April. 44 meetings were held, 714 lodgings were offered, and 14 medical treatments were given. Contributions for the month were \$786.81.

Tobe E. Schmucker, superintendent of the mission, spoke at churches in Kokomo, Ind., Lagrange, Ind., and Goshen, Ind., during the month.

Montreal-Nord, Quebec—Ernest Anex, pastor of Delson Baptist Church, preached a series of four messages in French at Mennonite Gospel Chapel May 7-10.

Tilman Martin was scheduled for special meetings at Markstay, Ont., May 14-18.

District Mission Boards

Ontario—Some concrete plans were drawn up by the secretary of literature evangelism at an executive meeting of the district mission board. It was suggested that publicity be given to this area by sending letters to MYF presidents and mission board representatives and also that some time be provided for presentation of this material at the mission board meeting.

PROPOSED AMENDMENTS

The following amendments to the constitution of Mennonite General Conference will be proposed and voted on at the regular session of the Conference, Aug. 22-25, 1961.

I. Change Article VI, Section 2, to read: "A Church Literature Committee of six members which shall (a) consider problems affecting the peace, unity, and spiritual welfare of the church; (b) serve for consultation and counsel on any difficulties in the relation of a congregation to its district conference; (c) serve for consultation and counsel in questions of inter-conference relationships."

II. Change Article VI, Section 4, to read: "Mennonite Commission for Christian Education of twelve members, six elected by General Conference, three appointed by Mennonite Publication Board, and three elected by the Commission, subject to the approval of the Executive Committee of General Conference. This Commission shall promote and give direction to the teaching program in our congregations, as outlined in its own constitution."

muscular faith some common helper of the Lord has sent the letter, which, under God, has chopped down the man-high weeds of discouragement in some courage-lacking saint's heart. Relief bundles have done it and meat canned "in the name of Christ" has done it. Dedicated roses and other flowers have done it, when praying Christians rather than florists' messengers have delivered the flowers. Prayer of the imaginative sort, the muscle-moving sort, has chopped down many a weed of the spirit and thus assisted many a growing soul.

For "Faith moves m-m-m-uscles" in weedy truck patches at the crossroads and in that greatest of unexploited fields, the fallow hearts of needy men "where cross the crowded ways of life." And the Father, the Lord over all arrangements, sheds down His sunshine of peace and rain of blessing, thus giving His approval and help to the plan of co-operation which He has sanctified. For He had His own Son say, "Go [your way] . . . freely ye have received, freely give." And a later writer said—and he had it straight too—"We are labourers together with God."

Strange, isn't it, that the Almighty should hand you the hoe!

TO BE NEAR TO GOD (Continued from page 539)

Think of what faithfulness to the Father's will and plan required of Christ. Even when He faced death, and the horror of spiritual darkness closed in, He went through, willingly obedient to the Father's wishes.

Our response? Heb. 3:14—"We continue to share in all that Christ has for us so long as we steadily maintain until the end the trust with which we began."

"Simply trusting ev'ry day, . . .
Trusting Him whate'er befall,
Trusting Jesus, that is all."

Saturday, June 24

"We shall see reality whole and face to face"
(I Cor. 13:12)

"Christ, the secret center of our lives, will show himself openly" (Col. 3:4).
"Every eye shall see him" (Rev. 1:7).
"They shall see his face" (Rev. 22:4).

The more we experience the reality of Christ, the more whole life becomes. Yet our seeing is for fragmentary, so dim. The marvel is that the Spirit reveals differing facets of His glory to each of us now, a token of what shall be hereafter.

Notice the reactions on that day when all shall see fully. For all the tribes and nations John the Revelator foretells bitterness. But those who serve the Lord faithfully, he says, shall worship Him, and His name shall be on their foreheads.

Meditate on: Deck, Thyself, My Soul, with Gladness.

* All Scripture quotations are from Phillips translation.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

One World, One Mission, by W. Richey Hogg; Friendship Press, 1960; 164 pp.; \$2.95.

This is the main adult study book this year on the missionary education theme, "Into All the World." The book contains much information about a great many ecumenical and union mission and church programs around the world. The viewpoint is strongly ecumenical, but one has the feeling that the emphasis is too much on organized union rather than on the true unity of the Spirit in Christ. The true basis of unity is in Christ, but the author is correct in assuming that if there is genuine unity, as there ought to be in Christ, progress toward organizational union will be inevitable. Obedience will result in united effort and united action.

The world is one and that world is in revolution. This is a new fact in the world mission today. Foreign missions as we knew them in the past generation no longer speak to the present situation. Our divisions have to be healed and we must learn to work together. The new pattern of world mission is the ecumenical approach.

There is a healthy emphasis in the book on the fact that witnessing and making disciples of all people is the concern of every Christian and of every congregation. We still need full-time supported missionaries, but, he says, "The church's mission is not fulfilled by professional missionaries in national and overseas missions." In addition we need to involve the Christian layman overseas, for he "is neither a full-time missionary in disguise, nor a part-time professional after working hours. Rather, he is one who acknowledges that in all he does, he is part of the Christian mission."

—J. D. Graber.

365 Windows, by Halford E. Luccock; Abingdon, 1960; \$2.00.

"There is a villa between Padua and Ferrara in Italy which has three hundred and sixty-five windows. That is plenty of windows for even a large house! It has been conjectured that the original builder had in mind the 365 days of the year when he installed as many windows in that house, and that it was his intention to suggest that one could look out, and ought to look out, upon the world each day from a different window."

"The hope that has led to this little volume is that it may provide 365 windows for 365 days of the year. . . . It is my hope that this volume may at least speak a bit, and that the windows may look out on an alluring landscape. May they prove to be awakeners and not tranquilizers! The entry for each day will take only two minutes to read, but it is hoped that the two minutes may sometimes spread over a day."

The author's preface speaks for itself: here is a helpful book of real awakeners written in an invigorating and forceful style which commends itself for personal use or for a token gift. —Willard Roth.

The Psychology of Counseling, by Clyde M. Narramore; Zondervan, 1960; \$3.95.

Counseling and counselors are a popular subject. The Christian pastor is challenged to adopt the methods of psychotherapy in counseling relations with his parishioners. How far can he go in this direction and method without losing his first function as a pastor? How much psychology should a pastor know and use in his ministry?

Counseling that ignores the science of psychology is as erroneous as counseling that ignores the power and presence of the Holy Spirit. It is impossible to expect psychology to stay in its field and religion to stay in its own realm. The fields overlap. Both deal with human needs and human behavior. Both deal with interpersonal relations and personality development. Both use a common language with great words: mind, heart, soul, spirit, faith, hope, love, hate, desire, self, aim, guilt, fear, happiness, destiny, character, forgiveness.

Christian pastors are having difficulty in the application of the Gospel to peculiar temperaments and intricate situations. Intellectual, historical, theological, Biblical explanations, delivered to parishioners who are not emotionally ready to receive them, often prove more harmful than helpful. A pastor need not be an expert in the field of psychology, however, to be able to understand and apply certain valuable findings in dynamic psychology which are proving to be a practical help to pastors in their ministry to individuals.

In this book Clyde M. Narramore shares his long experience as a consulting psychologist in the office of the Los Angeles County Superintendent of Schools. He is a noted Bible conference speaker and Bible teacher. He has had a unique ministry with pastors in all sections of America, conducting seminars out of which the basic concepts of his recent book were born.

Dr. Narramore presents this book for pastors, teachers, youth leaders, parents, and friends motivated by a deep devotion for others to prove Christ in daily living. He is a devoted Christian, drawing the best from his profession and presenting it meaningfully for the cause of Christian maturity.

People have problems. To whom shall they turn for help? When and how does the pastor help them? Dr. Narramore believes the pastor helps when he draws them out, helps them discuss their problems, find release, think things through, sift their ideas, clarify their thinking, gain new insights, learn to control and direct their impulses, trust in the Lord, and become more mature and better adjusted. "This is counseling!" says Narramore.

I sincerely recommend this book to everyone who counsels, irrespective of past training or experience in the "helping" professions.—Glenn B. Martin.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Joseph A. and Mary (Miller), Kalona, Iowa, sixth and seventh children, fifth and sixth sons, Ellis Ray and Evan Lee, May 23, 1961.

Beam, Titus and Violet (Lauver), Elverson, Pa., second son, Douglas Jay, March 2, 1961.

Brandenberger, Lloyd and Mary Jean (Schrock), Middleburg, Ind., fourth child, third daughter, Joan Denise, Dec. 23, 1960.

Brunk, Truman H., Jr., and Betty (Shen), Denbigh, Va., second child, first son, Donald Wayne, Feb. 20, 1961; received for adoption, May 26, 1961.

De La Garza, Rogelio and Teresa (Quintanilla), Premont, Texas, first child, Rogelio, Nov. 23, 1960.

Detweiler, Bill and Ruth (Mast), Kidron, Ohio, first child, Dawn Janelle, May 27, 1961.

Engel, Joseph and Martha (Smoker), Gap, Pa., fourth child, second son, Virgil Glenn, May 19, 1961.

Fahndrich, Richard and Luella (Bender), Premont, Texas, third son, Ruben Jay, May 3, 1961.

Frey, Herbert B. and Lucille (Hershey), Marietta, Pa., first child, Terry Lee, April 4, 1961.

Good, James and Miriam (Hilty), South Boston, Va., first child, Steven Keith, May 14, 1961.

Handrich, Reuben and Eleanor (Kauffman), Mio, Mich., fourth daughter, Elsie, May 18, 1961.

Heiser, Merle and Edith (Wiens), Fisher, Ill., third child, first son, John Byron, May 22, 1961.

Herr, Dr. Paul W. and Lois (Showalter), Quarryville, Pa., fifth child, second daughter, Jean Elizabeth, May 6, 1961.

Hummel, Keith E. and Phyllis (Zehr), Lancaster, Pa., second son, Park Edmund, May 17, 1961.

Hurst, Glenn E. and Arlene (Martin), East Earl, Pa., first living child, Karen Louise, April 22, 1961.

Kolb, Daniel E. and Irene (Meyers), Spring City, Pa., fourth child, second daughter, Judith Miriam, May 10, 1961.

Lengacher, Don and Lela (Love), Graybill, Ind., second son, Dirk Lynn, May 29, 1961.

Letner, David and Linda (Staton), Fort Wayne, Ind., second child, first son, David Ray, May 5, 1961.

Miller, Wade E. and Alta (Slabach), Sugar-creek, Ohio, second child, first daughter, Karen Denise, May 10, 1961.

Moshier, Arnold and Maietta (Lehman), Lancaster, Pa., fourth child, second son, Arnold Joseph, Jr., May 20, 1961.

Musselman, Henry and Lois (Leatherman), Line Lexington, Pa., fifth child, third son, Richard Lee, May 17, 1961.

Perez, Rafael and Emma (Martinez), Premont, Texas, seventh living child, sixth daughter, Ilene, March 6, 1961.

Reesor, Lewis and Alma (Fretz), Markham, Ont., fifth child, second daughter, Mary Lou, May 16, 1961.

Reitz, Herman and Mary (Enck), Richmond, Va., second daughter, Mary Beth, May 9, 1961.

Roth, Dennis and Mary (Roth), Fort Wayne, Ind., third child, second son, Douglas Leroy, May 16, 1961.

Ruby, Raymond and Norma (Schlegel), Tavistock, Ont., third daughter, Karen Jay, May 23, 1961.

Schnupp, Dale and Velma (Boll), Jones-

town, Pa., a daughter, Janice Elaine, April 14, 1961.

Sensenig, Chester E. and Arlene M. (Kreider), Kinzers, Pa., third child, first daughter, Glenda Arlene, Feb. 25, 1961.

Souder, Eugene and Alice (Byler), Grottoes, Va., fourth child, second daughter, Miriam Jean, May 25, 1961.

Steiner, Kenneth and Mae (Eberly), Kalamazoo, Mich., first child, Mary Lou, May 4, 1961.

Stutzman, Enos D. and Mary (Weaver), Plain City, Ohio, first child, Linda Kay, May 7, 1961.

Swardley, Lawrence and Ruth (Moyer), Doylestown, Pa., third child, second son, Thomas Jay, May 1, 1961.

Trissel, D. Lloyd and Alice (Blosser), Harrisonburg, Va., fifth son, Gregory Lynn, May 25, 1961.

Tweed, Richard D. and Dorothy (Stauffer), Lititz, Pa., first child, Barry Lynn, May 20, 1961.

Wagler, Kenneth and Alice (Schwartz-truber), Shakespeare, Ont., sixth child, third son, John Kenneth, May 7, 1961.

Waybill, Nelson and Marjorie (Yoder), Scottsdale, Pa., second son, Steven Nelson, June 1, 1961.

Weaver, Paul and Ruth (Petre), Carlisle, Pa., sixth child, fourth daughter, Rhoda May, May 21, 1961.

Weber, Richard and Barbara (Martin), Pen Argyl, Pa., second child, first son, Duane Richard, May 10, 1961.

Witmer, David and Martha (Martin), Salem, Ohio, first child, Joel Martin, May 18, 1961.

Yoder, Arlin and Mary Lou (Freeman), Birch Tree, Mo., second son, Kevin Mark, May 18, 1961.

Yoder, Leland and Lila (Schrock), Iowa City, Iowa, third son, Larry Dean, May 17, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Burkholder—Horst.—Paul G. Burkholder and Lois M. Horst, both of Hagerstown, Md., Miller cong., by Moses K. Horst at the home of the bride, May 27, 1961.

Fowler—Worthington.—Robert Fowler, Mt. Airy (Md.) cong., and Kathleen Worthington, Westminster, Md., Mt. Airy cong., by Irvin S. Martin, April 14, 1961.

Good—Martin—Wilmer Z. Good, Goodville (Pa.) cong., and Barbara Ann Martin, Bareville, Pa., Stumptown cong., by Elmer G. Martin at Stumptown, April 8, 1961.

Kueper—Huber.—Jacob L. Kueper, Newton, Ont., and Margaret L. Huber, Alma, Ont., both of the New Hamburg cong., by Lloyd S. Horst at the church, May 28, 1961.

Lengacher—Delagrange.—Larry Lengacher, New Haven, Ind., and Betty Delagrange, Woodburn, Ind., both of the Cuba cong., by Edwin Albrecht at the church, May 13, 1961.

Lile—Stutzman.—Jerry T. Lile, Perryton (Texas) cong., and Jane Stutzman, Wauson, Ohio, Central cong., by Jesse J. Short at Central, May 5, 1961.

Moyer—Hunsperger.—Blake Bruce Moyer, Blair, Ont., Strasburg cong., and Eleanor Hunsperger, Preston, Ont., Wanner cong., by Lester B. Bauman at Wanner's May 19, 1961.

Nauman—Newcomer.—Daniel Nauman, Hanover (Pa.) cong., and Reba Newcomer, Genesee Pa., York's Corners, N.Y., cong., by Donald E. Lauver at York's Corners, May 6, 1961.

Shantz—Bast.—Clare LaVerne Shantz and Marlene Idella Bast, both of Baden, Ont., Shantz cong., by L. H. Witmer at the church, May 20, 1961.

Yoder—Collins.—Harold Yoder, Sarasota, Fla., Warwick River cong., and Sue Collins, Sarasota, Fla., Pinto cong., by T. H. Breneman at Sarasota, May 13, 1961.

Zimmerman—Shreiner.—Christ Zimmerman and Esther Shreiner, both of Lancaster, Pa., East Chestnut Street cong., by Frank M. Enck at the home of the bride, May 11, 1961.

Anniversaries

Brunk. Joseph E. Brunk and Alice M. Yoder were married May 20, 1911, at the home of the bride's parents, S. P. Yoders, Denbigh, Va. George R. Brunk, Sr., officiated. They observed their fiftieth wedding anniversary on Sunday afternoon, May 21, 1961, at Goshen College, Goshen, Ind., when 150 friends called at open house. Their five children are Ivan, Lombard, Ill.; Milton, Goshen, Ind.; Adella—Mrs. Lee Kanagy, Nakhavitshe, Japan; Mabel, Pusan Children's Charity Hospital, Korea, where she is nursing instructor; and Dorothy, who died in 1954 at the age of nine.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Berry, Ira Trevis, son of Andrew and Sarah (Landis) Berry was born in Harrisonburg, Va., Feb. 24, 1887; died at the Detwiler Memorial Hospital, Wauson, Ohio, May 9, 1961; aged 74 y. 2 m. 15 d. On Dec. 15, 1912, he was married to Ada Culp, who survives. Also surviving are 3 daughters and 3 sons (Kathryn—Mrs. Oliver Schantz, Archbold; Margaret, Toledo; Dorothy—Mrs. Lee Hesterman, Ridgeville Corners; Andrew—Peninsula; Paul, Toledo; and Robert, Archbold), 10 grandchildren, 2 great-grandchildren, one brother (Clark, Elida), and 5 sisters (Mrs. C. B. Breneman, Mrs. Andrew Breneman, and Mrs. John D. Good, all of Elida; Mrs. Jacob Flisher and Mrs. David Good, Nampa, Idaho). One infant daughter, 4 granddaughters, one brother, and 2 sisters preceded him in death. He was a member of the Central Church, where funeral services were held, in charge of Jesse J. Short, Charles Gautsche, and Dale Wyse.

Enck, Chester S., son of Chester S. and Doris Jean (Bailey) Enck, Sr., Lancaster, Pa., was born April 6, 1897; died April 1, 1961, at the Lancaster (Pa.) General Hospital from burns received when his clothes caught fire while watching his father burn trash, aged 5 y. 11 m. 25 d. Surviving are his parents, one sister (Susan Jean), grandparents (Mrs. Samuel M. Enck, Lititz; and Mr. and Mrs. John Savitsky, Carlisle), and great-grandparents (Mr. and Mrs. Earl Miller, Biglerville). Funeral services were held at the Hammer Creek Church, April 3, in charge of Ira Good and Paul Heller.

Fisher, Sam, son of Jacob L. and Aary (Stoltzfus) Fisher, was born in Lancaster Co., Pa., Oct. 12, 1902; died May 11, 1961, at the Lutheran Hospital, Fort Wayne, Ind.; aged 58 y. 6 m. 29 d. On Dec. 18, 1930, he was married to Emma Edna Graber, who survives. Also surviving are 5 children (Anna Mary, Lois Joy, and Verna Delagrange, at home; Phyllis—Mrs. Orval Thomas and Amos S. Delagrange, Grabbill, Ind.); 10 grandchildren, and 5 sisters (Mrs. Daniel Zook and Mrs. Jacob J. Beiler,

Ronks, Pa.; Mrs. Samuel S. Stoltzfus and Mrs. Fannie Lantz, Gap, Pa.; and Aary Fisher, Ebensburg, Pa.). His parents and 3 brothers preceded him in death. He was a member of the Cuba Church, where funeral services were held May 14, in charge of Edwin Albrecht, John Yoder, and Aaron F. Stoltzfus; interment in Yaggy Cemetery.

Harnish, Emma, daughter of Jacob and Elizabeth (Miller) Harnish, was born March 12, 1879; died April 9, 1961, at Lancaster, Pa.; aged 82 y. 28 d. Surviving is one sister (Fannie). Mrs. Harry Erb, Lancaster, Pa.). She was a member of the East Chestnut Street Church. Funeral services were held at Young's Funeral Home, April 12, in charge of Frank M. Enck and James M. Shank; interment in New Danville Mennonite Cemetery.

Harshberger, infant son of Paul and Gloria (Jones) Harshberger, Hollsopple, Pa., was stillborn April 16, 1961. Grave-digging services were conducted at the Stahl Cemetery, April 18, by Sanford G. Shetler.

Headings, Valentine J., Sr., son of John and Sarah (Tice) Headings, was born in Lawrence Co., Pa., Feb. 7, 1877; died at the Grace Hospital, May 5, 1961; aged 84 y. 2 m. 26 d. On Jan. 7, 1904, he was married to Mary Ann Helmut, who died May 24, 1953. Surviving are 7 children (Levi, Noah, Raymond, John, and Mary—Mrs. Fred Nisly, all of Hutchinson; Barbara and Sarah, at home), a foster daughter (Mrs. Jonathan Kueper, Brunner, Ont.), one brother (Sam), 2 sisters (Mrs. Katie Nisly and Mrs. Emma Yutzy, Hutchinson), 25 grandchildren, and 9 great-grandchildren. One son, Valentine, Jr., preceded him in death 3 months previously; also 3 granddaughters preceded him in death. He was a member of the Old Order Mennonite Church. Officiating at the funeral were John Mast, H. A. Dietrich, and Noah Mast; interment in West Center Amish Cemetery.

Moser, Andrew B., son of Andrew and Nancy (Bellar) Moser, was born Sept. 13, 1892, at Kirchnerville, N.Y.; died April 6, 1961, at St. Joseph's Hospital, Syracuse, N.Y.; aged 68 y. 6 m. 24 d. On Sept. 29, 1927, he was married to Mary Young, who died April 14, 1957. Surviving are one daughter (Geraldine—Mrs. Harvey Spink, Hastings, N.Y.), 5 grandchildren, one brother and one sister (John B. and Fannie—Mrs. Daniel Widrick, both of Croghan, N.Y.). He was a member of the Woodville C.M. Church. Funeral services were held at the Croghan C.M. Church, April 9, in charge of Lloyd Boshart and Andrew Gierck.

Peifer, Verna R., daughter of Willis E. and Mary (Roberts) Peifer, was born April 12, 1943, at Manheim, Pa.; died April 10, 1961, at the General Hospital, Lancaster, Pa.; aged 17 y. 11 m. 29 d. Death was due to burns received a month before when her clothing caught fire at an electric stove. Surviving are her parents, 2 sisters (Blanche—Mrs. Donald Myer and Nancy—Mrs. Harry Grimsnoth, both of Abram Riser), She was a member of the East Petersburg Church, where funeral services were held April 13, in charge of Irvin Kreider and Christian Frank.

Reil, Magdelena, daughter of Joseph R. and Mary (Guth) Stauffer, was born near Flanagan, Ill., Dec. 28, 1874; died at the Tofteld (Alta) Hospital, April 27, 1961; aged 86 y. 3 m. 30 d. In Nov., 1894, she was married to Peter Reil, who died in 1945. Surviving are 10 children (Mrs. Joe Edmontson; Barbara—Mrs. Eli Solberg, Chilliwack, B.C.; John, Tofteld; Ezra, Ryley, Ore.; Edmontson; Mary—Mrs.—Eaton, Portland, Ore.; Willie, Edmontson; Fannie—Mrs. Joe Lyslo, Ryley, Dave, Edmontson; and Clara—Mrs. Harold Vergette, Ryley), 24 grandchildren, and 39 great-grandchildren. Seven sisters and 3 brothers preceded her in death.

Funeral services were held at the Salem Church, in charge of J. B. Stauffer and Paul Voegtlin.

Shank, Harry William, son of David and Matilda (Hershberger) Shank, was born April 2, 1881, at Walnut Creek, Ohio; died after a long illness, May 18, 1961, at the Molly Stark Hospital, Louisville, Ohio; aged 80 y. 1 m. 16 d. In 1958 he suffered a paralytic stroke which left him helpless and speechless. Surviving are 3 sons (Paul, Delhi, Ind.; Harold, Paris, Ohio; and Roy, Louisville, Ohio), 17 grandchildren, 10 great-grandchildren, 4 brothers (Charles, Akron; Herbert, Sugar Creek; Melvin, Canton; and Lester, Shelbyville, Ky.), and 2 sisters (Della—Mrs. Harry Kempf, Peru, Ind.; and Ada—Mrs. Andie Conn, East Liverpool, Ohio). Two brothers, 2 sisters, and one grandson also preceded him in death. He was a member of the Beech Church, where funeral services were held, in charge of O. N. Johns and Ray Bair.

Shenk, Benjamin F., son of Benjamin S. and Anna (Frey) Shenk, was born Jan. 29, 1869, in Lancaster Co., Pa.; died March 22, 1961, at the home of his daughter, Mrs. David Mayer, Mountville, Pa.; aged 92 y. 1 m. 21 d. Surviving are 3 sons and 2 daughters (Anna Mary—Mrs. David Mayer, Elizabeth—Mrs. George Yeager, and Ira, Lancaster; Phares, Landisville; and Elam, Mt. Joy), 17 grandchildren, 20 great-grandchildren, and 4 great-great-grandchildren. He was a member of the Masonville Church, where funeral services were held March 25, in charge of Christian Charles and Ben Eshbach.

Shertzer, Lois Ruth, daughter of Aaron R. and Annie E. Hess, was born Dec. 27, 1926; died March 9, 1961, after several months' illness, at her home in Millersville, Pa.; aged 31 y. 3 m. 13 d. On March 10, 1948, she was married to Benjamin Shertzer, who survives. Also surviving are 3 children (Anna Ruth, Miriam Elaine, and Benjamin Nelson), her parents, and 2 brothers and 2 sisters (James H. and Paul A., Willow Street; Rhoda—Mrs. Mary Hess, Gettysburg; and Edith—Mrs. David S. Thomas, New Danville). One son died in infancy. She was a member of the Millersville Church, where funeral services were held April 12, in charge of Landis Shertzer and Benjamin Eshbach.

Slabaugh, Niles M., son of Samuel and Lydia (Shrock) Slabaugh, was born Feb. 17, 1876, in Miami Co., Ind.; died of a heart attack at his home near Kokomo, Ind., May 14, 1961, after an hour's illness; aged 85 y. 3 m. 27 d. On March 29, 1906, he was married to Sadie J. Hoffman, who survives. Also surviving are 5 daughters and one son (Beatrice—Mrs. Orrin Nafziger, Hopedale, Ill.; Vera—Mrs. Oliver Litwiler, Minier, Ill.; Truman, Greenwood, Ind.; and Lola—Mrs. Gerald Mast, Kokomo), 15 grandchildren, 15 great-grandchildren, 2 brothers (Dr. Jancy S., Nappanee; and Albert J., Alto, Mich.), and one sister (Mrs. Lida—Mrs. Simon Kirby, Amboy, Ind.). One infant son and a granddaughter preceded him in death. He was a public school teacher in his early years, and a singing teacher in Mennonite congregations. He retired as a farmer. He was a lifelong member of the Howard-Miami Church near Kokomo, where he was ordained to the Christian ministry on Nov. 6, 1918.

Funeral services were conducted at the Howard-Miami Church, May 17, with Homer North, Emanuel Hochstetler, and Anson Horner officiating; interment in Shrock Cemetery.

Smith, Cora M., daughter of Christ and Hettie (Stauffer) Smith, was born Dec. 31, 1894, at Strasburg, Pa.; died March 12, 1961, at the Oreville Mennonite Home, Lancaster, Pa., where she was a guest; aged 66 y. 2 m. 11 d. Surviving are one sister (Lillie, also of 2

Home) and one brother (Charles, Washington Boro, Pa.). She was a member of the Slack-water Church. Funeral services were held at the Home, in charge of Benjamin Eshbach and Landis Brubaker; interment in Masonville Cemetery.

Smith, Samuel E., son of John and Magdelina (Schertz) Smith, was born March 20, 1873, near Memora, Ill.; died May 20, 1961, at Eureka, Ill.; aged 88 y. 2 m. He was married to Kathryn Schrock, who died in 1907. On Feb. 10, 1910, he was married to Emma Drange, who survives. Also surviving are 5 daughters (Edna—Mrs. Amos Hinkle, Kansas City, Mo.; Esther—Mrs. Ray Schlachab and Ferne—Mrs. Roy Umbler, Goshen, Ind.; Ruth—Mrs. Henry Dick, Eureka, Ill.; and Beulah Smith, Phoenix, Ariz.), one sister (Mrs. E. H. Over, Eureka, Ill.), one sister (Mrs. Agnes Gunden, Goshen, Ind.), 12 grandchildren, and 7 great-grandchildren. He was a member of the Metamora Church, where funeral services were held May 23, in charge of Roy Bucher; interment in Roanoke Cemetery.

Snider, Alvina, daughter of Henry and Lydia (Snider) Shantz, died at the Scott Pavilion Hospital, Kitchener, Ont., May 4, 1961; aged 88 years. In July, 1919, she was married to Leander Snider, who died in Oct. 1955. Surviving are 3 sons (Melvin and Earl, Kitchener; and Harry, Preston), 13 grandchildren, and 27 great-grandchildren. She was a member of the Strasburg Church. Funeral services were held at the First Mennonite Church, Kitchener, in charge of J. B. Martin and Lester Bauman.

Souder, Emma Kratz, daughter of Joseph and Mary Ruth, was born in New Britain Twp., Pa., Oct. 27, 1887; died suddenly of a heart attack at the home of her daughter, Mrs. S. H. Kratz, on Oct. 29, 1961, aged 71 y. 1 m. 13 d. She attended the annual Franconia Mission Board meeting the evening before and planned to attend that morning. She stopped at the Rockhill Mennonite Home near Sellersville, and died a few minutes after driving her car there. On April 6, 1911, she was married to Preston A. Souder, who died March 23, 1959. Surviving are 2 sons (John R., of the homestead and Lester R., Skippack, Pa.), 2 daughters (Dorothy R., Mrs. Charles E. Miller, Telford; and Sallie R., Mrs. Stanley G. Shisler, Harleysville), 2 sisters (Margaret—Mrs. Henry K. Delp, Line Lexington, Pa.; and Alma K. Ruth, Philadelphia), one brother (Horace K., Colmar, Pa.), and 14 grandchildren. One sister and one grandchild preceded her in death. She was a member of the Rockhill Church, where funeral services were held May 6, in charge of Clinton D. Landis and Alfred D. Detweiler.

Speicher, Maggie, daughter of Levi and Barbara (Eash) Berkey, was born May 31, 1880; died at her home, Johnstown, Pa., May 14, 1961; aged 80 y. 11 m. 13 d. Her husband, Stephen W. Speicher, preceded her in death. Surviving are 8 children (Nora—Mrs. Fred Thomas, Hollsopple; Katie—Mrs. Alfred Martell, Windber; John, Rose—Mrs. Patrick Malloy, and Robert, of Johnstown; Harry, Wadsworth, Ohio; James and Nellie, at home), one stepson (Cloyd, Boswell), 40 grandchildren, 85 great-grandchildren, and one sister (Mrs. Katie Thomas, Johnstown). Two daughters also preceded her in death. She was a member of the Stahl Church, where funeral services were held May 17, in charge of Sanford G. Shetler and Melvin Nussbaumer.

Warfel, Ella M., daughter of Elias M. and Catherine (Miller) Warfel, was born Aug. 31, 1886, at Springs, Pa.; died after a long illness at her home near Portsmouth, Va., May 12, 1961; aged 74 y. 8 m. 1 d. She was married on April 14, 1921, to Charles H. Warfel, who survives. Also surviving are 3 daughters and 2 sons (Margaret—Mrs. Ray Schrock, Harring-

ton, Del.; Donald, Harrisburg, Oreg.; Stanley, Halsey, Oreg.; Rebecca—Mrs. Amos Layman and Myra—Mrs. Dan Wanner, both of Portsmouth, 22 grandchildren, 2 sisters (Mrs. Fannie Good, Harleysville, Pa.; and Mrs. Estie Yoder, Scottsdale, Pa.), and one brother (Ira E. Fentress, Va.). She was a member of the Deep Creek, Va., congregation. Funeral services were held at the Fentress Church, May 7, in charge of Amos D. Wenger, Jr., Robert Mast, and Philip Miller.

Weber, Cyrus C., son of Mr. and Mrs. Abraham Weber, was born April 5, 1869; died after a long illness, April 23, 1961, at Kitchen-er, Ont.; aged 92 y. 18 d. His first wife, Susannah, died in 1897. On March 20, 1900, he was married to Maria Shantz who survives. Also surviving are 2 sons (Clarence and Lloyd), 5 grandchildren, and 8 great-grandchildren. He was a member of the First Mennonite Church, where funeral services were held April 25, in charge of C. F. Derstine and Edgar Metzler.

Welty, Saloma, daughter of Isaac and Catherine (Bare) Leinbach, was born Nov. 22, 1887, at Goshen, Ind.; died April 7, 1961, at her home, Nappanee, Ind.; aged 73 y. 4 m. 16 d. On Sept. 11, 1910, she was married to Noah Welty, who died May 10, 1949. Occupation: Welty Bonnet Shop. Surviving are 4 sons and one daughter (Ray and Nelson, Goshen; Virgil, Elkhart; Everett, Syracuse, Ind.; and Viola, at home) and 3 brothers (Henry, North Lima, Ohio; James, Portland, Oreg.; and Noah, Petoskey, Mich.). Two brothers and 4 sisters preceded her in death. She was a member of the Salem Church. Funeral services were held at the Yellow Creek Church, April 10, in charge of Harold D. Myers and Francis Freed.

Yoder, Randall Jay, infant son of Curties and Fern (Knechtel) Yoder, was born March 1, 1961, at Sarasota (Fla.) Memorial Hospital; died March 2, 1961. Surviving are the parents, one sister (Cynthia Fern), and grandparents (Mr. and Mrs. Russell Knechtel, and Mr. and Mrs. LeRoy Yoder). Graveside services were held March 4 at Sarasota Memorial Park, in charge of Timothy Brenneman.

Zuercher, Malinda Louisa, daughter of Louis and Anna (Lehman) Burkhalter was born Aug. 16, 1907, at Apple Creek, Ohio; died of rheumatic heart failure, April 27, 1961, at Wooster, Ohio; aged 53 y. 8 m. 11 d. On Nov. 1, 1928, she was married to Noah Zuercher, who survives. Also surviving are 2 sons and 3 daughters (Wilfred, Herman, Evelyn, Ethel, and Marilyn), one stepson and one stepdaughter (Mahlon and Frances—Mrs. E. A. Moser), her mother, 2 sisters (Emma Burkhalter and Sarah—Mrs. Jake Miller), and 2 brothers (Wilson and Lester). She was a member of the Wooster Church, where funeral services were held April 29, in charge of Paul Brunner and Isaac Zuercher.

Governor Rockefeller of New York has signed into law a bill banning religious and racial discriminations in the sale or lease of multiple private dwellings and all commercial properties. This is the first law enacted by New York state to prohibit discrimination in private real-estate transactions.

Karl Barth's remarks on putting a man into space: "This is an event which counts in the scientific, political, and perhaps the economical order of things, but not in the theological order. This poor man has circled the earth—so much the better for him or so much the worse. But one day we will die and what will matter for him as for us



ITEMS AND COMMENTS

BY THE EDITOR

is not the fact of circling the world, but what he did with his life. Certainly the event is important, even stirring, but its significance should not be exaggerated. The circumstances in which we live change, but we remain in the created order. Many things have changed since ancient times and many things will change yet, but basically nothing changes."

It appears that Virginia, next fall, will have nearly double the 200 Negroes now attending biracial schools. Much of the increase will be in northern Virginia.

A study booklet on the World Council of Churches Third Assembly to be held in New Delhi, India, next November, is being printed in eleven Indian languages in addition to English. The pamphlet is entitled, "Jesus Christ the Light of the World," the main theme of the Assembly.

Forty young West German conscientious objectors have arrived at Bielefeld, Germany, to serve in the 400-building center there for mentally ill or physically handicapped persons. This institution is operated by the Evangelical Church in Germany. The group was one of the first contingents of about 800 CO's called up under West Germany's law on alternative civilian service. In recent months, both government and church sources have expressed regret and disappointment over the obvious lack of idealism and sense of duty among a great number of CO's whose registration as conscientious objectors appears to have been motivated less by true scruples regarding military service than by the desire to get around any service at all, military or alternative. Some have been willing to accept military service for a three-month period only as against the usual two years. At present there are an estimated 3,000 recognized CO's in West Germany.

The University of Michigan's survey research team has concluded that President Kennedy's Roman Catholicism was a major issue in the 1960 presidential campaign, and that the president's religious affiliation

cost him about a million and a half votes. Catholic authorities are pointing out that the right of Catholics to hold office has by no means been assured by Kennedy's election.

Minnesota has become the ninth state to prohibit racial and religious discrimination in the sale and rental of housing.

Radio station KSBV on Okinawa was dedicated on May 1. This is a station operated by the Far East Broadcasting Company. From this station, Red China is hearing the Gospel in spite of communist opposition.

The Lutheran Church Missouri Synod made a gain of 81,744 in its baptized membership in 1960. The total membership in North America is 2,469,036. In addition, in Latin America, there are 136,141 baptized Missouri Synod Lutherans. This makes the Missouri Synod the largest Lutheran body in the Western Hemisphere.

A Nigerian churchman who is going to school in this country warned that Christianity's identification with western culture poses critical problems for the continuing spread of faith in Africa. A major difficulty, he said, is how to avoid preaching the Christian Gospel as an alternative to communism. To offer Christianity as an alternative, he said, "is to place Jesus Christ on the same pedestal as Karl Marx and to equate the kingdom of God with the era of the proletariat." He warned that it is very easy to give the impression that the churches in the new nations of Africa are "the last pockets of colonialism."

The Russian Orthodox Church has applied for membership in the World Council of Churches. The application will be acted upon at the meeting of the World Council in New Delhi in November. It is likely that the Russian church will be accepted into this fellowship.

The Louisville, Ky., Ministerial Association has elected its first Negro president.

Gospel Herald

*Annual Meeting of Mennonite Board
of Missions and Charities
convenes this week at Morton, Ill.
Pray for vision, consecration, faithfulness in witness.*

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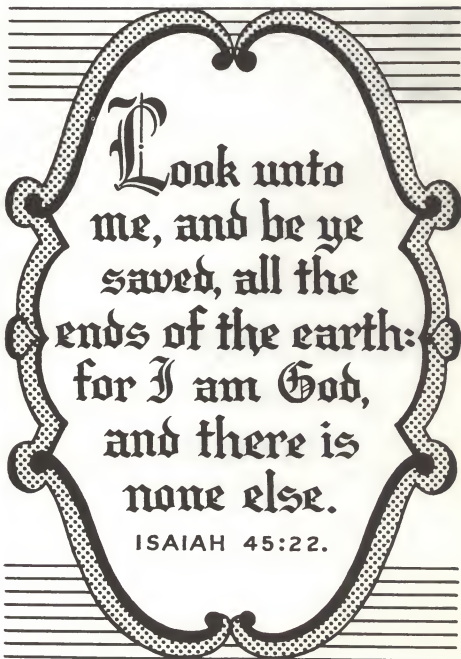
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Evangelism

BY THELMA ALLINDER

God would have us bring His message
To the millions near and far;
Tell the Gospel of His kingdom,
Spread the knowledge of the kingdom,
Blot man's tears and heal sin's scar.

So men leave their kin and homeland,
Spanning all the "seven seas,"
With the story for all peoples—
News for earth's Christ-hungry peo-
ples,
Teaching them His verities.

Hospitals and schools have risen
Where His love has been proclaimed,
For the stewardship of mercy
Brings the evidence of mercy,
When the Son of God is named!
Osceola, Nebr.

The Christian Worker

BY NELSON LITWILLER

The Apostle Paul was not ashamed of himself. He wrote his own name on the first page of everything he wished to communicate, as was the custom in those days. In the Epistle to the Romans he not only writes his name but gives us some other qualifying terms which have great significance. These qualifying terms give us an insight into what a Christian worker should be.

The apostle begins with his own name, Paul. This speaks to us of individuality. He is ready to declare what he believes. What he writes reflects the character of the man, his words, his style, his arguments; in fact, the whole thing is a replica of the man himself.

God desires that everyone make the most of his individuality. It is possible, and we should have radiant and winsome personalities. Each one has a part in building personalities. Each one should be himself instead of trying to copy another or be a poor reflection of another.

Undoubtedly the Apostle Paul felt his own disadvantages. He thought of himself as a "late arrival." Others had great privileges which he did not enjoy. They had seen Jesus. He saw Him out of season. John had a permanent place at the table.

Peter had received a thrice-repeated commission to feed the flock. Paul thought of himself as poor and with few advantages. But he did not lament the fact that he could not preach like Peter, nor did he try to be like John and build his ministry like John's. He did say: "I am Paul; and as Paul I will give myself to build into the kingdom the best I have."

If I have strength or wealth or poverty or wisdom, I have it in common with others. But I have individuality which is unique. I possess what no one else possesses. I have no duplicate in life. With my individuality the Lord expects me to make my contribution. Someone has said that when God makes a man, He breaks the mold. He makes no two alike.

If we try to duplicate someone else, we will fail. The student who tries to duplicate some professor becomes a farce. It is much better to be yourself rather than a vest-pocket edition of someone else. Here is the glory of life and living. It is possible to go out under your own banner, not under another's. It is possible to leave the seminary and be a first-rate minister or worker in your own rights. It is not necessary to use the words and manners of others. We are different; so each one can make his own contribution in his own way. The truth is one, but we react individually to it.

Three men from the same university went out on three consecutive days on a tour of observation. The first saw a rock and noted it in his book. He was a historian and that was all he needed. The second followed and saw the same rock. He took tools and bored a hole into its bowels and found quartz. He was a geologist. The third followed and saw the same stone. He kicked it and said, "I wonder if this is a stone. Why is it hard? Why is it on the left side of the road? Will it cross the road? Why are there stones? Who made them and why?" He asked one thousand and one questions because he was a philosopher.

The truth is one. The rock lies on the left side of the road. Three people see it and react differently.

Thus a preacher, seeing and experiencing the truth, goes out to expain it in his own way and so becomes effective in the ministry.—*Seminario Biblico Evangelico Boletín.*

When we are wrong, make us easy to change. When we are right, make us easy to live with.—Peter Marshall.

Our Readers Say—

The letter by S. H. Dietzel (May 9) commenting on "Preachers, Please" (Feb. 21), and the accounting of his own problems, seems to call for this preacher's apology, not only for himself, but also for song leaders, Sunday-school teachers, and speakers in our Sunday evening services. Bro. Dietzel is a valued and much-loved member of long standing in our winter congregation and we are sorry that we have not been able to adjust satisfactorily to his affliction.

Bro. Dietzel has spoken to us of this problem. Our song leaders have been conscious of it and have sometimes looked directly at him when announcing the number of the hymn to be sung, but this has been the exception rather than the rule. The youth meeting referred to in his letter is actually a "Brotherhood Hour" in which all members of the congregation are urged to participate so that hidden talents may be discovered and developed and convictions understood and deepened because they have been verbally shared with others. This has required real courage on the part of those who have never before stood before a congregation and sometimes natural timidity has caused the voice to fall too low. But with added experience these voices are becoming stronger and their owners' contribution to our church life more significant. Perhaps it is not entirely proper to compare these with the already trained actor or basketball coach.

All the hard-of-hearing might be reminded that even for those accustomed to public speaking it is not always easy to adjust to their needs. We speak to all segments of the congregation—one must arouse the drowsy, capture and keep the interest of the teen-ager, and respect the little child who says to his preacher, "You hurt my ears this morning." Authorities on public speaking will agree, I think, that listening to a monotone for 20 or 30 minutes Sunday after Sunday would be wearisome to the flesh. Unfortunately, preachers do not come equipped with volume control buttons to be adjusted to his own needs by the individual listener.

The eager listener present every service and leaning forward catch the next word, if possible, is an inspiration to his pastor and fellow worshippers. Our congregation has been challenged to be more thoughtful of the needs of the hard-of-hearing, and we plead for understanding and patience when we forget.—Martin W. Lehman, Tampa, Fla.

In May 16 GOSPEL HERALD I am pleased to notice that the writings of more than one article reveal that there are still some who take a stand against jewelry. Also the article, "Our Muddy Thinking About Communism," by Arthur F. Glaser, is good. Why should not Christians pray for God to bless Mr. Khrushchev with whatever he needs as well as Mr. Kennedy? I have heard one preacher refer to Mr. Khrushchev repeatedly as "old" Khrushchev and that seems to me to be sub-Christian.—Clara Cooperider, McPherson, Kans.

"I begin to wonder whether the wisdom of spending so much money for schools where we have a strong Mennonite community. Does this mean we are losing out spiritually, and
(Continued on page 556)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1884)

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Letting the Layman Off

One of the trends in the Mennonite Church today, as indeed in many others, is toward greater lay activity and responsibility. This is seen in a program of activity, such as voluntary service, relief work, disaster service, and extension outreach. It is seen in the rapid increase in church councils which take a big share of responsibility for both counsel and action. It is seen in a rising tide of conviction that we need better business methods in the financial support of the church and its mission in the world.

Many of our laymen, we are sure, appreciate this trend. They agree with the basic New Testament and Anabaptist emphasis on the church as a brotherhood and a fellowship. They reject the unscriptural division of the church into two orders, the clergy and the laity. They want to assume, together with the privileges of church membership, the responsibilities also. They want to help plan and administer the stewardship program. They want to participate in the discipline of erring members. They want to be consulted on such matters as special meetings and use of the church plant. They want to have opportunities to speak and teach and sing and administer and pray. They want even to have something to say about who serves them as minister, and about how he should be supported.

But there are some, too, who do not appreciate this trend. Some think the layman's part is servile obedience, his only responsibility to do as he is told. Others want to be inactive members. Ask them to do some task, they say, "Ask the preacher." If a situation arises which requires disciplinary action, they say, "They [the ministers] ought to do something." They passively oppose any extension of the congregation's program by failing to take hold.

They are in favor of just as much work as the preachers can do. Their only enthusiasm is shown in opposing any increase in the budget. "They are asking too much of us," they complain. There are even those who think that the ordained men should bear the burden of Christian example; they hold a double standard of conduct and justify their lower standard by saying, "But I'm not a preacher."

Let us be sure of this, that letting the layman off lets the church down.

Edward R. Murrow recently said: "No nation was ever great without greatness being demanded of it by its leaders. Ameri-

cans for years have been asked only to pay their income taxes." The same thing can be said of the church. A church can hardly become anything greater than the goal that is held before it. We are wrong when we think that we are doing our laymen (or ourselves) a favor when we ease their burden of responsibility. We are our own worst enemies when we make our way easy. The Christian way requires hardness. Without a challenge we fall into softness and mediocrity. Judge Learned Hand once said, "Once a person abdicates responsibility, he decides that what is comfortable for him is best."

"How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that publisheth salvation . . ." (Isa. 52:7).

It was the feet of the welcome messenger that the prophet saw. Not his eyes, nor his lips, nor his hands, but his feet. This was not because he was a stamping preacher. He spoke with his lips and his tongue, like any other preacher. Since a man's soul looks out through his eyes, since facial expression helps to give meaning, his hearers would look at his face. No doubt he accentuated his speech with gestures, and so they looked at his hands. Why then should the prophet single out the messenger's feet as being beautiful?

Because it was his feet that brought him there. Over the mountains he came. He had been far away; now he came near. Even a poor preacher where you can hear him is worth more than a dozen where you can't. Presence is important. How can one preach unless he is sent? Unless the preacher gets around, the Gospel will not be heard.

So it always has been. Jesus sent the seventy into the villages, two by two. He Himself traveled: from Galilee to Judea, to Samaria, to Tyre and Sidon, to Decapolis, to Perea. He had to go where the people were. Paul traveled, back and forth across the Roman Empire, always eager to go where he had not yet been. So the preachers through the centuries, but especially in this modern missionary era. The Anabaptists "hedge-hopped" from one city to another, preaching the Gospel. Menno Simons made

Shall we relax the Scriptural standards of the churches to make it easier for the members to meet them? That would not only compromise the testimony of the church; it would do the members a great injustice. Shall we have a full-time ministry so that the members won't have to do so much? That would not only weaken the work of the church; it would deny the very essence of meaning in church membership. Shall our mission boards, in this day of mounting need, lower their budgets so that our members will have more to spend on houses and furniture and cars and boats and vacations? That would not only be refusing a task which the Lord is laying on the church; it would be an approval of material ease and sinful luxury.

Our church may be smaller if we insist that every member accept the implications of Christian discipleship in every area of his life; but it will be stronger because it is truly a church, because it will not let its laymen off.—E.

Preaching with the Feet

his circuits among the believers he served. John Wesley spent day after day in the saddle. The circuit riders on the American frontiers made regular calls to the settlements in the forests. J. S. Coffman brought revival to Mennonite communities from Virginia to Kansas. And missionaries from Europe and America have gone to practically every country in the world.

Of course today we no longer walk. We ride in cars and trains and ships and planes. Because we travel faster we can go farther. And our going is supplemented by the printing press and the wonders of wireless communication.

The temptation of the preacher is to become stationary. The beautiful feet become mired in institutionalism and materialism. What we acquire becomes more important than what we have been sent to do.

Recently the accent in missionary strategy has again been put on mobility. The changing conditions of our times have forced this upon us. We have been driven out from places where we wanted to stay. The new concepts of the indigenous church have made our missionaries content with lighter baggage. New nationalisms and competing ideologies have demonstrated to us that we have no continuing city here. We preach, and then move on.

But since every Christian is a messenger, there is instruction here for all of us, not only those ordained as ministers or commissioned as missionaries. There is a call to all of us to be more foot-loose. People from our larger communities should move to other places, not for better economic op-

portunity, but because their witness to the Gospel is needed. American business and professional people should go to less favored lands to support themselves as they help with problems there and build Christian churches. Young people should be more concerned about seeking new frontiers than about settling down. The whole question of Christian call will be given its rightful primacy.

We realize that there are some things to say on the other side. And plenty of people are saying them. The command that needs to be listened to is "Go." Move on. Make your feet beautiful as they take you to where people need your good tidings.—E.

Ontario Mission Board Meets

BY DOROTHY SWARTZENTRUBER

"Our World, Our Gospel, Our Lord" was the theme under which the Mennonite Mission Board of Ontario convened its 32nd annual meeting May 21 and 22 in Kitchener, Ontario. John F. Garber of Burton, Ohio, and Raymond Kramer of St. Jacobs discussed topics related to this theme during the inspirational sections of the meeting.

Business sessions were held at First Mennonite Church in Kitchener. The tone of the meeting was set by the hourly call to prayer which remembered the work of home missions and missionaries.

A panel made up of members of mission churches and an older established church discussed "Working Together in Church Extension." The lack of understanding on the part of the older church for the problems of the mission church was seen to resolve itself in a situation where the mother church also becomes actively involved in extension work. The example of the establishment of a new membership at Rockway Mennonite Church as a project of First Mennonite Church, Kitchener, was cited.

An audio-visual slide-tape production arranged by Arnold Gingrich of London further pointed out the necessity of the mother church's becoming more active in a missionary program on a local level. These slides, along with a leaders' guide are to be made available to local congregations for their use in stimulating missionary interest and activity.

Understanding of the mission program was further enhanced by two symposiums in which mission workers of the rural and city programs shared in informal conversation the merits of various approaches, and the actual results of the witness given.

The potential of fellowship evangelism was stressed as being a very effective approach to home missions. A Service Person-

nel Secretary was appointed for the first time as a means of guiding potential workers into the service program of the church and to direct professional and vocational young people to areas where they may support the church's missionary outreach.

Literature evangelism was also given attention. In the report by Wayne North, Secretary of Literature Evangelism, suggestions were given as to how local congregations may inaugurate literature programs.

In line with the policy of the Mennonite Board of Missions and Charities to relate home missions to the district boards, a committee has been appointed to establish a closer working relationship with our Quebec mission work. Two missionary couples are currently stationed in the city of Montreal.

A budget of \$13.50 per member was approved for the coming year. The building program includes two churches and a parsonage. A revolving loan fund was established which shall help the mission churches to finance their share of the 50 per cent of the building cost. The Board contributes 50 per cent of the cost.

The Executive Committee for the coming year was elected as follows: President, Osiah Horst; Vice-President, Paul Martin; Secretary, Gordon Hunsberger; Treasurer, Harold Schmidt; City Missions Superintendent, Emerson McDowell; Rural Missions Superintendent, Newton Gingrich.

Kitchener, Ont.

Join Us At Mennonite Writers' Conference

BY ELLROSE D. ZOOK

If you are a writer or interested in writing, you are invited to the Mennonite Writers' Conference to be held on the Goshen College campus July 10-14.

The conference is sponsored co-operatively by the editorial offices at Scottdale and Newton. Maynard Shelly is director and Daniel Hertzler is assistant director.

The conference opens on Monday afternoon at 4:00 p.m. with registration followed by a fellowship dinner and get-acquainted meeting.

On the staff will appear the following: Professor Robert W. Root, head of the Religious Journalism Department of the School of Journalism, Syracuse University, Syracuse, N.Y., for article writing and adult fiction; Elaine Sommers Rich from Newton, Kans., for devotional writing; Elizabeth A. Showalter, Scottdale, Pa., for juvenile fiction writing; Willard Roth, Scottdale, Pa., for news writing.

Each morning will open with a devotional period by Millard Lind, former editor of

Christian Living and a member of the Goshen College Biblical Seminary faculty.

On Monday, Tuesday, and Wednesday evenings will appear the following speakers, respectively, Martin E. Marty of *The Christian Century*; Robert W. Root, and Erland Waltner of the Mennonite Seminary at Elkhart, Ind.

A Mennonite writers' conference offers a time of fellowship, stimulation, instruction, and inspiration for writers and those interested in writing.

For a complete program write to Daniel Hertzler, Mennonite Publishing House, Scottdale, Pa.

Progress

BY LORIE C. GOODING

"So God created man in his own image." And being in the image of God, man wants to see and know and do as God sees and knows and does. Even though that "image of God" is now broken by sin, he is still desirous to know and to do. Man's reaching out after knowledge is his search for infinity. For this search he will defy all danger, hold all difficulties light, all sacrifices cheap, all obstacles passable. There is nothing wrong with man's searching out the secrets of nature, discovering the principles of energy, attempting to map the geography of the universe. God created man, originally, for eternity and infinity. God gave him the inquiring mind, the ability to reason, the will to know. And He has never rescinded those gifts.

God also gave man an independent will. Man is always being called upon to make choices. Since his will is in his own power, he may choose either right or wrong. He may use his mind, his reasoning powers, to find out the knowledge hidden from the creation of the earth. There is nothing wrong with his finding out all he can. That is the province of his mind.

But this is the wrong and the evil that man does: he seeks and searches and learns and finds out the secrets of the universe—without God. And when he has found new knowledge, he turns it to a wrong use. And he calls it *progress*.

Killbuck, Ohio.

OUR READERS SAY

(Continued from page 554)

need a strong school to aid our home training? What justifies spending several hundred thousand dollars in a Mennonite community, and not in Chicago or Buenos Aires? What justifies the one and not the other? We need to encourage our missionary program with a Christ-centered system of at least grade and secondary schools. . . .—Mario Snyder, Villa Adelina, Argentina.

For What Purpose Education?

By Maynard Kurtz

To the African there is probably nothing that will give so much prestige as money and education. And probably education is a bit safer than money because there are always unemployed relatives ready to find some use for the money!

I was impressed again recently with the prestige that goes with even a little education. A man whom I know was head teacher in a primary school. He was only a mediocre teacher and was even less than mediocre as a head teacher. When he was told to go to another school, he refused to go. The day when the mission for which he was teaching needed to accept almost anyone is past; they have an excess of teachers. As a result, he was dismissed and went back to the village to live. In a short while he was made village headman. The very title would command at least a bit of respect in almost any society, much more so in African society. He probably was chosen because he was the best-educated person in the village, yet we would say he had little education.

Missions have been quite right to go ahead with education. They were operating schools before the government. Even today, the missions are having a much easier time finding their teachers than government is. If all the missions in Tanganyika suddenly pulled out of education, the educational system of Tanganyika would be in a sad state. In spite of that, however, we need to constantly keep asking why we are in it.

Several weeks ago I had occasion to meet again an African whom I've met a number of times in the past year and a half. He is a nice, pleasant man who is working for the Bukoba Township Authority. He was a student at one of our mission schools a number of years ago. At this meeting I was again impressed with his intelligence and good English; his English is so good, in fact, that he can swear just like an Englishman. He can talk intelligently in English about missiles, nuclear-powered submarines, and the might of the big nations. But he would not be able to pray in any language. Along with education he has given no room to Christ. I wondered how many persons like that we are educating in our mission schools. Could we possibly do more for Christ's kingdom by engaging only in direct evangelism and leaving education for the government?

My doubts are readily dispelled when I meet those who have gone out from our schools and are serving Christ. There are many. Praise God with us for those who have seen that worldly wisdom isn't the thing which can satisfy.

Since the person with even a little education has such great influence, it is important that we show our students the way of salvation. In Tanganyika today an educated person who becomes a Christian doesn't automatically lose his prestige; rather, he has great opportunity to show the Christ life to many observant people.

In our Training School at Katoko, we aren't working at a high scholastic level. According to Western standards it is quite low. Most of the trainees have completed only Standard Eight before coming here. Some have gone to Standard Ten, failed the exam, and then come here. After a two-year course they go out to the village schools as teachers. They are respected people. It goes without saying that a teacher with a class of forty or forty-five pupils every day has unlimited opportunities—and responsibilities. A teacher's opportunity to serve Christ in the school community is almost unlimited also. He is expected to take part in community life.

When we realize the positions for which we are training our students, we react in various ways. Their low standard of education could be discouraging to us, but when we realize that there must be teachers at this level or none at all, we can understand that even these are important in the advancement of the country. The educational standard will rise in time.

The spiritual standard is of much greater importance. I was surprised when I came to Tanganyika and saw so much spiritual lukewarmness. For some reason I thought those who had professed Christianity would have seen the awfulness of heathendom and would have made a clean break for Christ. Not so many cases. The devil is just as busy working among church members here as anywhere. There are many nominal Christians. There are many nominal Christians among our students and teachers. They consider the price of wholly following Christ too great.

We have great concern for those of our students who are lukewarm or cold. So soon they will be teaching children. They all will need to teach religious instruction, but teaching without having the experience is worth little, if anything.

One of the African pastors in the Katoko area expressed to us his concern about the spiritual state of our students. He said that those with education who go out to new areas to live and teach are often worse for having education. They no longer have the restraint of their homes and villages. They are lonely and they yield to all sorts of temptations to satisfy their loneliness. Even in the most primitive societies there are al-

ways taboos, and group spirit is very effective in enforcing them. Where the salvation experience is shallow or missing and one is isolated from his group, it is difficult for one even to be a good, respectable person.

Now, I'm not suggesting that we want them to be merely good, respectable citizens. I am suggesting that education alone cannot even make them such. Christ is the answer to their needs. If our teachers have experienced salvation and know the fellowship of the Spirit, then they will have something to combat loneliness, temptations, and pride in worldly wisdom.

Pray for our students, that they might learn that Christ is the answer to their needs. Many of our students leave us every year without having a real experience with Christ. There are also those who leave every year who have a real experience. Praise God for these.

The small number could be discouraging and is of great concern to us, yet we need to remember that Christ never spoke in terms of numbers when telling us to work for Him. The Bible says, "Cast thy bread upon the waters." Pray for us, their teachers, that we may be faithful in doing just this. All of our students have heard the Word over and over again. They need to continue to hear it, but even more they need to see the effects of it. They can see all too well what sort of experience we have had or not had.

We can be good teachers and know our material ever so well, but if the way of Christ isn't the major thing that we teach, then we are simply helping to whitewash their exteriors while inside they are full of corruption and "dead men's bones."

—Missionary Messenger.

The Testimony of a Disciple of Jesus

By J. W. SHANK

Peter, the intrepid fisherman, who served a three-year term as a disciple of Jesus, became a new man after Pentecost. As an old man he admonished thus on the question of testimony: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15).

The people of the world are asking for a clear reason for our eternal hope. We Christians must venture an adequate answer. This answer must come from a conviction based on sound Biblical revelation. Then, in order to have an influence over the mind of the inquirer, the conviction must be an outgrowth of experience

with the Lord. The Christian possessor of such a hope should not waver in his faith nor in his eagerness to testify to others what that faith means to him.

If a man should be accosted by a police agent, he should be able to give clear reasons for any actions that would seem to be under suspicion. Only clear, unvarnished statements would satisfy legal authority.

Likewise the student who presents himself to take an examination in order to qualify for a degree must express himself in the clearest possible terms.

So we Christians, if we expect to be heard at all by the seeker after truth, must know how to give valid reasons for having made our stand for Christ, as well as good reasons why others should likewise accept our Christ.

Why do you believe in God? asks someone who is in spiritual darkness. Why do you pray or why should I pray? asks another anxious soul. Why do you think you are saved or how can I know that God will save me? asks a doubter who may be honest in his doubts. A shallow or an unreasonable answer to such questions may cause the inquirer to remain forever outside of the fold of God. Let us strive in order to give clearness and vital dynamic to our testimony.

Here is a certain fact: No person can give a clear and reasonable testimony about his faith in God if he has not heard God's message clearly. A pupil who is partially deaf cannot be expected to report correctly what his teacher has tried to teach him.

Certainly, not all persons are endowed with the ability to think and talk with equal clearness. The man who is gifted with many words may fail in clearness because of his fondness for fantastic or extravagant expression. On the other hand, the person who possesses a limited vocabulary may oversimplify his answers to any inquirer who asks regarding his faith. Is it not true likewise that the simple soul often comes across with the most meaningful reasons for the Christian hope that he enjoys?

During World War II some persons were hidden in a cold bunker. After they left that dreadful place certain writings were found on the wall, as follows:

"I believe in the sun, even if it does not shine.

I believe in God, even if He is silent.
I believe in love, even if it is hidden."

A lady, wishing to express her new experience, said: "I feel all clean inside. All the hymns about cleansing that seemed to me like outworn superstition have come back. I am singing them again."

A girl, wishing to express the meaning of conversion, said: "I feel as if I had swallowed sunshine."

Have we listened well to hear God speak to us—through nature or through the lives

of consecrated Christians? Through the divine Word? Through our own prayer and meditation? If we have thus listened and heard God revealing Himself, we will not lack words by which to testify about our precious discoveries.

Once a man twenty-five years of age became an ardent Christian. His pastor wanted him to learn to participate in the prayer meetings. The new convert insisted that, since he did not possess the gift of words, he could not learn to make an audible prayer. The minister asked him: "If you want to praise your mother for something she did for you or to ask your father for some special favor, do you have trouble to get it across in words?"

"Of course not," he said, "that is easy to do."

"Can you not likewise get on familiar terms with God and tell Him your feelings and longings?" asked the minister. The young man later became a fearless participant in prayer and testimony expression.

Audible prayers are a part of Christian testimony. Enthusiasm for spiritual things will increase any Christian's ability to give adequate expression and reason for the hope that is in him. Truly the best testimony comes from a life that is full of rich experience with God.

Charles was a strong Christian who held a good job as a mechanic. His associates in the shop were men who spent their free time in questionable entertainment. They taunted Charles for being a churchgoer and getting no joy out of life. Charles used few words of defense. But they were words fraught with conviction, though not related

to theological argument. His earnest sincerity stunned his critics into silence.

Surely, every disciple of Jesus has a testimony if he is genuine. He should be like the mockingbird that, when he sings, seems to be bursting with song. He who enjoys a full measure of Gospel truth in his heart and life will not be able to keep it to himself.

La Junta, Colo.

What Reviewers Say About—

The Way of the Cross in Human Relations

By GUY F. HERSHBERGER

"This book, which is several books in one, could be very useful at a ministerial retreat as a penetrating study of the place of the Gospel in our extremely new and different world. No man can read this book without doing some tall thinking about his own personal attitudes toward the cross and human relations."

—Elmer Hjortland, *Book News Letter*.

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"There is also some question about the author's definition of 'the way of the cross.' He tends to interpret it too exclusively in terms of nonresistance. He would possibly define it as nonresistant love. While the way of the cross includes nonresistance, when the latter is rightly understood, it is

Our Mennonite Churches: Good



Located near Elizabethtown, Pa., surrounded by beautiful trees, is Good's Church. The congregation was organized in 1728, and the first meetinghouse was built in 1815. It was replaced in 1879 with this building which was recently remodeled. The membership is 176. The pastor is Ira Z. Miller. The congregation belongs to the Lancaster Conference.

something more basic, deeper, and broader than nonresistance. The way of the cross is the way of self-denial, but of self-denial or self-sacrifice that is revelatory and redemptive in its purpose. It is not the way of the cross unless it reveals the resurrected Christ and unless it is redemptive in its effects on human society."

—T. B. Matson, *Southwestern Journal of Theology*.

* * *

"One of the great chapters Dr. Hershberger has written is the one on the way of the cross in personal relations. If the unique spiritual perils of the Mennonites are legalism, pharisaism, authoritarianism, provincialism—the author has some devastating observations to make on these issues which can give all of us pause. Here the author writes as one who really knows whereof he speaks. I would have welcomed an attempt at analyzing the Mennonite 'organization man'—the administrator in church enterprises who hires and fires, who must weigh the needs of the individual against the needs of the group, who never can escape a consciousness that his church-related institution has a tremendous stake in buildings, traditions, well-cultivated public relations, endowments, tranquil constituency relations. How free is a Mennonite organization man to abandon himself to the way of the cross?"

—Robert Kreider, *Mennonite Quarterly Review*.

This \$5.50 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

Occupy Till I Come

BY ROYAL W. ABE

There is always plenty of work to be done on a farm, especially if you are a member of a large family. Our family lived on a small farm among the West Virginia hills. I remember while I was quite young, on days when it was necessary for my father to be away, he would assign work for me which he knew I could do, and he would say to me, "Improve your time," or "Occupy your time." What he meant to say was, be doing something useful all the time, but especially do that which I have told you to do.

Many were the times when Father was away that I wouldn't work at that which he had left for me to do, but rather I wasted the time playing or doing something I enjoyed better than the work assigned to me. Often when the hour had nearly arrived for Father to come home, I'd fly into the work and try to get it finished before his arrival, but alas, too often it was not finished or else only half done.

On those occasions I would have to wish he would delay his coming, and dread having to face him with the truth. Father was a big man. He could scold or whip, whichever he deemed necessary.

But if I had completed the work assigned to me, I was glad to see my father come home, and he would always remember to give me the credit due me.

I look back now and remember with shame how I wasted time, failing to do the little work which was justly mine to do. It's too late now; the time has been wasted and Father has gone to his last rest. Only memories remain.

Thought for the Week

Our mission work is doomed to abject failure if we place our reliance upon human elements.—E.

More than nineteen hundred years ago the Lord Jesus walked this earth for three years, teaching men the working of His kingdom, giving them power to become sons of that kingdom. Often He taught them in parables. On one occasion He compared the kingdom of heaven to a nobleman who would take a journey into a far country to receive for himself a kingdom and to return. He called his servants unto him and delivered to them a portion of his goods with instructions, saying, "Occupy till I come," and took his leave. Luke 19:13; Matt. 25:14-30.

But while the nobleman delayed his returning, one of the servants was dilatory and failed to make profitable gain with his master's goods.

Upon returning home the nobleman discovered his loss and dealt accordingly with that slothful servant. The Bible says he ordered that even that which he had been taken from him and he be cast into outer darkness, where there is sorrow and weeping. Matt. 25:30.

When Jesus' work here was finished, He went back to His place in the glory. But He had prepared twelve men to continue the work which He had begun, that of teaching and inviting others into His kingdom. He also gave those men power and authority for this work.

Each following generation was to continue the work until the time when He should return to take account of the work and receive His own.

His returning has been delayed until our generation has followed in God's order. It is now our work to help others find their way into His kingdom, by teaching and example.

He has gone to prepare for His own a dwelling place for the future and has delivered unto His servants a message and a work. He has exhorted those servants to

A Prayer

FOR THIS WEEK

Our loving Father, we praise Thee for new life. In awakened nature all about us we are again reminded of Thy marvelous works. We thank Thee for Thy power and wisdom in ruling the universe, but we are even more grateful that Thou hast given us new life and art concerned for us weak, faltering human beings.

Cleanse us from the sin of neglecting to give Thee our complete devotion. Help us to be conscious of our spiritual needs, but not to be discouraged by our failures, ever looking to Thee for strength.

Grant us the wisdom, grace, and courage to daily testify of Thy love. Give us a spirit of love, tolerance, and true forgiveness. May we ever walk calmly, joyfully, and hopefully in these turbulent times. May our lives draw others to Thee. In Jesus' name. Amen.

—Mrs. Paul T. Guengerich.

Prayer Requests

(Requests for this column must be signed)

Pray for Paul and Ann Conrad as they guide the growing congregation at Mathis, Texas.

Pray for a girl who is struggling with a choice between the continuance of her Christian consecration and giving herself to an ungodly man.

Pray for the establishment of a new unit in Robstown, Texas, and for the couple who plan to locate there.

Pray for the Weldon Martins as they minister to Latin Americans in Corpus Christi, Texas, and supervise radio work and correspondence.

Pray for more adequate church facilities at Corpus Christi.

Pray for guidance in the development of a Bible institute for the training of workers in South Texas.

keep watching while they work. The question now is, Have we, those servants, been faithful to the task which was assigned to us, or have we been wasting time for our own pleasure, doing that which the flesh enjoys, that which will endure for only a season, rather than that which will endure eternally? Will we rejoice at His returning, or must we be ashamed and call for the rocks and mountains to fall on us and hide us from the face of Him who will sit upon the throne of His kingdom?

May we earnestly pray that He will give us a desire to work His work while He still delays His return, that we may say in that day, "Even so, come, Lord Jesus."



OUR SCHOOLS

Festival of Fine Arts

On May 4-6, in connection with the annual Festival of Fine Arts at Eastern Mennonite College, an exhibition of contemporary Mennonite art was held. In the past, several local, regional, and one-man exhibitions have been shown at our colleges and churches, but this exhibition of contemporary Mennonite art is believed to be the first of its kind in the Mennonite Church, featuring works of Mennonite and General Conference Mennonite artists throughout the country.

Among those sending entries were Vladimir and Sylvia Bubalo, Chicago, Ill.; Joe and Alma Alderfer, Pauline Cutrell, Jan Gleystein, Ivan Moon, and Marlin Lauer, all from Scottsdale; Robert Regier, Newton, Kans.; Warren Rohrer, Philadelphia, Pa.; and Hazel Gross, Arlington, Va.

A large number of visitors saw the exhibition and it was necessary to extend the closing date. In addition to the exhibition, the traveling collection of ter Meulen drawings was on display, and a good many pieces were sold, the proceeds going entirely to peace work.

With this exhibition of contemporary Mennonite art a success, E.M.C. spokesmen talk about repeating the event and making an effort to include the works of still more practicing Mennonite artists in order to offer an even more all-Mennonite representation in fine arts.

Hesston College

The closing activities of the 1960-61 school year began on May 20 with the President's Breakfast for graduates in the college dining hall. Dr. Paton Yoder, the dean-elect, was the speaker for the after-breakfast program. Dr. Yoder recounted a number of human interest experiences that befell travelers who found it necessary to spend time in early American inns.

On Sunday, May 21, Dr. C. N. Hostetter, former president of Messiah College and chairman of the MCC, spoke in the morning service on human needs observed in troubled countries during his recent around-the-world travels.

Doris Janzen, Newton, Kans., has been employed as dietitian and high-school home economics instructor for the 1961-62 school year. Miss Janzen is a Goshen College graduate and in the past year has been assisting Dr. Wyse, head of the home economics department at Goshen College.

President and Mrs. Smith entertained the college juniors and their teachers, Melva Kauffman and Clayton Beyler, at a banquet in the Guest House at 5:30 p.m. on May 17. Dr. Beyler was the speaker for the occasion.

Chuck Swartz of Premont, Texas, and Carolyn Dick of Eureka, Ill., have been chosen as editors of the 1961-62 *Hesston College Journal*. Rod Hernley of Scottsdale, Pa., is the new bookstore manager.

A number of students and teachers have after-school service appointments. Sheldon Detwiler is going into Pax work in Jordan. Keith Gingerich and Aaron Martin, a former student, will serve as MYF assistants at

Scottsdale, Pa., under MRSC. Dick Graber and Ann Krabill will work in Camp Shalom, a Jewish camp, in Ontario, Canada. Dave Beachy and Rodney Yoder will serve as counselors for boys from Denver in Rocky Mountain Camp. Jerilyn Hartzler plans to work with migrant children in Springdale, Ark., and Jerry Unruh will assist in crafts, recreation, and counseling in Mennonite Youth Village in White Pigeon, Mich. Melva Kauffman plans to attend an orientation conference for *The Builder* editors at Laureville Camp in Pennsylvania in July. Miss Kauffman has been appointed editor of the children's section of *The Builder*.

The Case for Church Schools

BY RUSSELL KRABILL

Author's Note:

This article grew out of an intended letter to the *Goshen News* (Indiana). It came to my attention that the grade school teachers of the city were being asked to write their philosophy of teaching for their particular grade. From one suggested set of objectives, which was published in a letter, I observed that no spiritual purposes were included. I felt led to write, pointing up this much-needed emphasis. But the more I pondered and studied the matter, the more I was led to see that to ask them to do what should be done was asking the impossible of persons employed by a government-operated institution. I came to the conclusion that only in church-operated schools could such spiritual objectives be framed and pursued.

It is gratifying to know that American education is re-evaluating her purpose and work. When I was in high school it was said that the educated person was one who knew where to go for the facts; it was not so important that he himself know the facts. I am glad for a return to the importance of knowing facts, for without them one has no material for thought.

Sometimes, however, I have misgivings about the motivation for this renewed interest in education. Is our main motivation to produce more and better scientists so that we can win the space race; so that we can be ahead in the cold war?

We should seek ways to improve the education of our youth. But what should our motive and objective be? Should it not be to produce well-trained Christian men and women who can lead the world in the spiritual race? Should it not be to develop the whole man (1) mentally, (2) physically, (3) socially, and (4) spiritually?

Our American educational system makes it difficult to carry through on this fourfold development of the total personality. Wise were the framers of the Constitution who declared: "Congress shall make no law respecting the establishment of religion or abridging the free exercise thereof." State and church were to be separate, and rightly so.

The mistake, however, was made when America transferred the education of her children from the church to the state. It is the business of the state to keep law and

order and to operate in the political arena. But it remains the business of the church to build character and to nurture and train her children. When the Christian families of America handed their children over to the state to be educated, they tied their own hands. The state was given an impossible task. How could she do the work of the church when she had pledged herself to remain separate from the church? To be in the right, she must needs refrain from teaching religion in the schools.

You may say, "That is all right. Let the schools teach the 'Three R's' and let the church teach morals and character." But this again is impossible, because the human personality cannot be so easily compartmentalized. What happens to the mind affects the soul. The attempt to be neutral about religion in our schools leaves the impression that God and Christianity do not count; that they are not important.

To ignore God in the study of natural science is to imply that we live in a non-theistic universe. The creature is studied without reference to the Creator. To leave God and religion out of history is to miss the real point of many movements in history. The Reformation, the settlement of the New World, and many other movements can be explained only in the context of Christianity. There was a Julius Caesar, and a Hitler, but there was also a Jesus Christ, and His influence in history is unsurpassed. Christianity has been central in the development of our world. It cannot be pigeonholed.

Furthermore, a solid program of religious education is necessary for the teaching of morality. Character building based on humanism is bootstrap morality. "How can a young man keep his way pure? By guarding it according to thy word" (Psalm 119:9, RSV). This Bible statement our forefathers believed. Their early textbooks reflected their belief.

The New England Primer, which was
(Continued on page 573)



PEACE AND WAR

German Conscientious Objectors Enter Service

By PETER J. DYCK

Never before in the history of Germany has there been a law exempting conscientious objectors from military service and providing for an alternative service program. The postwar constitution of Germany provides for the recognition of conscientious objection to military service and in January of 1960 a law to this effect was passed. After considerable delay and much discussion this law was implemented in April, 1961. Some 3,000 young men have to date been officially recognized as CO's by hearing commissions set up for this purpose in accordance with Paragraph 26 of the military service law. About half of the men base their objection to military service on Christian grounds; the other half are motivated by humanitarian and other considerations.

A Historic Occasion

April 8, 1961, was a historic occasion. On this day EIRENE welcomed its first German CO's, who reported at Mennoniten-Haus in Kaiserslautern for orientation and placement. More were to arrive in May and in June. Introducing each other over a cup of tea at the informal reception, they gave their names as Manfred Apel, Hermann Fellmann, Bernd Haas, Günter Jantzen, Walter Kaufmann, Ernst Landes, Berthold Schanzbächer, and Friedrich Seibert. Four of them are Mennonites and four belong to the Evangelical (Lutheran) Church. All of them asked for exemption from military service on Christian grounds. EIRENE (International Christian Service for Peace) intends to accept only CO's whose motivation is Christian. EIRENE, organized in 1957 by MCC and the Brethren Service Commission, is also sponsored by other groups such as the German Mennonite Peace Committee and the International Fellowship of Reconciliation, and is supported by the World Council of Churches and other groups.

In my orientation message on the peace witness of Mennonites in America, I pointed out that American CO's met much opposition during World War I, but thanks largely to their clear witness and perseverance the present status and form of service has been achieved. The future of the CO program in Germany also depends a great deal on the testimony and witness, devotion and sincerity of the first CO's drafted for alternative service. The German community at large, though sick and tired of

war, is not pacifist and generally has little sympathy for the absolute pacifist position. There are groups and forces at work which could identify the CO position with political ideologies. This must not happen. Again, others see in the CO nothing more than cheap labor. The spread of this notion would also be devastating to the cause.

Wilfried von Rekowsky, Executive Secretary of EIRENE, told the group of the origin and aims of EIRENE and that it has been officially recognized by the German government as a sponsoring agency authorized to employ and supervise the employment of German CO's. He also gave each man detailed instruction on such things as work assignment and reporting.

Theo Glöck, Chairman of the German Peace Committee, based his message on Phil. 4:4-9, where the Apostle Paul encourages the congregation of believers to "rejoice in the Lord," to "have no anxiety about anything," to be steadfast in prayer, and to be thankful, being then assured that "the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus."

After this weekend orientation the fellows reported to their places of work on Monday, April 10. Four went to an Evangelical sanatorium and nursing home, three to a mental hospital, and one to the Mennonite children's home in Bad Dürkheim.

The First Report

The men were encouraged to report to EIRENE about their experiences. The first report from one of the men serving in a 400-bed institution has just been received in the EIRENE office. The tone of the report is one of gratitude and of eager anticipation. Following is an excerpt from the report:

"One thing is certain, we four are happy with our new work. Of course, we still lack perspective to see the project as a whole, but we have wholeheartedly entered into those niches assigned to us. Further reports about our peace service will follow. Just an explanation about the word peace service (Friedensdienst). We have agreed not to use the word alternative service (Ersatzdienst) if it can be avoided. We want to regard our service quite consciously as a peace and love service (Friedens- und Liebesdienst) and not as an alternative for some other kind of service."

Present Inadequacies of the Program

While it is gratifying to know that at last German conscientious objectors are exempt from military service and permitted to do service outside the army and without uniform, the present alternative service program as administered by the Ministry of Labor has at least two serious shortcomings. In the first place, the law requires that all CO's be assigned to service in hospitals and nursing homes as long as these institutions can absorb them, and only after these places are filled may they be assigned to public welfare projects of a more general nature. In the second place, the service must be within Germany.

The program has just begun, and it is already evident that in the first group drafted there are those who by natural inclination, education, and training do not fit into the hospital type of service. Some would rather build a hospital than work inside one, rather dig or do something else with their hands. Why should they not be permitted to do such work if it can be found, if it is meaningful as a peace service, and is personally satisfying to the fellows?

Secondly, why should not the German CO be permitted to serve abroad? After all, his brother in the army does. The lawmakers have taken great pains to assure equality of rights and duties for both the soldier and the CO, including basic pay (the minimum scale as paid to a private in the army), length of service (21 months), and insurance. Then why do they not also have foreign service? We are confident, however, that in time this will come, because the reason for the present discrimination is not intentional but dictated by necessity. There are difficulties which the government cannot overlook at this moment, but after some experience has been gained in administering the program, the scope of service will also be enlarged. After all, American CO's too served at home long before they were permitted to serve abroad.

EIRENE must pioneer and be ever ready to assist the conscientious objectors and the German government to implement the alternative service program, improving it where possible and urging changes where necessary.

—MCC News Service.

The following churches have applied for membership in the World Council of Churches (their application will be acted upon at New Delhi in November): the Moravian Church of the West Cape Province in South Africa, the Presbyterian Church in Trinidad, the English Evangelical Church of New Caledonia, the Union of Baptist Churches of the Cameroun, the United Church of Central Africa in Rhodesia, the English Pentecostal Church of Chile, the Russian Orthodox Church in the U.S.S.R.



FAMILY CIRCLE

Lost Jewels at Home

By C. WARREN LONG

It seems to me that the easiest missionary work to neglect is the mission at home. All too frequently we see a neighbor's child in need of the Lord and fail to see our own household as having as great a need. It seems to be easy to hear the voices of the multitudes in neighboring heathen lands calling for the Word of God, and at the same time our ears are dull to the same cry at our door. The precious souls beyond seem to be more precious than those at home. It seems to me that the pearl, the topaz, and the diamond at home are becoming delinquent while we are busy salvaging away from home.

In Russia a city by the name of Sverdlovsk purchased a huge quantity of stone for street-paving purposes. The purchase price for these rocks was very small. After the rocks were crushed and down on the street it was discovered they contained two and one-half million dollars' worth of jasper, topaz, and jade. Broken rocks under rumbling wheels and tramping feet contained great wealth. Ignorance crushed colorful gems into a street pavement that even science could not rescue. Ignorance, greed, lustful living, and sin crush humanity so badly that only Jesus Christ can rescue and redeem. Only our Lord has the ability to re-create and restore to usefulness again, for "he knew what was in man" (John 2:25).

It seems to me that the crushed jewels on our streets should attract our attention. Their broken lives should cause us to seek the cause and then the remedy. I met a red-haired freckled-faced lad on the street who was possibly past his fourteenth birthday. I had heard his soprano lyric many evenings as he called to his buddy down the block. I made friends with him and won his confidence. Then I asked why he spent so much time on the street. "I know," he said as he twirled a ring around his little finger which he had just won on a punchboard, "I should be home, but—but—there is no place for me at home."

My heart was pained and I thought of the crushed rock in the streets of Sverdlovsk. This lad was brilliant and congenial and anyone could love him. Then I asked, "How is that?"

"Well, I have three grown-up sisters and they have their company in the house and I am always the excess baggage with plenty of chin music and they don't want me around."

"Don't you have any other brothers and sisters?" I asked.

"Yes, I have two sisters younger than I and they have to get out too. Dad is always tired and goes to bed or else down to the tavern and gets on a drunk. I never can have any fun with him. You see, it gets pretty lonesome for a fella. It was not always so," he went on. "Before Mother and Dad quit going to Sunday school and church, we had lots of good times." A quiver in his voice restrained him from telling about the lost good times.

"But what about your mother?" I inquired.

"Oh, Mother! She is always at some Bunco Club or political meeting trying to help run the town."

"Possibly if you would go back to Sunday school and church you could get your father and mother to start again and your sisters too. Then you could again have the good times you referred to," I suggested.

"Yes, that may be, but I am not half as good as I was before we quit going. I'm getting tougher, I'm afraid. No one seems to care much for me and my two kid sisters; so it does not matter much."

It seems to me that this red-haired freckled-faced lad spoke the hard, bitter truth. He and his kid sisters, as he spoke of them, are not the only ones whose lives are crushed in the home and who are found out on the pavements of the city streets. These jewels and many more need a wise, gentle Christian hand to lead them through youth to maturity.

Oh, yes, we are crying over the crushed jewels of Sverdlovsk and fail to see Satan as a roaring lion crushing and devouring in our own homes and communities.

Father and mother need to return to God and the Christian way of life before the children can be properly nurtured in the things of the Lord. The future of America can and will be saved when father and mother return to God and His Word. Then and only then home will be the brightest and most blessed spot on earth for our children.

The church holds a definite responsibility in urging fathers and mothers to return to the Lord. In Ezekiel's account of the valley of dead dry bones in chapter 37, verses 1-10, God laid a burden on the heart of the prophet in these words, "Son of man, can these bones live?" That is the question God asks you today concerning your friends, your neighbors, and your loved ones. That is the question God asks you concerning your husband, your wife, your daughter, your son, and your grandchildren. That is the question God asks con-

cerning those in your business. That is the question God asks you concerning your farm community and your city. "Son of man, can these bones live?"

Why did God ask His prophet this startling question, "Son of man, can these bones live?" He wanted His prophet to be burdened and concerned about the bringing of the dead to life again. He is interested that you are burdened about the jade, the jasper, and the topaz crushed by sin. The crushed gems in the pavement of Sverdlovsk cannot be rescued by science. The crushed jewel in our homes, in our communities and cities can be rescued by the Son of God. The responsibility rests upon us to obey the Son of God in His directive, "Go ye therefore, and teach all. . . ." Let us not overlook or neglect the mission at home.

Tiskilwa, Ill.

Experiment

By J. PAUL SAUDER

(Many years ago, half a century and more, the late Dr. J. A. Kesler wrote home from India after this fashion: "Send us workers, the kind you cannot spare. If you can spare them at home, don't send them, for crossing salt water will not change them any.")

Fact and fancy are interwoven in this rhetorical tale in order to—well, read it for yourself.—Author's note.)

The boys attended, at the church,

The farewell services, and so
They looked and wondered at the folks

Who would leave all their friends, and go
Toward the sunrise, far away

Across the salty ocean wide.

Boys would not want to sail, they knew,

If travel made no change inside.

* * *

Behind the barn they dug a ditch,

Filled it with water and much salt.

For each proposed to jump across

To see if he could rid a fault.

Then each small lad stood off a bit,

Heaped on himself some heartfelt blame,

Backed up, and, from a running start,

Jumped over—found he felt the same.

Of course the moral is at hand

For all who wish to learn, and so

If any changes should be made,

Make them before you try to go

O'er salty seas to start your work.

Bring travel schedules to a halt

If somewhere you were led to think

That character is changed by salt.

Elkridge 27, Md.

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What we expect of the church we must first give to the church.—John Mosemann.



TO BE NEAR TO GOD

To Thee, O Lord, I Lift Mine Eyes

By ALICE HERSHBERGER

Sunday, June 25

"Set your affection on things above" (Col. 3:2).

What do you want? The latest model car? The newest kitchen appliances? Popularity? A better job? Friends? Leisure? A happy home? More recognition?

Or—
The joy of the Lord? Victory over self and all its interests? An understanding heart? Forgiveness and the ability to forgive? The love of God lighting your heart and gleaming through every chink of your personality? Open eyes to the needs around you? Enough to share? A deeper knowledge of the Lord?

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

Read prayerfully: Col. 3:2-4, 12-17.

Pray: Let Thy Grace, Lord, Make Me Lowly.

Monday, June 26

"Set your heart . . . on goodness" (1 Tim. 6:11, Phillips).

O God, thou art my God; early will I seek thee. . . . The Lord . . . [is] merciful and gracious, longsuffering, and abundant in goodness and truth. . . . I am the good shepherd. The good shepherd will give his life for the sake of his sheep. . . . Thou, Lord, art good, and ready to forgive. . . . Be transformed . . . so that you may prove [for yourselves] what is the good and acceptable and perfect will of God. . . . Every good endowment that we possess and every complete gift that we have received must come from above, from the Father of all lights. . . . For this is your calling—to do good and one day to inherit all the goodness of God.

Unto thee, O Lord, do I lift up my soul.

References: Psalm 63:1a; Ex. 34:6b; John 10:11, Phillips; Psalm 86:5; Rom. 12:2, Amplified N.T.; Jas. 1:17, Phillips; 1 Pet. 3:9, Phillips; Psalm 25:1.

Tuesday, June 27

"Set your heart . . . [on] Christ-likeness" (1 Tim. 6:11).

The man who lives "in Christ" does not habitually sin. . . . Let Christ himself be your example as to what your attitude should be. . . . The spiritual man . . . has an insight into the meaning of everything, though his insight may baffle the man of the world. . . . If you live your life in me, and my words live in your hearts, you can ask for whatever you like and it will come true for you. . . . Incredible as it may sound, we who are spiritual have the very thoughts of Christ!

Meditate also on Rom. 15:1-7.

Hymn: Help Me to Be Holy.

References: I John 3:6a; Phil. 2:5; I Cor.

2:15a; John 15:7; I Cor. 2:16—all from the Phillips translation.

Wednesday, June 28

"Set your heart . . . [on] faith" (1 Tim. 6:11).

By faith . . . we are justified. . . . As far

as the Law is concerned I may consider that I died on the cross with Christ. And my present life is not that of the old "I," but the living Christ within me. . . . God has given me that genuine righteousness which comes from faith in Christ. How changed are my ambitions! . . . My dear shortsighted man, can't you see far enough to realize that faith without the right actions is dead and useless? . . . Through the grace of God we have different gifts. . . . If our gift be the stimulating of the faith of others let us set ourselves to it. . . . We who have strong faith ought to shoulder the burden of the doubts and qualms of others and not just to go our own sweet way. . . .

(Continued on page 573)

Sunday School Lesson for July 2

Personalities of the New Testament:

Mary, the Mother of Jesus

Matt. 1:18-25; 12:46-50; Luke 1:26 and 2:52; John 2:1-10; 19:25-27; Acts 1:14

We are to begin another interesting type of Bible study, biographical studies. Why is it that we like so much to read stories of people's experiences? Let your pupils react well to this question. It will whet their appetites for this approach to truth. God has written many stories of people for us. It seems we can understand truth so much better and easier when we see it being lived. We do appreciate great storyless passages of the epistles, but we could not perhaps without the stories of Acts.

Each of the fifteen personalities we will study was a real human being like you and me. And this is very true of the woman we study today.

The Biblical picture of our Lord's mother is one of sunshine and clouds. "Some days must be dark" in every life. "In this world ye shall have tribulation, but be of good cheer. I have overcome the world." Jesus knew both joy and sorrow. You may like to study the pictures of Mary to see the sunshine and the clouds in her life. Notice, God never leaves His children in such heavy clouds that they just can't see through. Passages that are well known need not be read in class in their entirety. Consider the chronological order of the Scriptures assigned.

Mary is visited by an angel. Luke 1:26-38. What do we know about Mary at the time of this visit? Her lineage? (Luke 1:5, 27). Her character? Her family? Her home town? Might she have anticipated being the mother of the Messiah?

Whom did God send to speak to Mary? We know this angel was sent to earth on various missions. See the wealth of detail given in the announcement. What was Mary's first reaction? But this cloud was

soon removed by more detailed promises. These brought forth peace, for Mary submitted, although she did not understand.

What must have been Mary's thoughts when the heavenly visitor left? Surely it would mean misunderstanding, ridicule, slander, Joseph's probable rejection, and probably stoning. How did God remove these clouds? Mary's song when visiting Elisabeth must have come from a heart of great faith and joy.

Mary gives birth to the "Son of the Most High." What bright lines can you find at this scene? What dark? Mary was given sayings to ponder by angels, by Elisabeth, by the shepherds, by Simeon, and by Anna.

Mary as a mother. What evidence do we have that Mary was a good mother? When their Son tarried in Jerusalem after the feast, Mary sorrowed. Why did she?

Mary sharing the cross. Her Son's suffering was shared with little or no understanding. Yet underneath her sorrow I do believe she must have held a precious hope and faith. What gladness Her son gave her as He spoke from the cross in her behalf! Surely this greatly reduced the pain of the piercing sword.

We do not know if Mary saw her Son in His resurrected body, but we do know she waited for His promise and received the Holy Spirit.

Whose life shadows could compare with Mary's?

What woman had greater faith and greater rewards? None.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Ten Years of Broadcasting

Thrilling have been the years 1951-1961 of broadcasting the good news of Jesus Christ to Africa, Japan, Germany, Spain, Italy, Central and South America, Russia, and many other lands.

Over 250 weekly releases are now "proclaiming the Living Christ" by radio each week in a total of eight languages—English, Spanish, Navaho, Japanese, Italian, French, German, and Russian. Also literature, counseling, and Bible correspondence courses aid in the follow-up of these broadcasts.

The work of Mennonite Broadcasts, Inc., was begun in 1951 on one station. God has blessed this humble beginning to its present world-wide coverage.

All this has been possible only as God worked through His children to provide talent, time, and finances. The glory belongs to Him!

And eternity alone will reveal the full results of telling the story of Jesus by radio and literature.

Continue to pray that the radio work and its spiritual effectiveness may increase in the years ahead.



1952—B. Charles Hostetter appointed radio speaker to serve regularly on the broadcast.



1951—The Crusader Men's Quartet and Norman Dersine begin broadcasting on one station in Harrisonburg, Va.



1953—Board of Trustees of Mennonite Crusaders Inc. (now Mennonite Broadcasts, Inc.), entered into an agreement with the Mennonite Board of Missions and Charities to be the radio division of the general mission board. All of these men still serve with Mennonite Broadcasts, Inc.





1954—The Mennonite Hour Chorus under the direction of Earl Maust, is now heard on 35 stations.



1955—Grant Stoltzfus, Secretary of Literature, sees first Bible course begun.



1957—Italian broadcast, with Dr. Luciano Monti as speaker, begins release on Radio Monte Carlo to cover Italy and Sicily with the Gospel.



1959—German broadcast, with H. H. Janzen as speaker, begins on 500,000-watt Radio Luxembourg to cover Europe.



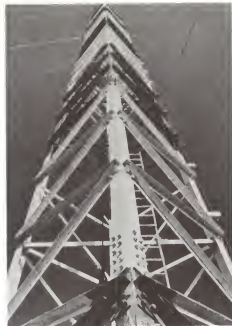
1956—This year saw two broadcasts started—Navaho and Japanese. The Spanish broadcast begun in 1947, affiliated this year with Mennonite Broadcasts, Inc. Pictured is Lester Hershey, speaker on the Spanish program.



1958—Heart to Heart, women's broadcast begun by Ruth Stoltzfus in 1950, completes integration with Mennonite Broadcasts, Inc.



1960—Russian program, with Ivan Magal as speaker, begins on short-wave HCJB, Quito, Ecuador, S.A., to reach Russia and other countries with the good news of Christ.



1961—Programs now in eight languages with over 250 weekly releases reach a world-wide audience. Also Bible courses are available in English, Spanish, Japanese, Italian, and German languages.

Missions Today

My Hobby

By J. D. GRABER

"My hobbies are collecting newspapers and saving people through Christ." So wrote an eleven-year-old boy recently to the *Words of Cheer*. But he was expressing wisdom beyond his years. To him there exists no conflict of interest. All of life is integrated around Christ. Collecting newspapers and saving people through Christ can be spoken about in the same breath and can be done simultaneously.

Actually there is no real division between sacred and secular. Christ wants to share every detail of our lives. If I do something I cannot share with Christ, I should not do it. Christ redeems the whole man and when we are born again we receive a whole new set of interests and values. Christ is now the motivating force and the center of all I do. Speaking to someone about Jesus becomes entirely relaxed and natural.

But, is evangelism a mere hobby? Is it not our chief business rather than our hobby? A farmer does not make a hobby of farming and a teacher makes no hobby of teaching. Farming and teaching are the main business. A hobby is always, by very definition, a marginal and, in a real sense, a superficial activity. It is more recreational than occupational.

Do we merely play at missions? As long as it is a hobby or a mere luxury it is of the nature of play and not serious business. What occupies the center of my interest? What consumes most of my time? My occupation, of course. But this boy writing to the *Words of Cheer* tells us that main business and soul saving are not in conflict; they both run along side by side, one supporting the other.

Evangelism is not play. I need to give myself more wholeheartedly to it. Missions is the chief task of the church. Nurture, worship, and fellowship are essential functions. If they fail, the church is weakened. If these are healthy, the church is strong.

But, strong for what? Why have a pure strong church if there is no salvation work being done. The only reason, apart from saving ourselves and our children, for a strong church is so that she may be strong to do the will of God, to glorify Him, and to extend the borders of His kingdom. We can be selfish even with the Gospel.

Elkhart, Ind.

The church is Christ's church, or it is no church.—J. H. M.

"I Killed a Man"

By B. CHARLES HOSTETTER

"Bro. Hostetter, I shot and killed a man who was stealing my cows. Am I forgiven? I'm in the dark; so please be honest with me." This was one of the dramatic moments during my recent preaching mission to Jamaica, when one of the members of the church asked to speak to me privately after a message on the theme of forgiveness. From the first day to the last, the trip to Jamaica had its uncertainties and excitement.

Because of a coming snowstorm, I had to change clothes and completely pack for my Jamaican trip in thirty minutes (my record), and leave for Washington, D.C., two and one-half hours earlier than scheduled. I left Washington just several hours ahead of their biggest snow of the winter.

At Miami they wouldn't honor my reservation for my next flight because it stopped at Cuba—I was an American citizen. And on my return I was marooned in Florida because of the airline strike, resulting in getting me home several days late. However, the delay in Florida opened the door for two unscheduled speaking opportunities there.

Jamaica is the most beautiful place I have ever seen. And the people are the most friendly and winsome I have ever met. Here an ancient culture is still very prominent, but it is gradually giving way in the urban areas to invading modern ways.

This island is about 45 miles wide and 145 miles long, with one and three-quarter million people. It is mostly highlands and mountains with fantastic beauty in many places. The tropical vegetation with its great variety, the brilliantly colored flowers, the donkeys, goats, pigs, and chickens, the ever-walking native, the barefooted children, and the absence of full schedules and deadlines, make this an intriguing place to visit. Here the ways of living and working are simple and much as they were in America one hundred and fifty years ago.

Again, as was true two years ago, I found the native church one that inspired me. In many ways I feel that they are closer to New Testament Christianity than we are in America. Their simple faith, love for Christ, ready testimony, willingness to serve even though they make mistakes, their concern for the lost, and all this against great odds, made me feel they had much to teach the church here at home.

My two weeks in Jamaica were busy ones and filled with rich spiritual blessings. We saw the Spirit of God work time and again with responses to the Gospel in the services. In the last night of the meetings in the Kingston Church, real victories were won, with a dozen or more stepping out for Christ.

In addition to speaking for eight days in
(Continued on page 571)



MISSION NEWS

Overseas Missions

Paris, France—One Sunday a month is *Journée d'Eglise*, "church day," at Foyer Fraternel. The regular Sunday morning Bible study and worship service is followed by a communion service. Then the group has a fellowship dinner in the church basement. Prayer fellowship is at 2:15. Requests that are presented are later duplicated and given to members so that they can be remembered throughout the month as well as being prayed for when the group is together. At 3:00 is a special program which varies from month to month. For the May 7 meeting the Veary family, missionaries to Tchad, presented the program.

Several Saturday evenings in April and May were "work days" at the Foyer Fraternel. The Foyer has the use of several lots near the church. Workers helped in readying one, "The Park," in its development into a play area. The park has already been useful during recreational periods for clubs and Easter Bible school, and is available for use at any time by members and families. Workers also helped clear and plant a lot as a missionary garden. They enjoyed games and a wiener roast after their work together.

Somanya, Ghana—The new address of Carson and Ellen Moyer is Post Office Box 66, Somanya, Ghana. Their old address was Box 341, Accra, Ghana.

Bro. Moyer reports that four days of convention at Somanya for Mennonite catechists and teachers ended April 21. All felt that it was a rich and profitable experience.

Katmandu, Nepal—A baby was born to one of the imprisoned Christians here. Reports indicate that mother and baby are doing fine. The Christians have been imprisoned since December, 1960.

Chandwa, Palamau, Bihar, India—With Milton Vogts now going on furlough, and the John Beachys not returning until late August, only three families are left on the Bihar field. Of these three, the Mark



Mark Kniss, M.D., measures Asha, one of the youngest of the Latehar boarding children.

Knisses have not been given any charge because they are still in language study and their station, Satbarwa, has not yet been opened. This means only two families are left to look after five stations. Paul Kniss will be responsible for Bathet, Chandwa, and Latehar, including the children's hostel, and Allen Shirks and Cecil Buschert (VS builder) will be in charge of Daltonganj and the Satbarwa building program.

Argentina—Missions Week in Argentina began May 7. Each church received colorful folders for distribution and a large map locating Mennonite outreach. Tin can banks, with a wrapper, "Missionary bank—for the extension of the Mennonite Argentine church," were distributed to every family. Even some families that were not church

members wanted one in order to co-operate. The banks will be gathered in at the end of the year.

Seventeen young people from Ramos Mejia and Floresta churches were guests of the Arrecifes youth group for a conference April 29 to May 1. The program, planned by the young people, included two street meetings, two cottage meetings, and tract distribution, as well as church services.

Floresta, Argentina—To initiate Missions Week the Buenos Aires churches held a joint meeting May 6. "The Missionary Challenge of the Life of T. K. Hershey" was discussed by Mrs. Emma Palomeque Sarobe, who for many years was a member of the Trenque Lauquen church where the Hersheys worked. Franz Duerksen told of the work among the Moro Indians of Paraguay and the death of the young missionary, Cornelius Isaac.

San Juan, Puerto Rico—Dedication services for the new Mennonite Church here were held Sunday, May 7, at 2:30. The dedication sermon was preached by Florentino Santana, pastor of the Disciples of Christ Church in Comerio Bayamon. Special music was given by the choral group of the program, Luz y Verdad, of the Mennonite Church in Puerto Rico. Evangelistic services started the same day in the evening. Services were scheduled to be held from May 7 to 14.

Katmandu, Nepal—Two nurses and an office worker were expected to come from Dhamtari to help in a voluntary service capacity during the summer vacation at Shanta Bhawan Hospital. They get experience and a vision of missions at work which they can share with people in their home churches in India.

Abehenase, Ghana—Carson Moyer baptized nine people here on Easter day. Later in the morning at Sapeiman six school boys, age 14-18, were baptized.

London, England—Over the weekend of June 10-12 the congregation at London Mennonite Centre expected to have David Shank from Brussels, Belgium, to conduct a Bible conference. This included a fellowship meeting, Sunday morning service, and afternoon meeting, evening services at Free Gospel Hall, and a Christian workers' meeting Monday afternoon.



Workers are making bricks (left) for the new staff quarters (right) at the new hospital at Satbarwa, India. The name of the new hospital is "Nav Jiwan Asptal" (New Life Hospital).

New students attending the Centre are a baker who has come to London to learn biscuit making, and a doctor and his wife from India.

Dhantari, M.P., India—Marie Moyer's address has changed from Academy Bungalow, Dhantari, M.P., to Christian Hospital, Dhantari, M.P., India.

Morton, Ill.—John Roth, a committee member working on some of the local arrangements for annual meeting June 20-25, writes, "This morning I called on a businessman here in town who is secretary of the Chamber of Commerce. He was much interested and surprised to see the extent of the program. He even offered to help in finding homes to entertain guests in our town. He assured me the best co-operation from the city. . . . Things are shaping up very well for the program."

Montevideo, Uruguay—Nelson Litwiler, field secretary for Latin America, left Montevideo on May 28 for the United States. While in the United States, he will meet with various Mennonite brethren and MCC leaders. He will also attend mission board meeting at Morton, Ill. He and Mrs. Litwiler plan to return to Montevideo around June 30.

Elkhart, Ind.—Information Services of Mennonite Board of Missions and Charities is publishing a missionary picture album, "Meet Your Overseas Missionaries, 1961-62." The booklet will go on sale at mission board meeting, June 22. Copies of the album may be obtained by writing Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., for one dollar.

Complete picture sets for use on bulletin boards at church and at home are also available at the same price.

Ramos Mejia, Argentina—Special efforts were made in personal evangelism during Missions Week here. Several members chose individuals with whom they planned to work in order to win them for Christ. Each member is to win a new member. In a special meeting May 13 several young people gave testimonies from their experiences in personal evangelism.

Thirty-two savings banks were given out to families in the congregation in an effort to raise \$100,000 pesos for the work of extension in Argentina. Youth have voted to give an equivalent of a day's salary to the "T. K. Hershey Fund" for mission extension.

Plans are being made to open an annex to the church here. A small building will serve as chapel. Members are doing visitation in preparation for the opening of the work and are donating labor for fixing the building, according to Clyde R. Mosemann, pastor.

Tokyo, Japan—Robert Lees spent about 10 days in April in Hokkaido. One day he preached at Obihiro in the morning and at Taiki in the evening. From April 10 to 15 he participated in missionary study conferences; in the mornings Howard Charles directed the study of the first part of 1 Corinthians while in the afternoons a seminar was held on practical problems suggested by this study.

Daltonganj, Bihar, India—Over the period of one year church attendance has gradually increased from about 35 to about

110. The youth meeting is growing; on a recent Sunday afternoon 40 were present. Wednesday evening weekly children's meeting has increased from 10 to 15 to 25 to 30. The women are showing more interest in the weekly Bible study each Tuesday.

In Abbotganj a Hindu accepted Christ three years ago, his father one year later, and his wife this past September. One lady who has accepted Christ but isn't baptized insisted on dedicating her newborn son to the Lord. She wanted nothing to do with heathen rituals. The pastor reports that the people interested, counting adults and children, number 35.

Goshen, Ind.—Erma Grove's address has changed from Goshen College, Goshen, Ind., to c/o Clarence Grove, R. 3, Greencastle, Pa. After June 25 her address will be P.O. Box 341, Accra, Ghana.

Salunga, Pa.—Nora Snively, former missionary to Tanganyika, joined the Salunga headquarters staff May 1 as housekeeper.

Harold and Barbara Reed, Miriam Leaman, and Helen Ranck are scheduled to attend the Toronto Institute of Linguistics for an intensive course of preparatory training for language learning in June. They will be leaving for missionary service in Somalia in August.

Tocoa, Honduras—The annual conference for the Honduras missionaries was held here the latter part of May. Henry Shenk and Irvin Weaver, returning from their visit to Paraguay, planned to attend this conference also. Following this conference, Rebecca Herr returned to the United States for furlough.

Chaco Province, Argentina—Elmer and Lois Miller report that they have been visiting the colony of Toba Indians at the edge of Sanz Pena. Writing letters to other colonies they cannot visit on account of bad roads is a method they use to keep in contact with their brethren.

Katmandu, Nepal—Lena Graber reports receiving a letter from Willis Rudy. At the time of her writing, May 14, Bro. Rudy was on tour in Northwest Nepal to see where new work is to be opened in Bajang State. They were planning on going farther north. He said that maybe they would have a chance to present their credentials to the Chinese.

Chicago, Ill.—Glenn Musselman and his

family will speak at Englewood Mennonite Church on July 2. Musselmans are missionaries on furlough to Brazil.

Buenos Aires, Argentina—Clyde R. Mosemann's correct address is Alvear 534, Ramos Mejia, FNDPS, Buenos Aires, Argentina. Their address of Ramos Mejia alone will not reach them.

Home Missions

Premont, Texas—Summer Bible school consisted of seven classes here June 5-16. Richard Fahndrich is pastor of La Capilla del Senor here.



The Illinois State Men's Chorus, directed by Oscar Roth, Flanagan, Ill., is the only one of the several musical groups to render special music at the annual mission board program, Morton, Ill., June 20-25.

Flanagan, Ill.—Oscar Roth, music chairman for general mission board meeting to be held at Morton, Ill., June 20-25, has been engaging special music groups to sing at the meetings. Among those who will be singing will be the State Men's Chorus, which will sing Sunday afternoon, June 25.

Brooklyn, N.Y.—Four were converted here during April. Average Sunday morning attendance is 40, and average Sunday evening attendance is 15.

Culp, Ark.—One or two teachers are needed to take over teaching responsibilities for the coming year here. The school is on the elementary level, and usually two teachers divide the grades between them. Interested persons wishing to be considered for openings at the Bethel Spring School should write Menno J. Ebersol, at Culp, Ark., or write to the Personnel Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. All replies will be held in strict confidence.

Peace Corps Discussed at Chicago Meeting

On May 12, members of the MCC Executive Committee met with Mennonite and Brethren in Christ mission board secretaries, presidents of Mennonite colleges, the MCC PS Advisory Committee, and the executive committee of the I-W Co-ordinating Board to discuss possible cooperation with the Peace Corps program.

J. Winfield Fretz, North Newton, Kans., presented a paper for the colleges; Paul N. Kraybill, Salunga, Pa., represented the mission board secretaries; and Robert Miller, Akron, Pa., reported on recent developments in the Peace Corps program relating to private voluntary agencies.

It was agreed that Mennonite participation should receive further study. On May

13, the MCC Executive Committee authorized the executive secretary to negotiate experimentally with the Peace Corps, to determine the degree of freedom an agency will have in using Peace Corps personnel and whether or not grants will be made to private agencies.

Paul Erb's editorial, "The Peace Corps," in the May 16 issue of GOSPEL HERALD expresses the position of the Mennonite Church at this time. John R. Martin's "Unanswered Questions About the Peace Corps," to appear soon in Youth's Christian Companion, raised the questions that still need to be answered before a final decision is reached. An official announcement will be released when it is available.

The Little Choir of the Goshen, Ind., area gave programs at Mennonite Community Church during the morning worship service and at the Englewood Mennonite Church at a vesper worship service, May 7. Don Blosser, student at Goshen College Biblical Seminary, and pastor-elect of the Freeport, Ill., Mennonite Church, brought the morning message at the Englewood Church, May 7.

Paul M. Miller, professor of Practical Theology at Goshen College Biblical Seminary, was in Chicago on May 7 with his evangelism class. The seminarians served at the following churches and centers: First Mennonite, Bethel, Grace, Woodlawn, Mennonite Community Church, Englewood, Second Mennonite, Harbor Lights Mission, and Cook County Hospital.

Milwaukee, Wis.—The ministerial committee of Illinois Mennonite Conference arranged for the ordination service of Mario Bustos, scheduled to be at Milwaukee Mennonite Church, June 4, at 3:00 p.m.

Saginaw, Mich.—The first service in the new Grace Church was held May 21. Members of the old East Side Mennonite Church which was located at 2709 W. Washington St., attended the Chapel, at 2202 James St., Saginaw.

I-W Services

Indianapolis, Ind.—Many people in the Indianapolis, Ind., area spent Memorial Day watching the 500-mile race. But for a group from the First Mennonite Church, it was a unique opportunity for distributing Gospel literature. A number of persons from the church (including six I-W men and two wives) distributed 15,000 copies of The Way and 500 copies of the Gospel of John. An article reporting on this activity will appear in the Aug. 4 issue of GOSPEL HERALD.

Kansas City, Kans.—Dick Martin, Assistant I-W Director, is meeting with several of the local pastors on June 13 to lay plans for a I-W orientation service tour. The orientation will be held at Hesston Campus, Oct. 6-11, 1961. The orientation group will be in Kansas City on Oct. 7 and 8 for the service tour. In connection with the work at Kansas City, Dick Martin is also visiting I-W sponsors and I-W men at Hannibal, Mo.; Topeka, Kans.; Colorado Springs, Colo.; Denver, Colo.; Lincoln, Neb.; Des Moines, Iowa; and Bloomington, Ill.

Harrisonburg, Va.—John R. Martin, I-W Director, is meeting with the Virginia Conference I-W Committee, I-W sponsors, and service counselors on June 13, to review the total I-W program and explore ways of providing better preparation for young men entering service as well as relating those in service more closely to the church.

Overseas Relief and Service

Halmahera, Indonesia—Clarence Rutt, M.D., New Holland, Pa., spent several weeks recently working on the American hospital ship "Hope" at Ambon. Local doctors (which included Dr. Rutt) screened patients for treatment. After the operating

schedule began, the ship's three operating rooms were kept busy for almost the entire three weeks. Several hundred cases were admitted to the "Hope" for treatment.

In addition, perhaps several thousand persons were treated in polyclinics held in the general hospital, military hospital, and naval base. Two tours were taken by medical teams that consisted of a general practitioner, a surgeon, a dentist, and several nurses and technicians. It was revealing to the American doctors to see the small amount of equipment and the few supplies the average Indonesian doctor has. The dentist extracted about 700 teeth on these two tours.

This hospital ship sailed to Indonesia under the People to People Health Foundation, Washington, D.C. It is financed by United States industry and by gifts from private citizens. Staff doctors, nurses, and technicians are all volunteers.

Voluntary Services

Mathis, Texas—Forty-four five-year-olds graduated from the kindergarten here on May 23. Shortly before graduation, kindergarten teacher Rachel Leichter, Wayland, Iowa, took the group for an educational and recreational trip to Sinton Park. Total enrollment for the year was 52.

Albuquerque, N. Mex.—On the afternoon of May 7, VS Hostess Lucille Nofziger, Wauson, Ohio, and Evelyn Weldy, local pastor's wife, had a tea for their Girls' Club group, to which all the mothers were invited. This proved to be a very effective contact with the homes involved.

Phoenix, Ariz.—During the last week in May, VS-ers here terminated activities in the Spanish camps, since they will be going to Stanford to help with summer activities there. Outreach efforts this past winter included clubs for various age groups, plus evening programs in the camps two nights a week. VS-ers spent Wednesday and Thursday evenings in visiting individual families.

Hesston, Kans.—VS-er Louise Gehman, Telford, Pa., taught a summer Bible school class at the Hesston Mennonite Church.

Corpus Christi, Texas—One hundred and ninety persons from the community attended the kindergarten graduation service on May 24. Enrollment during the past year went up to 48. This has been a very effective contact with the community. Teachers serving here were Mardella and Delores Bohn, Manson, Iowa.

Broadcasting

Two letters coming in the mail the other day suggest what has been happening on the part of our radio listeners in the ten years we have been broadcasting.

The one letter was from a soldier in Virginia who says, "As I listened to your broadcast last night on the subject of true Christian parents, I began to realize many things. Your sermon touched my heart . . . just hearing your sermons on radio does help to boost my faith and makes me realize my responsibilities when they have drifted from my mind."

The other was from a Minnesota woman

who writes, "Sunday as I was listening to your program my mother, who is not a Christian, was also listening, but she didn't want to hear the program. She tried not to listen by talking loud and by moving around. She tried to drown out the program."

And so Christ's "Parable of the Sower" is re-enacted again and again. But the responsibility for Christians is to continue sowing the seed, because some seed is finding root and is bearing fruit.

A listener in Honduras, after hearing the Spanish broadcast, recently wrote, "We have heard the Gospel by means of radio. We listen to your program every week and I have opened my heart to the Lord. . . ."

And you have been helping to sow the seed during these ten years of broadcasting. How? By praying, by giving, and by inviting others to hear. Together we move forward sowing, anticipating the great harvest when the fruit shall be gathered unto life eternal.

As a "thank-you" for your part in this radio ministry during these ten years you are invited to receive a 10th Anniversary Gift Record (7" 33 rpm) by writing to Mennonite Broadcasts, Inc., Harrisonburg, Va., or to Box 334 Kitchener, Ont., Canada.

Health and Welfare

Lebanon, Oreg.—On April 30, Gene Kanagy, administrator of Lebanon Community Hospital, introduced a new employee handbook. The handbook includes pertinent items on salaries, hours, supervision, employee benefits, cafeteria, vacation, holidays, health program, sick leave, insurance, educational opportunities, religious services, leave of absence, termination, safety, fire and disaster, and ethics and conduct. In addition to the handbook, the hospital has also released a book for patients entitled, "Devoted to Your Health." This booklet tells what to bring to the hospital and includes items on admission procedure, hospital charges, visiting hours, laboratory procedures, chaplaincy service, and other information often needed by patients.

Personnel Needs

Elkhart, Ind.—Registered nurses are urgently needed for Aibonito Mennonite Hospital in Puerto Rico. Three current vacancies with an additional two expected by fall need to be filled. The present nursing staff is carrying on the full load, but all vacations have been canceled and much overtime is necessary.

The term of employment is two years. Any R.N.'s interested in applying through the Voluntary Service program should write Personnel Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. Those seeking employment on a staff basis may write to Mervin Nafziger, Box 626, Aibonito, Puerto Rico.

Vacancies also exist at Valley View Hospital, Glenwood Springs, Colo., and at Pitkin County Hospital, Aspen, Colo., for X-ray technicians. Persons interested in considering employment should write to Samuel Janzen, Administrator, Valley View Hospital, Glenwood Springs, Colo.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Ralph Lebold and family have moved from Elkhart, Ind., to London, Ont., where Bro. Lebold will serve as pastor of the Kingston Mennonite Church.

Bro. Mahlon Miller, of Middlebury, Ind., was ordained to the ministry at Pinto, Md., on June 11. He will serve in the pastorate there. The service was in charge of Bro. Roy Otto, assisted by Bro. Paul Roth, chairman of the Allegheny Conference Ministerial Committee.

Bro. Joe Garber and wife brought a group of 18 young people from Edson, Alta., to Tofted, Alta., to give a program there on May 21.

Four Franconia elementary schools graduated 49 eighth-grade students in commencement services held at Plains, Lansdale, Pa., on May 29.

Bro. Lester Glick of the Goshen College faculty received the Doctor of Social Work degree in St. Louis on June 5.

Bro. Norman Kraus of the Goshen College faculty has received the Ph.D. degree from Duke University. He specialized in American church history.

A farewell service was held for the **Weyburn Groff family** at the College Mennonite Church, Goshen, Ind., on May 21. The Groffs sailed from New York on May 23. Weyburn will resume teaching at Union Biblical Seminary in Yeotmal.

Bro. George Troyer and wife of Aiboni-to, P.R., are spending two months in a vacation at Goshen, Ind.

Bro. E. E. Miller will again go to India in January 1962, to serve as headmaster at the Woodstock School while the regular headmaster is on leave.

The fiftieth anniversary of **Bro. S. C. Yoder's** ordination as a minister was featured in a special chapel service at Goshen College on May 22. J. C. Wenger spoke of his contribution as a minister, and Glen Miller spoke of him as an educator. Bro. Yoder closed the service with a few remarks.

Bro. C. Warren Long served as commencement speaker for the Bureau Township School in Illinois on May 29.

Bro. Howard Good, pastor at Preston, Ont., has accepted a high-school teaching position at Brantford, Ont.

Bro. C. F. Derstine, Kitchener, Ont., under doctor's orders has canceled all engagements for several months.

Mission to Araguacema

One of the missionary frontiers of our church is Araguacema, a small town in the isolated interior of Brazil. In next week's GOSPEL HERALD one of the missionaries there, H. Herbert Minnich, reviews the story of this outpost. His article is accompanied by six photographs of the work.

A farewell service was held for the **Earl Swartzentruber family** at Greenwood, Del., on June 4. The Swartzentrubers are going to the Kentucky mission field.

Bro. Frank Horst is serving again this summer in the Pacific Coast mission board's migrant missionary program at The Dalles, Ore.

Three congregations at Sarasota, Fla.—Tuttle Ave., Paul Grove, and Bay Shore—are participating this summer in a series of Sunday evening co-operative singings.

Bro. Peter Bhetwa from India, accompanied by other members of the Columbus Mennonite Student Fellowship spoke at Bethel, Wadsworth, Ohio, on June 11.

Bro. Francis Dusault, a convert of a few months at Montreal, gave an inspiring testimony to the Ontario Conference in its annual session.

The North Main Street Church, Napanee, Ind., has appointed a committee to explore possibilities for establishing a new congregation.

Bro. Edgar Metzler has resigned as pastor at Kitchener, Ont., effective Jan. 1, when he will go to Akron, Pa., to head the Peace Section of MCC.

Bro. Glenn Horst, a graduate of the Ontario Mennonite Bible School, is now serving as pastor at Geiger's, New Hamburg, Ont.

The newly appointed business manager of Ontario Mennonite Bible School and Institute is **Bro. John W. Snyder**, Baden, Ont.

The **Guernsey, Sask., Church** has been chosen by the Canadian Bible Society as the most photogenic group of northern Saskatchewan for the new film entitled "Cornerstone of the Nation." It is pointed out as noteworthy that the entire congregation turns out for the annual business meeting and that they are the best givers per capita of any church in Saskatchewan.

A committee representing the peace churches of Canada visited Prime Minister Diefenbaker at Ottawa on June 9 to discuss with him difficulties that some conscientious objectors in western Canada are having in the securing of citizenship.

New church buildings are being projected at Ayr and McArthur Mills, Ont.

Bro. David Ruby and wife are now serving as superintendent and matron of Fairview Mennonite Home, Preston, Ont., succeeding Bro. and Sister John Cressman, who served in this work for 17 years.

Bro. Paul Hunsberger, formerly of Ontario, is serving as pastor of the new congregation in southern Michigan called Tri-Lakes.

Bro. Henry Harder, veteran minister, passed away at Colorado Springs and was buried on June 5. Obituary later.

Bro. B. Charles Hostetter, Harrisonburg, Va., spoke at the Holmes Church, Ohio, MYF banquet on June 10, and at the Walnut Creek Church on June 11.

Former workers who have returned to full-time service at the Publishing House are Forrest King, linotype operator; Jean Hartzler, switchboard operator; and Willard Roth, editor of Youth's Christian Companion. New workers are Bonnie Hackel, Louisville, Ohio; Loren Lind, Salem, Ore.; and Mary Jane Peachey, Quarryville, Pa.

Bro. I. Mark Ross, Kildron, Ohio, conducted the monthly hymn-sing at Berlin, Ohio, on June 11. A chorus from the Sonnenberg Church accompanied him.

The College of Agriculture of Pennsylvania State University ordered 700 copies each of Amish Life and Mennonite Life for free distribution at a convention.

Bro. Mervin Miller, Sales Manager at Scottsdale, had a small bookstand at the North Central Conference, Wolford, N. Dak. He presented to the conference the GOSPEL HERALD Every Home Plan.

Bro. Enos Schrock was ordained deacon on April 23 to serve the Sheridan, Ore., congregation.

The Indiana-Michigan Conference took, among others, the following actions: created a nominating committee to be appointed one year in advance for all elections; adopted the Every Home Plan for the GOSPEL HERALD, recommending to churches that this should be paid out of congregational funds; recommended to congregations the adoption of the General Mission Board support schedule for pastors; adopted a resolution witnessing against capital punishment; granted a conference letter to Wayne J. Wenger, who is joining the Conservative Mennonite Conference.

Bro. Harry Kuhns spoke at Diller's, Newville, Pa., concerning his work as chaplain of a prison camp at Harrisburg, Pa.

The youth group at Marion, Pa., spent a work weekend at Black Rock Retreat. They also worked in the garden of Bro. J. Irvin Lehman, who is slowly recuperating from a heart attack.

Mennonite Disaster Service was the subject of a special service at the Nazifer Church in Ontario on June 5. Bro. Edgar Metzler spoke on "What It Means to Be a Conscientious Objector."

Calendar

Mennonite Board of Missions and Charities, Morton, Ill., June 20-25.
Ohio Yearly Conference, Beech Church, Louisville, Ohio, June 23-25.
Alberta-Saskatchewan Conference and associated meetings, Creston, Man., July 1-14.
Allegheny Mission Board, Orléans, Mt. Union, Pa., July 7, 8.
Mennonite Writers' Conference, Goshen College, Goshen, Ind., July 10-14.
Virginia Conference, E.M.C., Harrisonburg, Va., July 25-28.
Allegheny Conference, Springs, Pa., July 28, 29.
Indiana-Michigan Christian Workers' Conference, United Masonary Campground, south of Elkhart, Ind., Aug. 1-3.
South Central Conference, Hesston, Kans., Aug. 8-10.
Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11.
Illinois Conference, Piquan, Ill., Aug. 9-11.
Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 13-15.
Conservative Mennonite Conference, Marlboro C.M. Church, near Hartsville, Ohio, Aug. 15-17.
MYF Convention, Lebanon, Ore., Aug. 17-20.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.
Indiana-Michigan Mission Board meeting, Sept. 30 to Oct. 1.
Mennonite Board of Education, Hesston, Kans., Oct. 20, 21.

Sunday-school superintendents in several of the larger congregations of the Ontario Amish Conference participated in an exchange of place of service on June 11.

The Locust Grove chorus, Belleville, Pa., gave a program at Lysinde, Lyndhurst, Va., on June 11.

Bro. Samuel S. Sweigart, Elverson, Pa., was ordained to the office of deacon on June 4 to serve in the Churchtown congregation of the Lancaster Conference. Bro. J. Paul Graybill officiated and Bro. Howard Z. Good preached the sermon. The ordination was held at Weaverland.

Bro. John Ropp was ordained to the office of bishop at Cloverdale, Nashua, Minn., on May 28. In the same service Bro. Emery Helmuth was ordained to the office of minister for the work at Balsam Chapel, Bovey, Minn. Bro. Orie Kauffman preached the sermon and Bro. Morris Swartzendruber gave the charge.

Bro. Newton L. Gingrich, Markham, Ont., is the newly elected moderator of the Ontario Conference. Jesse B. Martin, who is retiring after many years as moderator, becomes fifth member of the Executive Committee. Rufus Jutz, former secretary, becomes assistant moderator. The newly elected secretary is Harold Good.

Bro. Robert Witmer arrived on his journey from France in time to attend the last day of the Ontario Conference.

Open house was observed at the new MCC office building at Akron, Pa., on June 11.

Bro. Kenneth G. Good, Hyattsville, Md., spoke at an all-day Sunday-school meeting at Doylestown, Pa., on May 30, and at a parent-MYF banquet on May 29.

Bro. Paul M. Yoder, formerly of the Hesston College faculty, received his Ph.D. degree from Florida State University on June 3. He has done extensive research in Mennonite church music. He will teach next year at Campbell College in North Carolina.

New faculty members at Western Mennonite School next year will include J. Loren Peachey, Belleville, Pa., and James M. Neuhauser, Grapill, Ind.

New members: twelve by baptism at College Mennonite, Goshen, Ind., on May 21; sixteen by baptism at East Fairview, Lebanon, Oreg., on May 21; five by baptism at Estella, Forksville, Pa., on May 28; one by baptism at South Boston, Va.; six by baptism at North Goshen, Ind., on May 21; two by baptism at Glenwood Springs, Colo., on June 4.

Visiting speakers: Ralph Malin and a quartet from Frazer, Pa., at Rockhill, Telford, Pa., June 4. Abner Stoltzfus, Atglen, Pa., at Lititz, Pa., June 4. Eric Sauder on his recent trip to South America at West Clinton, Pettisville, Ohio, June 4. J. E. Hartzler, Goshen, Ind., at Hopedale, Ill., June 18. Jacob Z. Rittenhouse, Lansdale, Pa., at Ephrata, Pa., June 4. Landis Brubaker, Landisville, Pa., at Line Lexington, Pa., June 18. Milo Kauffman, Hesston, Kans., on Christian Stewardship at Benton, Ind., June 18-20. John Stoltzfus of Northern Light Gospel Mission at Bethany, East Earl, Pa., June 10. Edward Loper, Mexico City, at Chester, Pa., May 21. Mrs. Paul Lehman, Italy, to Senior Ladies' Bible Class, Neff-

ville, Pa., June 6. Elizabeth Showalter concerning her trip to Africa at Stahl, Johnstown, Pa., June 4. Ben Krahn, chaplain of Mennonite Hospital, Bloomington, Ill., at the Bloomington Church, June 4. Nelson E. Kauffman, Elkhart, Ind., at West Clinton, Pettisville, Ohio, June 16. Irene Bishop, European relief worker, at Tiskilwa, Ill., June 11. J. Ross Goodall, Tampa, Fla., at Springdale, Waynesboro, Va., and Stuarts Draft, Va., June 4. Thomas, Hollisopple, Pa., June 7; and at Maple Grove, Belleville, Pa., June 8. Omar Stahl, Luxembourg, at Herstein, Neiffers, Pa., June 18. Joseph Martin, Duchess, Alta., at Columbiana, Ohio, June 11. Floyd and Alice Sieber, Argentina, at Barrville, Pa., June 11.

Bro. Wilmer Hartman was installed as pastor at Crown Hill, Rittman, Ohio, on June 18.

Sister Orpha Zimmerly, former relief worker in Germany and Greece, will leave in July to serve in a girls' school on the island of Crete under MCC direction.

The Franconia Conference sent a letter of good will and fellowship and assurance of their prayers to the brethren and sisters in Cuba.

Sister Esther Detweiler, who spent the last year at Goshen Seminary, will leave in July for the Mexican mission field.

Bro. David Brunner, formerly of Souder-ton, Pa., has begun work in the personnel office at Elkhart.

Bro. Nelson Litwiler and wife arrived from Uruguay on June 1. The Real, Brazilian Airline, has again furnished Bro. Litwiler, as one of its agents, complimentary passage.

Bro. Urie Bender returned on June 5 from a trip to South America in the interests of literature evangelism.

The Montevideo Seminary was the subject of interest in a meeting at Newton, Kans., on June 9 attended by J. D. Graber, Ernest Bennett, and Nelson Litwiler.

Announcements

Visiting speakers at annual meeting of Allegheny Mission Board, Otella, Pa., June 7 and 8: Virgil Brenneman, Goshen, Ind., and Abner Stoltzfus, Atglen, Pa.

John Ressler, Route 1, Box 27, Dalton, Ohio, has been saving church papers and wonders whether anyone has use for these. He has the Beams of Light back to 1933; Words of Cheer and Youth's Christian Companion from 1934; also many issues of the Christian Monitor, Mennonite Community, and GOSPEL HERALD.

Ora Lovell, professor of Bible at Malone College, at First Mennonite, Canton, Ohio, evening of June 25.

John R. Martin, of the Elkhart I-W office, at Annual Youth Conference of northwestern Pennsylvania, July 8 and 9.

Home-coming and reunion of former Mennonite Gospel Team, Greencastle, Pa., at Black Oak Mennonite Church, Hancock, Md., June 25. Interested persons invited.

George and Dorothy Smoker, Tanganyika, at Scottdale in interests of African publishing work, June 28 to July 4.

John Howard Yoder will bring messages on "The Way of Peace in a World of War" the first three Sundays of July on the Men-

nonite Hour broadcast. Pray for the effective reception of these messages.

Change of address: Whyburn Groff and family from Goshen, Ind., to Union Biblical Seminary, Yeotmal, Maharashtra, India. Wilmer J. Hartman from Harrisonburg, Va., to Route 1, Creston, Ohio. John C. King from Millersburg, Ohio, to 202 Maple St., Orrville, Ohio.

New telephone numbers: Robert A. Quackenbos, Sarasota, Fla., 955-4083; Eastern Mennonite College, Harrisonburg, Va., 434-7331; Mennonite Broadcasting, Harrisonburg, Va., 434-6701. Persons who have direct dialing service for toll calls may use area code 703 to reach the Harrisonburg exchange.

Song service at Millwood, Gap, Pa., afternoon of June 25. Bring Church Hymnal.

Evangelistic Meetings

Merle Cordell, Greencastle, Pa., at Dawsonville, Boyd, Md., May 7-14. Isaac M. Risser, Harrisonburg, Va., at Hillside Chapel, Jackson, Ohio, June 4-18.

I KILLED A MAN

(Continued from page 566)

the home church at Kingston, the capital city, I had many other speaking opportunities. I spoke at three of the outpost churches, one being a dedication sermon for a new little church in the country, costing less than \$1,000, all paid by our church in Jamaica. This service got started more than one hour late, but the building was packed fuller than any church service I have ever been in.

Another one of these outpost churches where I preached is made of bamboo, and the third is temporary and made of sheet metal roofing. Another night we had a street meeting near the bamboo church with perhaps two hundred present. The street meeting service at the crossroad proved to be a Sunday dress occasion for many of the people.

Then there was opportunity to speak to a large audience at the Youth for Christ Rally in a hall in Kingston. I also conducted chapel at the Jamaica Theological Seminary and at the Jamaica Bible Institute in another town about sixty miles away.

It was thrilling to meet many people I had learned to know two years ago, when I was there for a month ministering the Word. Again, everywhere I went people knew me because they were listeners to our broadcast released there. We are getting an excellent response to our radio program in Jamaica, and many hundreds are taking the free Bible correspondence courses we offer through the broadcast.

Our church is young in Jamaica. Our first missionaries went there only five and one-half years ago. I feel that they have done an excellent job in this short time. When missionary work is started in a new country, it takes time to win confidences,

to get located, to learn their culture, and to build churches. I was delighted to see good spiritual progress in the Jamaican Mennonite Church during the two years between my visits.

But as is true in any Christian work, success is not dependent upon a few missionaries. The home church is also responsible with prayers, financial support, letters of encouragement, and vital interest. This co-operation by the home church with dynamic and spiritual missionaries, and a sponsoring mission board that has understanding for another culture and a consuming passion for the lost, spells success. Of course, we all acknowledge that the most important ingredient to success in Christian work is the working of God's Spirit. The Bible says, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). —From *Missionary Light*.

Church Camps

Wayne North, Vineland, Ont., will serve as camp pastor for a youth retreat at Chesley Lake, Allentown, Ont., July 7-9.

Clifford King, Cheraw, Colo., will serve as director of the junior camp (9-12) at Rocky Mountain Camp, July 17-23.

Willis Breckbill will serve as director and John Rudy as pastor at the boys' camp, Camp Luz, in Ohio, July 1-8.

Sister Myrtle Hamilton of the Hesston College faculty will assist in the camping program this summer at Lakeside, LaCade, Mo.

Family Camp at Little Eden, Onekama, Mich., is filling up rapidly this year. There is room for a number of families during Home Builders' Week, July 22-29. All cabins are filled for several of the family weeks, although in most instances hotel rooms are available. In years past many families, especially with small children, reserved hotel rooms. In writing for reservations, campers are invited to suggest an alternate week so that there is no delay in returning a confirmation. Reservations should be sent directly to Little Eden Camp, Onekama, Mich.

Reservations for Camp Amigo, Sturgis, Mich., should be sent to Dale Stutzman,

Camp Manager, 601 S. Third St., Goshen, Ind.

Reservations for Lakeside Mennonite Camp, LaCade, Mo., should be sent to John Otto, Route 2, Leonard, Mo.

Camp Amigo:

Senior High Camp, July 5-7.
Junior Camps, July 10-12, 13-15
Junior High Camp, Aug. 7-9

Lakeside Mennonite Camp:

Junior Camp (13), July 17-22
Senior Camp (14 and up), July 22-29
Family Camp, July 29 to Aug. 5

Camp Luz:

Boys' Camp, July 1-8
Girls' Camp, July 8-15
Junior High Camp, July 15-22
MYF Camp, July 22-29
Boys' Ebenezer Camp, July 29 to Aug. 5
Girls' Ebenezer Camp, Aug. 5-12
Mission Workers' Retreat, Aug. 14-19
Youth for Christ Sponsored Camp for Juvenile Delinquents, Aug. 21-25

Rocky Mountain Camp:

Junior Camp (9-12), July 17-23
Junior Hi (12-15), July 24-30
Youth Retreat (16 and over), July 31 to Aug. 6
Junior Hi Trail Camp, July 24-30
Youth Trail Camp, July 31 to Aug. 6

Black Rock Retreat:

Girls' Camp I, 9 and 10 years, Aug. 9-8.
Girls' Camp II, 11 and 12 years, July 10-15.
Boys' Camp I, 9 and 10 years, July 17-22.
Boys' Camp II, 11 and 12 years, July 24-29.
Junior High Camps, boys and girls 13-15.
Camp I, July 31 to Aug. 5.
Camp II, Aug. 7-12.
Music Conference, Aug. 15-20.
Christian Business Retreat, Aug. 21-26.
Adult and Family Week, Aug. 28 to Sept. 2.

Camp Hebron:

Informal Family Week, July 1-8
Junior Camp, boys and girls (10-12), July 8-15
Intermediate Camp, boys and girls (13-15), July 15-22
Mission Camping, July 22 to Sept. 2
Primitive Youth Project Camp, Aug. 5-12
Primitive Youth Bible Camp, Aug. 12-19
Primitive Intermediate Project Camp, Aug. 19-26

We Need Both

BY JOHN DRESCHER

He told it to me yesterday. It was in relation to the preaching at the church he attended. He said, "In eight months' time I have never heard the preacher mention the word 'sin' in any sermon."

If this is true, it is safe also to assert that he didn't hear much mentioned about the grace of God. It is still true that we must see sin in its true light in order to see the need and meaning of grace. Until we see

our own sin in the light of the cross of Christ, the grace of God is an irrelevant and empty something. It is the cross which reveals the truth about ourselves and the truth about God. Here we see God's true estimate of our sin and also God's true nature of love and grace toward us. So it is still true that we cannot appreciate the great grace of God until we have seen sin from which grace redeemed and from which love lifted.

It is said of John Wesley that he almost revealed in preaching the awfulness and shame of sin. He almost delighted in describing the horrible pit, for it was in showing this awful truth that he could show the grace of God in its true light and grandeur.

Marshallville, Ohio.

Nigeria Pushes Education

New York (MNS)—In a Time magazine report (Jan. 2) Dean Francis Keppel of Harvard's Graduate School of Education calls the job of providing proper educational facilities and personnel for Nigeria a "task of frightening importance."

The comment came as a commission headed by Sir Eric Ashby, Master of Clare College, Cambridge University, gave its report on education in Nigeria and presented a plan calling on that nation to sharply boost teacher and technical training, to triple secondary school enrollment, and create two new universities with at least 7,500 students by 1970. The projects would cost about \$135 million.

The recommendation is made with the view of having Nigeria push ahead in spite of the fact that by African standards it is already the best-schooled new nation, as well as the most populous (40 million).

With virtually no schooling in 1945, Nigeria now has 3,100,000 primary school students. Yet only one child in 65 completes eight years of schooling, one in 3,000 gets secondary education, and one in 84,000 goes farther on. Nigeria produces some 800 university graduates a year, of which 600 are trained abroad.

PROPOSED AMENDMENTS

The following amendments to the constitution of Mennonite General Conference will be proposed and voted on at the regular session of the Conference, Aug. 22-25, 1961.

- I. Change Article VI, Section 2, to read: "A Church Welfare Committee of six members which shall (a) consider problems affecting the peace, unity, and spiritual welfare of the church; (b) serve for consultation and counsel on any difficulties in the relation of a congregation to its district conference; (c) serve for consultation and counsel in questions of inter-conference relationships."
- II. Change Article VI, Section 4, to read: "Mennonite Commission for Christian Education of twelve members, six elected by General Conference, three appointed by Mennonite Publication Board, and three elected by the Commission, subject to the approval of the Executive Committee of General Conference. This Commission shall promote and give direction to the teaching program in our congregations, as outlined in its own constitution."

"Recent Trends in Mennonite Church Music" by Mary Oyer

at the

AUGUST 5-12, 1961

Church Music Conference

LAURELVILLE MENNONITE CAMP,

R.D. #2, Mount Pleasant, Pennsylvania



TO BE NEAR TO GOD

(Continued from page 563)

It is by faith that we await in his Spirit the righteousness we hope to see.

References: Rom. 5:1; Gal. 2:20; Phil. 3:9b, 10a; Jas. 2:20; Rom. 12:6, 8a; 15:1; Gal. 5:6—all from the Phillips translation.

Thursday, June 29

"Set your heart . . . [on] love" (1 Tim. 6:11).

God is love. . . . We know and to some extent realize the love of God for us because Christ expressed it in laying down his life for us. . . . The very spring of our actions is the love of Christ. . . . As regards brotherly love, you don't need any written instructions. God Himself is teaching you to love one another. . . . Let us have real warm affection for one another . . . and a willingness to let the other man have the credit. . . . Could you not add generosity to your virtues? . . . It is . . . a way to prove the reality of your love. . . . By praying through the Holy Spirit keep yourselves within the love of God.

Sing: Love Divine, All Love Excelling.

References: 1 John 4:8b; 3:16a; 11 Cor. 5:14; 1 Thess. 4:9; Rom. 12:9, 19; 11 Cor. 8:8; Jude 20b—all from the Phillips translation.

Friday, June 30

"Set your heart . . . [on] patience" (1 Tim. 6:11).

May the God who inspires men to endure, and gives them a Father's care, give you a mind united toward one another because of your common loyalty to Jesus Christ. . . . As you live this new life, we pray that you will be strengthened from God's boundless resources, so that you will find yourselves able to pass through an experience and endure it with courage. . . . We can be full of joy here and now even in our trials and troubles. Taken in the right spirit these very things will give us patient endurance. . . . Follow the example of those who through sheer patient faith came to possess the promises. . . . Patient endurance is what you need if, after doing God's will, you are to receive what he has promised. . . . Be patient, my brothers, as you wait for the Lord to come.

References: Rom. 15:5; Col. 1:11; Rom. 5:3; Heb. 6:12; 10:36; Jas. 5:7—all from the Phillips translation.

Saturday, July 1

"Set your heart . . . [on] humility" (1 Tim. 6:11).

"True humility is . . . such a vision of the divine excellence and power that ours seems dust and ashes in comparison."¹ Humility is not weakness but strength, for it receives the strength of God.² The humble man "wants God as a thirsty man wants water or a hungry man, bread."³

"What do the Lord require of thee?" asked Micah. His answer: "Walk humbly with thy God." Peter says, "All of you be subject one to another, and be clothed with humility: for God . . . giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Think on: Col. 3:12-14. The qualities of

humility are in the Beatitudes. Try reading these in a modern version.

Sing: Extol the Love of Christ.

Conclude this week of meditation with: "More Holiness Give Me," Church Hymnal, No. 469.

References: Mic. 6:8; 1 Pet. 5:5, 6.

1 Albert Edward Day, *Discipline and Discovery*, Upper Mer. C. 1947, p. 59.

2 *Ibid.*, p. 63.

3 *Ibid.*, p. 63.

Scottsdale, Pa.

CHURCH SCHOOLS

(Continued from page 560)

used in the eighteenth century, contained 12 per cent secular, 13 per cent moral, and 75 per cent religious materials. For example, here is one quotation: "In Adam's fall, we sinned all. Thy life to mend, God's Book attend." One seldom, if ever, finds this kind of teaching in our modern texts.

The McGuffey Readers, used between 1836 and 1920, also had a great deal of character-building material. "Habit is a cable. We weave a strand of it each day until it becomes so strong we cannot break it." Such talk sounds strange to modern ears!

With the state in control the schools are becoming more and more secular. Our children are expected to go to school and leave God at home. The school is to teach skills and facts; the church and the home are to teach morals. Such departmentalization is artificial, abnormal, impossible, and even harmful, and is no doubt one of the reasons for increased lawlessness and delinquency in our day.

Surely there must be some way for the school, the church, and the home to work together in the nurture and training of their youth. There is, and that way is for the church to again take up the task of operating her own schools. I see no way that children can get the kind of spiritual nurture they need in our state-operated schools.

We are grateful for the many Christian teachers in our public schools who are exerting a good Christian example and influence. They need our prayers and encouragement. In some situations they are relatively free to exercise a positive Christian influence. But in other places they are quite restricted in what they can say and teach.

FBI Director J. Edgar Hoover recently made this statement: "Our youth merit the very best of our attention. We are dealing with the leaders of tomorrow's society. These youngsters need religious training; they need to know the Bible. Adults simply must take time to work with them. The alternative is an ever-increasing crime rate."

How can we give them the religious training and Bible knowledge they need to face this complex age? By providing for and supporting our own schools. The educational tripod is the home, the church, and

the school. If any one of these agencies is not genuinely dynamic and Christian, the system is crippled.

Goshen, Ind.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

A Protestant Speaks His Mind, by Iliot T. Jones; Westminster, 1960; 237 pp.; \$3.95.

Professor Jones is a teacher of Practical Theology and author of books on worship and related matters. The present book, in a slightly different area, arises out of his fear that contemporary emphases on religious tolerance may lead to the forgetting, or even the betrayal, of some cherished Protestant convictions, and more particularly that Protestants may fail to be properly vigilant against the machinations of the Church of Rome.

Jones gives the name "irenic movement" to the tendencies which rightly disquiet him. "Movement" is perhaps not the best name, for this term usually implies a measure of central leadership and clear goals; but a rising trend is present, which Jones describes in detail, toward emphasizing tolerance at the cost of clarity, toward discussing church unity in predominantly Roman terms, and toward misnaming as "bigotry" any anti-Catholic position.

Half of the book is devoted to a review of some Protestant convictions and their rootage in the Bible and the early church. Jones would convince no Catholics, and he says nothing new in these pages, but his survey does demonstrate that Protestantism, in its rejections of complicated ritual, of the mass, of the priesthood, the teaching authority of the church, and the central hierarchy, and in its testimony to salvation by faith, can claim just as clearly as Rome to stand on the foundation of the apostolic witness.

From this point on Jones concentrates on the United States, and especially on the clash between official Roman views and those of traditional American democratic thought, which he holds to be largely the fruit of Protestant influence. Rome disapproves of democracy in principle and calls for a state bound to and subservient to the church. The evident outworkings thus far have been largely in the effort to control public schools or tap state funds for church schools. The conflict which this means for a Roman Catholic in responsible public office is well described. Jones calls Protestants to become more aware of what they stand for, to seek renewed open debate of major religious issues, and to enter politics if need be to counter Rome's efforts.

The book makes its critical points well, in spite of a certain lack of clarity about how one thought leads into the next. Its weakness is the weakness of "protestantism" itself. Protestantism has only had a clear unity where this was produced by Catholic pressure; otherwise it has not had clear

answers to the problems of Christian unity, the preservation of the faith, and church and state, and no one clear, winning approach to counter that of Rome. Jones's warning is timely and well documented, but his prescription is vague and warmed-over. If the challenge of Rome is to be met, it must be met by something that is both more (in definite content and spiritual power) and less (in numerical force) than "protestantism."—John H. Yoder.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Anders, Marvin A. and Grace E. (Meyers), Souderton, Pa., first child, Cynthia Denise, May 13, 1961.

Bergey, Willard and Thelma (Godshall), Morris, Pa., sixth child, third daughter, Mary Beth, April 30, 1961.

Bontrager, Ellis and Ruby (Bontrager), Goshen, Ind., first child, Keith Alan, April 6, 1961.

Christman, Carl E. and Lois (Miller), Rexville, N.Y., third child, second son, Curtis Ervin, born May 19, 1961; received for adoption May 24, 1961.

Gehman, Arthur E. and Helen (Shaffer), Columbia, Pa., third child, second son, Daniel Paul, May 22, 1961.

Gerber, Vernon and Karen (Shantz), Mio, Mich., first child, Kelly Kaye, May 24, 1961.

Gerig, Clarence and Doris (Sherfy), Albany, Oreg., fourth child, second son, Gerald Robert, May 14, 1961.

Gerig, Dr. E. Lavern and Luella (Albrecht), Indianapolis, Ind., second son, Kevin Dale, May 30, 1961.

Graybill, J. Lester and Eileen (Rutt), Orrville, Ohio, third child, second son, John Linn, June 1, 1961.

Kenagy, Rufus and Edith (King), Parnell, Iowa, first child, Debra Ann, May 14, 1961.

Landes, J. Clyde and Jane (Schloneger), Lansdale, Pa., first child, Randall Scott, March 3, 1961.

Lantz, Ernest S. and Anna Mary (Mumma), Coatesville, Pa., third and fourth children, first daughter and third son, Diane Kay and David Ray, April 29, 1961.

Leichty, James and Dorothy (Schrock), Wayland, Iowa, fourth child, third daughter, Brenda Jean, May 4, 1961.

Martin, Robert E. and Janet (Hershey), New Holland, Pa., third child, first daughter, Kathy Louise, March 30, 1961.

Nussbaum, James and Dolores (Gerbert), Freeman, S. Dak., first child, Tim Brian, May 23, 1961.

Reist, Donald and Ilse (Hochstetler), Scottsdale, Pa., second son, Hans-Peter, June 7, 1961.

Ressler, William and Edna (Slabach), Orrville, Ohio, third child, second son, Wayne Lynn, May 31, 1961.

Rittenhouse, Walton M. and Faith (Moyer), Bridgewater Corners, Vt., first and second sons, Philip Scott, born June 29, 1960; received for adoption June 29, 1960; Jeffrey Michael, born April 25, 1961; received for adoption May 16, 1961.

Roth, Vernon and Julia (Miller), Shipshewana, Ind., first child, Gary Dale, May 30, 1961.

Shenk, Mahlon and Almeda (Myer), Holtwood, Pa., third son, Jay Edward, May 9, 1961. Shenk, Paul and Dorothy (Bener), Denbigh, Va., third child, second daughter, Evangeline, April 4, 1961.

Spory, Millard L. and Mary E. (Saylor), Boswell, Pa., sixth child, third son, Paul Dale, April 22, 1961.

Stoltz, Robert and Edith (Hostetler), Mantua, Ohio, fifth child, second daughter, Elaine Gail, May 26, 1961.

Stoltz, Stephen S. and Edna (Musser), Honey Brook, Pa., first child, Clair Eugene, April 30, 1961.

Swartzentruber, Paul and Martha (Miller), Kalona, Iowa, fourth child, third daughter, Fern Joan, May 20, 1961.

Ulrich, Raymond and Magdalene (News-wenger), Denver, Pa., eighth child, sixth son, Carl Gene, May 20, 1961.

Winey, Ralph and Doris (Hors), Orrville, Ohio, fifth child, second daughter, Linda Renae, May 14, 1961.

Yoder, Mylin and Marlene (Yoder), Ligonier, Ind., second child, first daughter, Yvonne Annette, May 12, 1961.

Zehr, Curtis and Rosemarie (Flores), Albany, Oreg., third daughter, Linda Tami, April 22, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beachy—Martin.—Ernest R. Beachy, Kalona, Iowa, and Flora Jean Martin, Iowa City, Iowa, both of Iowa City cong., by Wilbur Nachtigall at the church, June 4, 1961.

Brenneman—Johnson.—Duane Brenneman, North English, Iowa, and Judith Johnson, Parnell, Iowa, both of Parnell cong., by Herman E. Ropp at the West Union church, June 3, 1961.

Dayton—Kratz.—Robert T. Dayton, Doylestown, Pa., Pinto cong., Pinto, Md., and Doris C. Kratz, Lansdale, Pa., Plains cong., by Wayne N. Kratz at the Lansdale Church, June 3, 1961.

Gale—Wenger.—David Gale and Margaret Wenger, both of Evanston, Ill., at Reba Place Fellowship, April 2, 1961.

Lehman—Moyer.—Richard Lehman, Castorland, N.Y., and Pauline Moyer, Lowville, N.Y., both of Lowville cong., by Lloyd Boshart at the church, May 27, 1961.

Miller—Miller.—Monroe R. Miller, Mt. Hope, Ohio, and Lizzie Anna Miller, Wooster, Ohio, both of East Union Conservative cong., by LeRoy Schlachab at Martin's Creek Mennonite Church, Millersburg, April 7, 1961.

Roth—Kremer.—Dennis Roth, Milford, Neb., East Fairview cong., and Phyllis Jean Kremer, Milford (Neb.) cong., by Milton Trover at the Milford Church May 17, 1961.

Thomas—Boose.—Earnest H. Thomas, Lancaster, Pa., New Danville cong., and Lois Marlene Boose, Lancaster, Landis Valley cong., by Mahlon Zimmerman at the home of the bride, May 27, 1961.

Harvey A. Driver, who served for a number of years as executive secretary of the Congo Inland Mission, has resigned to accept an appointment as Director of Public Relations at Taylor University, Upland, Ind. He is succeeded by Vernon J. Sprunger, who has been acting executive secretary during the past year.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bless, Martha Burkholder, daughter of John S. and Katie Lehman, was born in Franklin Co., Pa., Aug. 6, 1892; died suddenly March 4, 1961, while visiting in the home of her stepdaughter, Mrs. Mary Cauffman, Chambersburg, Pa.; aged 68 y. 6 m. 26 d. She was married to Charles S. Bless, Hancock, Md., who survives. Also surviving are one daughter (Ruth Decker), a stepdaughter (Mrs. Cauffman), 5 stepsons (Charles E. Chambersburg; Paul E., Hagerstown, Md.; and Edward E., Littlestown, Pa.), 2 brothers (Solomon, Modesto, Calif.; and Harry S., Chambersburg, Pa.), and 2 sisters (Barbara, Chambersburg; and Mrs. Henry Sollenberger, Chambersburg). A member of the Black Oak Church, Hancock, Md., she and her husband were active in mission work at Little Orleans, Md. Funeral services were held March 7 at the Chambersburg Church, in charge of Michael Horst and Harvey E. Shank.

Detweiler, A. Frank, son of John and Catharine (Haltman) Detweiler, was born Oct. 26, 1880; died May 25, 1961, at his home, Silverdale, Pa.; aged 80 y. 6 m. 29 d. On Sept. 9, 1905, he was married to Cora Moyer, who survives. Also surviving are one son (Willard), 3 foster sons (Joseph Scampton, Alfred Detter, and Leroy Bean, all of Souderton, Pa.), one foster daughter (Mrs. Kathryn Edwards Chellis, Limerick, Maine), one grandson, 12 foster grandchildren, and one brother. He was a member of the Blooming Glen Church, where funeral services were held May 29, in charge of David Derstine, Jr.

Erb, Elizabeth, thirteenth child of John and Magdalene Erb, was born at Millard, Neb., Nov. 1, 1885; died May 22, 1961, in Colorado Springs, Colo., at the home of a friend; aged 75 y. 6 m. 20 d. She was married to Samuel S. Erb, who died Aug. 1938; a stepson, Ray, died in Jan. 1938. Surviving are 3 daughters and a stepson (Myrtle—Mrs. P. H. Friesen, Green Mountain Falls, Colo.; Mary—Mrs. Paul Mininger, Goshen, Ind.; Edna—Mrs. Roy Marner, Colorado Springs, Colo.; and Joe W. Erb, Wellman, Iowa), one sister (Mrs. Bella Schrock, Albany, Oreg.), 12 grandchildren, and 20 great-grandchildren. She lived for 48 years in Iowa. In 1949 she moved to Colorado Springs, Colo., where she united with the Knob Hill Pilgrim Holiness Church. Funeral services were conducted in Colorado Springs, May 23, in charge of Ray Gilbert, in attendance were Sons of English, Iowa, May 25, in charge of Earl Erb.

Geigley, Amanda S., daughter of Abram and Mary (Sauder) Brubaker, was born Dec. 10, 1872, in East Earl Twp., Pa.; died April 17, 1961, at Ephrata, Pa.; aged 88 y. 4 m. 7 d. She was blind for the past five years. On Nov. 11, 1902, she was married to John Geigley, who died Aug. 25, 1951. One daughter, Amanda, one grandson, and her only brother, David, also preceded her in death. Surviving are 2 daughters (Mary and Susan, of Ephrata with whom she resided), one son (John, East Earl, Pa.), 5 grandchildren, and 12 great-grandchildren. She was a member of Metzler's Mennonite Church, where funeral services were held April 21, in charge of Mahlon Witmer.

Graybill, Ira M., son of Eli and Emma (Musser) Graybill, was born March 26, 1897, in Juniata Co., Pa.; died suddenly of a heart attack April 18, 1961; aged 64 y. 23 d. On Dec. 11, 1919, he was married to Lucy Bru-

baker, who survives. Also surviving are 3 sons and 4 daughters (Anna—Mrs. Henry Saner, Alma—Mrs. Paul Brubaker, Donald, Ethel—Mrs. Darwin Brubaker, Wilbur, and Chester, all of Millintown, Pa.; and Esther—Mrs. Leonard Peachey, Lansdale), 4 brothers (Everett, McAllisterville; William, Millintown; Eli, Cocolamus; and John, in Africa), and 26 grandchildren. He was a member of the Lost Creek Mennonite Church, where he served as trustee for many years. Funeral services were held April 22 at the Delaware Mennonite Church, in charge of Donald Lauver and Raymond Lauver; interment in Lost Creek Mennonite Cemetery.

Hostetler, Mary, daughter of David and Lizzie (Yoder) Weaver, was born Aug. 5, 1874, at Shipshewana, Ind.; died May 31, 1961, at Middlebury, Ind.; aged 86 y., 9 m. 26 d. On Feb. 14, 1892, she was married to Harry J. Hostetler, who died May 2, 1953. Two children also preceded her in death. Surviving are 5 sons (Earl and Ottis, Middlebury, Ind.; Muri, Freeport, Mich.; Truman, White Pigeon, Mich.; and Merritt, Anderson, Ind.), 3 daughters (Rosella—Mrs. Ira Speicher, Ligonier, Ind.; Marion—Mrs. Edwin Miller, Elkhart, Ind.; and Luella—Mrs. Harley Miller, Middlebury), 2 sisters (Mrs. Nate Yoder, Shipshewana, Ind.; and Mrs. Rose Blough, Windber, Pa.), one brother (Silas Weaver, Lagrange, Ind.), 38 grandchildren, and 55 great-grandchildren. She was a member of the Middlebury Mennonite Church, where services were held June 2, in charge of Donald E. Yoder and Harold Yoder; interment in Bontrager Cemetery.

Kortemeier, Henry, son of Frederick and Charlotte Kortemeier, was born Nov. 17, 1870, in Lorain Twp., Ill.; died at his home May 5, 1961; aged 90 y., 5 m. 18 d. He was a lifelong member of Stephens Co., Ill. On May 26, 1898, he was married to Kate Lentz. His wife, one son, one grandson, 2 sisters, and one brother preceded him in death. Surviving are 3 sons (Clifford, Stanley, and Dr. Elwood, all of Freeport, Ill.), 3 sisters (Mrs. Mary Baumgartner, Mrs. Minnie Albert, and Mrs. Lissie Kuhlmeier, all of Freeport), 2 brothers (William, Freeport; and August, Shannon), 5 grandchildren, and 5 great-grandchildren. He spent the last several days of his life quoting favorite Scripture passages. He was a member of the Freeport Mennonite Church, where funeral services were held May 7, in charge of Paul and Floyd Sieber.

Magnes, Rose Marguerite, daughter of Henry and Nora (Hollcroft) Magnes, was born July 28, 1913, at Gravois Mills, Mo.; died at the Mennonite Hospital, La Junta, Colo., May 26, 1961; aged 47 y., 9 m. 28 d. She spent a number of years as an employee of the Mennonite Hospital and Sanitarium, and then as a patient there for about 5 years. She regained sufficient health that she was able to care for herself in her own home for about 11 years. Among the contributions she made to others are the spiritual truths expressed in the poetry she wrote. One of her poems, "God Holds My Hand," is included in *Songs of the Church*. Her father and one half brother preceded her in death. Surviving are her mother, 4 sisters (Mrs. Otis Sanders, McGirk, Mo.; Mrs. Edward Diener, Canby, Ore.; Mrs. Cleus Woods, Gravois Mills; and Mrs. Merritt Hilt, Kansas City, Kans.), and one brother (Ray, Portland, Ore.). She was received into membership in the Argentine Mennonite Church by baptism about 20 years ago. Services were held at La Junta, Colo., May 28, in charge of M. M. Troyer, and at Versailles, Mo., May 31, in charge of Leroy Ginterich and J. P. Brubaker; interment in Mt. Zion Cemetery.

Roth, Harry, son of Joseph and Lydia (Roggy) Roth, was born Sept. 22, 1901, at Oberlin, Kans.; died at Sturgis, S. Dak., where he was employed as a Civil Service worker for the U.S. Government; aged 59 y., 7 m. He accepted Christ as a young man and became a member of the Berne (Pigeon, Mich.) Mennonite Church. He is survived by 2 sisters (Mrs. Edward Bechler, Pigeon; and Mrs. Milo Yoder, Garden City, Mo.), 2 half sisters (Mrs. Harvey Eichler, Elkton, Mich.; and Mrs. Raymond Springer, Minier, Ill.), and one half brother (Norman Roth, Goshen, Ind.). Funeral services were held May 21 at the Shelter Funeral Home, Pigeon, in charge of Donald E. King; interment in Pigeon Mennonite Cemetery.

Sharer, Barbara A., daughter of E. C. and Barbara (Blough) Weaver, was born in Lowell, Mich., Sept. 30, 1866; died at Sheridan, Ore., May 25, 1961; aged 94 y., 7 m. 25 d. On Nov. 7, 1882, she was married to Elmer E. Sharer, who died in 1926. Three children also preceded her in death. Surviving are one son and one daughter (Grant A. and Mrs. Luella M. Shenk both of Sheridan), 19 grandchildren, 70 great-grandchildren, and 19 great-great-

grandchildren. She was a member of the Menouette Church for 65 years. In her early years the family made one trip across the prairies and mountains by wagon train. Funeral services were held at the Sheridan Church, May 28, in charge of LeRoy Cowan and Raymond Misher; interment in the Mennonite Cemetery, Willamina, Ore.

Wagler, Lydia, daughter of the late John and Magdalena (Schrag) Brenneman was born in S. Easthope Twp., Ont., April 20, 1866; died of pneumonia May 29, 1961, at the home of her daughter, Mrs. Nicholas Schmidt, Newton, Ont.; aged 95 y., 1 m. 9 d. On Dec. 9, 1887, she was married to Jacob S. Wagler, who preceded her in death April 7, 1950. Surviving are 4 daughters (Olive—Mrs. Joseph Schmidt, Linwood; Lydia—Mrs. Nicholas Schmidt, Newton; Dorothy—Mrs. Samuel Steckley, Atwood; and Veronica—Mrs. Daniel Albrecht, Newton), 3 sons (Daniel, Topping; Solomon, Newton; and Jonas, Parkhill, Ont.), one sister (Mrs. John R. Brenneman, Cassel, Ont.), 46 grandchildren, and 73 great-grandchildren. She was a member of the Amish Mennonite faith. Funeral services were held June 2, in charge of Solomon Kueper.



ITEMS AND COMMENTS

BY THE EDITOR

The Area Council of Churches at Columbus, Ohio, has voted to invite Billy Graham to conduct a crusade in Columbus in 1962. If Graham accepts the invitation, it will be an all-Ohio crusade with weekend rallies in major Ohio cities, culminating in a three-week crusade in Columbus.

• • •

This is the comment of Ralph McGill, an Episcopalian and a Southern journalist, concerning the kneel-in campaign of Southern Negroes: "Whatever the motive is of the kneel-ins, they have placed the Southern Christian church in a position of choosing. Many of its leaders are deeply disturbed by the arrival of a time of decision. They are painfully aware that those churches which have ushers at the entrances, lake doorkeepers at a secret lodge, instructed to make arbitrary decisions as to who is coming sincerely to worship and who isn't, are in an untenable position bordering dangerously on the ridiculous. . . . Unless the church wishes, as it may, to become a private club with a private membership list, it cannot continue in the preposterous posture of having a committee at the doors which will pass judgment on who is sincere and who isn't."

• • •

The chief inspector of the Federal Bureau of Investigation is delivering speeches in various parts of the nation, warning Americans not to be taken in by charges that their churches are overrun with Reds. Communists are very happy with claims made by certain speakers and writers in America that the churches are honeycombed with communism. As Chief Inspector Sullivan says, "They love to have wild charges of communist domination hurled against

America's churches. They know that such charges cause consternation, dissension, doubt, and fear among church members. And they figure that anyone who succeeds in demoralizing America's churches is aiding their cause."

• • •

The Pittsburgh Racing Society, which advises us to "keep speed on the speedway," is helping to distribute a card containing the following prayer:

"Each time I take the wheel,
O Lord, hear my prayer:
Teach me to remember that my neighbor
is in the other car;
Help me to drive by the rules of the road,
guide me along the way."

• • •

Three work horses owned by an Amish farmer near New Wilmington, Pa., were sold at auction by the Internal Revenue Service. Proceeds were taken to pay Social Security taxes owed by the farmer as a self-employed person. He had refused to make the payments because he said it was a part of his religious belief not to be dependent on others.

• • •

The *Washington Daily News* in an editorial called upon Congress to amend the Social Security law to provide for religious objectors. Said the editorial: "You don't have to go behind the Iron Curtain to find an example of heartless and inhuman use of the power of government against the individual citizen. You need go no farther than New Wilmington, Pa., where the power and majesty of the Federal government was invoked to show one, Valentine Byler, the necessity of conforming to the dictates of the central government." After explain-

ing the religious convictions of the Amish against accepting government benefits, the newspaper agreed that the Internal Revenue Service was acting in accord with the law. "But there is room in this country for honest dissent," the editorial declared, "and the law should be changed to provide for exceptions. It is obviously unjust that the Federal government should seize the means of livelihood of these peaceful Amishmen in an effort to drag them into a forced welfare system."

Two missionary couples from the Nigerian Baptist Convention have arrived in the newly independent Sierra Leone. They will begin work in what is believed to be the first mission efforts sponsored by a group of African Christians in a country other than their own. About one tenth of Sierra Leone's 2,500,000 population is Christian.

In a recent issue (May 9) we said that the Amish are said to be one of the nation's most rapidly growing religious groups. A correspondent corrects us on this. He points out that from 1950 to 1960 the Amish had a membership gain of 18.9 per cent. The Mennonite Church in that same period had a gain of 21 per cent. The Protestant average for the same period is about 21 per cent. The population growth for the United States in that decade was 18.5 per cent. Thus the Amish were merely holding their own with relation to the general population growth, and with respect to their own natural increase probably were not doing so well. From 1955 to 1960 the Amish gained only 6.4 per cent, whereas the population gain was over 9 per cent in this period.

Prime Minister Nehru has appealed to the Hindus of India for fair treatment of Christians, Moslems, and other minority groups in India.

"Christians are as much Indians as anyone else. They must have full opportunity," he said.

The Southern Presbyterian Church rejected a report urging the abandonment of capital punishment on the ground that the denomination's constitution was diametrically opposed to its abolition.

Because it is of circular construction, the new headquarters building of the American Baptist Convention at Valley Forge, Pa., has a date stone instead of a cornerstone. The date stone is laid in the pavement just before the building's entrance. The new offices will be occupied next spring.

Headquarters of the American Scientific Affiliation, national organization of evangelical Christians trained in the biological, physical, and social sciences, are being moved to Mankato, Minn., from West Lafayette, Ind., Executive Secretary H. Harold Hartzler, a Mennonite, is a professor of physics at Mankato State College.

President Frondizi of Argentina in his annual message to the nation reaffirmed

Argentina's traditional Catholic faith. He said, "We have clearly indicated Argentina's stand as a pro-western and Catholic nation. It is a country with a clear consciousness of its spiritual and geographical position in the American continent and aspires to maintain loyal and friendly understanding with all world nations."

The Peace Corps has announced that one of its greatest demands is for young people who can teach English as a second language to students abroad. The Corps is receiving many requests from elementary and secondary schools in Latin America, Asia, and Africa for such teachers. Surveyors, geologists, and civil engineers are being sought to survey a secondary road system in Tanganyika, the first project for the Corps that has been approved by President Kennedy. There is also a major need for volunteers who know farming methods and can demonstrate farm machinery. Requests are pouring in also for teachers of biology, chemistry, mathematics, and physics.

The Pittsburgh papers had many letters of protest following the sale of three horses belonging to an Amish farmer. The horses were sold to pay Social Security taxes. The

letters stressed not so much that a man ought to be able to take care of his own old age if he wishes, as the question of religious freedom. The Amish farmer said it was contrary to his religion to participate in Social Security.

The last of the Old Believers, Russian Christians who have been in China since the days of the Russian Revolution, have left Hong Kong for Brazil. They have been aided in their immigration by the World Council of Churches, by the Church World Service, and by the British Council of Churches. The Old Believers are simple, devout people who practice an ancient form of Christianity, keep up the manners of an age-old culture, and show an unbending devotion to freedom and independence.

Church losses from major fires in the United States and Canada showed a marked increase during the past year. Cost of all large loss fires in the United States and Canada in 1960 was \$356,500,000, of which the United States' share was \$324,898,500. While only a fractional increase—about \$150,000—over the previous year's total, the figure is a record high.

The Church In Mission

General Mission Board Annual Meeting

June 20-25, 1961

Morton Township High School, Morton, Illinois

Pray for this meeting, now in session.
Come and enjoy the blessings.

Information may be obtained by writing Mennonite Board of Missions and Charities, Box 189, Morton, Ill., or calling Morton 4-1981.

Gospel Herald

Are you ready
for this
"agreement of the week"?

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Not Too Late

By J. Paul Sauder

A significant letter came to our house yesterday. It came from a forty-year-old bishop whose duties are many and varied and whose ministry is "warm to the touch." He had read a poem entitled "Dead Post Office," which tells of the ghostly post office in "Put-off Town," where "boxes and bales of *intended* mails are slowly gathering dust." And now a quote from the bishop's letter.

"Dead Post Office—how true! A few years ago I finally remembered to thank an old schoolteacher of mine. He had been my teacher for all eight years of my attendance at the little one-room school. The particular thing I wanted to thank him for was his diligent, purposeful reading of the Bible in school. When I looked into that wrinkled 79-year-old face, I spoke a soft 'thank you,' as I had meant to say it 10-n-g ago. At this, the old man wept and said, 'I knew somebody would thank me sometime and you are the first one to do it.' Why do we wait so long? Or forget altogether? A bus driver told me Saturday that he is starting a campaign for more courtesy. How about a campaign that will alert us to the much-needed value of *encouragement*?"

Fine, my dear bishop brother. You and your dear old teacher have started the campaign. It will work this way. Sometime on each Monday each of us (HERALD readers) will make the "agreement of the week." We shall, each of us, agree with a friend that we two will, that week, speak, write, or telephone a word of appreciation to someone of our own choice who has rendered some service to others. Some obscure persons, some well-known persons—any kind of persons are eligible for our words of appreciation. And the services rendered need not have been for us, personally. Services rendered "way back yonder" should be a specialty, as should so-called obscure services. (Is any service, rendered because Jesus lives, an obscure service?)

Next Monday we find a new "agreement-partner" and everybody finds new objects for those words of appreciation.

If you look carefully at the word e-n-c-o-u-r-a-g-e-m-e-n-t-s, you will find that it contains g-r-e-a-s-e. How fitting! For encouragements do often help to keep the machinery of life from burning out. And, still more to the point, encouragements, properly delivered, help in the grinding out of further service. Moreover, the other letters, remaining in "encouragements," spell out a grand truth—M-e-n C-o-u-n-t. They surely do; all of Christ's brothers and sisters surely do count. Thank you, dear old unknown schoolteacher of my bishop friend; thank you sincerely.

We shall not need any officers other than *you* for this campaign, but we shall need dues. Oh, we shall need dues, paid regularly. Not dollars-and-cents dues, but Rom. 13:8 dues.

Elkridge 27, Md.

Historic Peace Church Council Meets

The annual meeting of the Historic Peace Church Council of Canada was held at the Canadian Mennonite Bible College at Winnipeg, Man., on Friday, May 5.

All members and conference representatives were present with the exception of Bishop E. J. Swalm of Duntroon, Ont., who was unable to attend due to ill health.

The main topics of discussion were: (1) The denial of Canadian citizenship to new Canadians due to their opposition to the bearing of arms; (2) Mennonite Disaster Service; (3) the oath of allegiance on the part of civil servants, and other related problems which affect our Canada-wide Mennonite brotherhood.

Several new Canadians have been denied Canadian citizenship because of their CO position. Apparently some judges simply refuse to change their stand of denying citizenship to such individuals. Members of the Executive Committee of the Historic Peace Church Council have been in Ottawa to discuss this matter with the Citizenship Division but so far without visible success.

The Council will seek an appointment with the Prime Minister in order to receive his counsel and assistance in clarifying this

very unsatisfactory situation. This audience is to be sought as soon as possible.

The Council will also seek to clarify the insistence of authorities in some districts who require an oath of allegiance from those who accept civil service jobs. According to law, an oath is not needed and an affirmation can be taken which has the same effect as an oath. This apparently is not understood by all civil service authorities and clarification will be sought.

The Mennonite Disaster Service is becoming an important part in our Canada-wide Christian service, but organizationally the work needs further co-ordination. The Council unanimously approved closer cooperation between the Provinces and plans are being laid to co-ordinate our service on a Canada-wide scale.

The matter of our attitude to and cooperation with labor unions was also an important item of discussion. Since the Evangelical Mennonite Conference has done some research and plans to study the matter further, the Council will co-operate with this conference and ask them to share any information and to pass this on to the Mennonite brotherhood.

By unanimous approval, the Executive Committee of last year was returned to office for a further term of service with the following officers serving in 1961: Chairman—J. B. Martin, Waterloo, Ont.

Vice-Chairman—David P. Neufeld, Rosemary, Alta.

Secretary—C. J. Rempel, Kitchener, Ont.
Treasurer—Elven Shantz, Kitchener, Ont.
Fifth Member—D. P. Reimer, Giroux, Man.
Other members of the Council are E. J. Swalm, Duntroon, Ont.; J. M. Penner, St. Anne, Man.; C. W. Loewen, Winnipeg, Man.; and Fred Nighswander, Stouffville, Ont.

—C. J. Rempel, Secretary.

Our Readers Say—

Thanks for the space allotted to "Challenge" (May 2). I pen this in reply:
We're much too engrossed with learning.

We of God's chosen race,
How to preach unto you salvation
To note the pain in your face.

Our time is well spent in providing
Our own things proper and nice.

We're too busy to think of you, brother,
Or your meager cup of rice.
—Phil Sadlier, Kalispell, Mont.

Your two recent editorials on "The Brotherhood Process" (April 25) and "Church Organization" (April 18) are excellent.

Thank you also for the fine article (May 16) by Arthur F. Glasser, "Our Muddy Thinking About Communism." Several of us having church assignments in connection with our peace position have been concerned about the anticommunist hate campaign recently. I think the Glasser article is a good statement on this question.—Albert J. Meyer, North Newton, Kansas.

Just a note of thanks and special appreciation for the article-length poem, "A Revelation of Righteous Wrath," by Bro. Martin W. Lehman (May 16). I certainly urge all readers to carefully and thoughtfully read this poem. I definitely feel that we all need a more vivid vision of the hopelessness of the sinner the terribleness of hell, and the righteousness of God's wrath. May God richly bless both Bro. Lehman for writing this poem and for you for printing it.—I. Merle Good, Lititz, Pa.

In the May 16 issue of the GOSPEL HERALD appeared two articles, one by A. Showalter on "Dreadful News," and one on "Externalism and Symbolism," by Sanford G. Shetler. I have appreciated them especially, because we hear so little any more on the Biblical doctrine of nonconformity.

I want to thank our editor, the writers, as well as the committee of the Conservative Conference for their holy boldness and courage to speak their convictions in spite of contemporary Christian thought. I also want to thank God for answered prayer.—John E. Kauffman, Atglen, Pa.

Lorie C. Gooding outdid even herself when she wrote the Easter poem, "When the Stone Was Rolled Away." I copied it not only in writing, but I also put it on tape so that I could also listen to it.

It will be easy listening.—W. Bert Lehman, Orrville, Ohio.

But God Is True

BY LORIE C. GOODING

*Tonight for the last time the wheat field glows
beneath the rippled silver of the moon
like some pale lake; but sadly, as if it knows
the reapers will come soon
and shatter all its loveliness to dust.
And one last time the fireflies dance on air
above its gold, before it turns to rust,
dreary and bare.*

*Oh, how the lovely things of life
ripen and pass,
blighted by hurt and strife,
withered like grass.
All transient treasures pass like early dew.
All loves are false to us. But God is true.*

GOSPEL HERALD

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Our Peace Witness

The Mennonite Church should support with earnest prayer the Mennonite Hour messages to be released on three successive Sundays, July 2, July 9, and July 16. We have read these messages, written by John Howard Yoder, and hope to print them soon in the GOSPEL HERALD. They are a clear and bold assertion that the Christian is unable to justify and to participate in war because of the example and the teachings of Jesus. They are a strong Scriptural protest against a basic sin of our times, a sin concerning which many Christians are all but silent.

But if we would proclaim the true Gospel, we dare not be silent about the sin of national hate and murder. And since the Mennonite Hour is probably our most extensive testimony to those outside our own church, Bible teaching on the way of peace must be included in our broadcast.

Let us pray that this bold witness from many stations in the United States and Canada may in no way hinder our continued broadcasting of the Gospel. Let us pray that there may be many open minds to see how essentially unchristian is any defense of war. Let us pray that there may be a crescendo of conviction against the sin of mass murder in international conflict.

We are glad for an increasing sense of duty among us concerning a witness for peace. We have always believed that we ought to give the testimony of love in our daily life. We have frequently presented to governments our conscientious objection to participation in war, and our desire to serve our country in peaceful ways.

But we are coming more and more to see that we must not only live for peace; we must talk for it too. We have published a good deal of literature on the subject, both to teach our own people and to explain our position to others. And now in recent years we have been more active in setting forth the Biblical position of non-resistance and peace for the consideration of other Christian people and of non-Christians in mission lands. We are now engaging actively in conversations on the theological level in this country and in Europe. The Mennonite Central Committee has a peace proponent in Japan, and will soon send one to Africa.

We have likewise become active in explorations concerning alternative service and the applications of the principles of love to the areas of race and labor relations.

In all this our chief concern is in presenting the Biblical truth. There are many

reasons these days for turning away from militarism. It is becoming more clear that policies of military containment are bankrupt. The arms race threatens economic chaos. And the awful effectiveness of modern weapons brings the likelihood of the destruction of our civilization.

But for the Christian, these reasons, convincing as they may be, are only secondary. The great consideration is the will of God for those who dare to become the disciples of the Lord Jesus Christ. And what God has spoken, we must make known to all those who claim to be His people, as well as to those who are seeking a way out of misery and the ruin which man's ways have brought.

God bless the messengers of peace.—E.

A Sure Reward

Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.—Col. 3:24.

Paul's assurance to Christian servants was that the integrity of their heavenly Master was the guarantee of their sure reward. To the Corinthians (1, 9:24) he wrote that when men run an athletic race, only one can win. But in the race to which we are called, there is a prize for everyone. And in I Cor. 3:8 he says that "every man shall receive his own reward according to his own labour." When Christ comes again, He will bring rewards "to give every man" (Rev. 22:12).

We like to think and we often say that we are not working for reward; we work because we love our Master, and not because He pays us so well. It may be difficult for us to sift out our motives. But whether or not we work because of what we get out of it, there will be a reward for every faithful laborer. We can hardly know enough about the heavenly coinage to know what that reward, that crown, will be. But we may be sure that it will have significance and meaning and great joy in it.

The reward will be predominantly in the world to come. But here and now God often gives us an earnest of the reward to come. There is the deep peace and satisfaction of one who knows he is doing the will of his Lord. There is the joy of seeing some accept Christ through our testimony, and continue faithful in life and work. There are the expressions of appreciation

which come from those whom we may have helped in one way or another. There is the pleasure of seeing the seed soon spring up, first the blade, then the stalk, then the ripened grain.

But the time of the reward is less important than its certainty. The hope of this reward is more than a wish or a guess. It is absolutely sure, as God's promises always are. The eternal truth of God's character lies back of the truth of His Word. When our expectations are things that God has promised, we will never be disappointed.

And how good it is that there is a reward for each. Awards of men are seldom handed out in that way. A few winners are happy with their good fortune; the other contestants can only swallow their disappointment, perhaps complain about the justice of the awards. But in the Christian race all are winners. For all are worthy of reward. All have believed. All have turned their belief, at least in some measure, into action. Not all have the same abilities, and so they are not rewarded for the accomplishment. Rather, they are rewarded for their faithfulness in using the abilities they have, as the parable of the talents teaches us. Even the one-talented person, if he had invested what he received, would have received the Master's plaudits.

There is danger that we will be cheated out of our reward. Col. 2:18. There is danger that our crown may be taken from us. There are therefore precautions that we must take. There is nothing automatic about the Christian life and its outcomes. But the lack is not in God. For those who faithfully run there is the victor's wreath.

—E.

Ricksha-wala

BY WINIFRED N. BEECHY

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:5). This had long been a favorite verse of mine, but it took on new meaning recently through observations of the lowly ricksha-wala. Here in the Indian city which we call home this year, the bicycle-drawn ricksha is practically our only means of local transportation. It is neither the swiftest nor the most comfortable means of travel, but it does allow leisure for observation and meditation while the man on the bicycle does the pedaling and watches out for traffic.

Not being able to speak Hindi, I was a little doubtful at first of always arriving at the desired destination. But I have learned that with only four Hindi words and a good ricksha-wala I can go anywhere I wish, assuming, of course, that I know the way. Having hailed a ricksha man and set him

in the right direction. I can guide him through the journey with these simple instructions: *dayan* (right), *bayan* (left), *sidhe* (straight ahead), and *bas* (stop).

As I ride along, I think, What a wonderful Christian this man would make if he followed the leading of God as well as he does my guiding voice! He doesn't know where we are going to end up; he evidently has faith that I do. Once started on his course, he proceeds steadily forward until there is further instruction. He doesn't stop at every crossroad or hesitate at every alley to wait for my signal. On the other hand, he is instantly alert for either a *bayan* or *dayan* turn if the order comes. Sometimes he can know about a turn only a short time in advance as I can't give the order until we are past all possibility of a wrong turn into a driveway or side road before reaching the desired intersection. But he is prepared for this last-minute operation without a hitch.

The road I choose may be rough and bumpy while he would doubtless prefer a smooth and easy one. But since he doesn't know our final destination, he must leave the choice of road to me. How foolish it would be for him to argue that we should take a certain street just because it is well paved! On occasion, I must even ask him to *bas* for one reason or another and this he does without objection, although to him it may seem an illogical place to stop.

It would not be quite truthful to say that all ricksha drivers have been like this, but there have been enough of them that I have been impressed by the applications I can make to my own Christian life from these lessons from a ricksha-wala. It takes strong feet on the pedals moving constantly forward in the right direction; steady hands on the brake and handle bar to be able to maneuver any called-for *dayan*, or *bayan* or *bas*; and, perhaps most important, sensitive ears alerted to any new instructions from the Person who really knows the ultimate goal and purpose of the journey.

Allahabad, India.

Renewal in Missions

A Testimony

By B. FRANK BYLER

After reading Bro. Virgil Vogt's articles on Renewal in Missions in the GOSPEL HERALD, I felt like writing this testimony. Whatever is written here, I hope will be interpreted as giving glory to God, and not as a profession of personal success. The Lord knows we have all been too unsuccessful in winning souls and in witnessing and preaching with power and the Holy Spirit. This is exactly what has been a burden to me for a long time. Is this slow method, one by one, maybe four or five in

a year, and maybe none some years, what God expects of His servants who are endowed with power from on high to go out and preach the Gospel which is the power of God unto salvation?

I am not blind to the fact that many fast-growing groups sometimes divide or disappear in shame equally fast. However, I am also conscious of the fact that a man who was converted in our church about five years ago finally got some fire by going to a Pentecostal church. In our last series of meetings I believe he brought more unsaved people to church than our entire congregation together brought in all last year. Many made professions; I wouldn't call them converted, but some of them probably are also converted. This impresses me, and he didn't get it from us. Really, I think he got something from the Lord Himself, but perhaps through a church that is bold to witness.

Thought for the Week

Christian doctrine becomes excitingly interesting to one who knows that it speaks concerning matters vitally related to him.—E.

Last November we had young folks in for several days from the surrounding towns. There were Missionary Alliance, Baptists, Mennonites, and a truckload of Pentecostals. The singing, praying, and witnessing of these Pentecostals really impressed our people. They were not especially interested in playing volleyball or shuffleboard. They wanted to spend the time singing and having church. I'll admit that wasn't very natural, but then I ask myself, Just how "natural" are Christians supposed to be anyway?

This all happened *after* the Lord had led us forward into plans for more bold witnessing. I had already bought an amplifier and loud-speakers so that we could go out into the streets and plazas. I had already invited Bro. Paul Sörensen, superintendent of the Assemblies of God work, to come for a series of meetings here in Bragado. The Lord led him to accept, and he suggested street meetings. His messages were challenging and awakened faith. His help to begin street meetings was effective. So he helped us get started on what the Lord had already led us to undertake.

I think most of you know about how you would feel to get out on a street corner in your town, and begin to preach, or stand up and give a testimony; pretty shaky, a bit afraid, and a little bit ashamed. Do you think Spirit-filled people would be like that? Can a person get over it? Can we come to feel that witnessing in the home town about Christ is good, worth-while, interesting, and satisfying activity? Praise the

Lord, it is possible. Listen to several testimonies.

Daniel Comas is studying in high school. He couldn't imagine himself standing out there on the street corner playing the accordion while a small group sang hymns. I guess he was exactly as I suggested: a bit frightened, shaky, and ashamed. He testified afterward to the joy it gave him, and now in the twenty-five or thirty times we have done just that since then, he is always ready and anxious. And this is not just a pious little missionary tale; this is reality.

In our conference this year, Perfecto Abat, who is assistant pastor here, gave this testimony. He said for many years he carried his Bible to church, perhaps under his arm or in his pocket, at least not in a conspicuous place. He carried his "sword" to use it in church, a bit timid to use it among his townspeople. He is a businessman in town, much appreciated and well known. Then came the chance to preach on the street corner. It didn't look too interesting, but he went along, and then experienced the joy of witnessing. He was faithful before, but now he is a new man, and people who knew him before as a good Christian, know he is a new man now.

These two experiences are typical for those who have participated. Before it was hard to sing, testify, give out tracts, or even just identify yourself with the little group, but now it is a joy. Where did this come from? Naturally it came from the Lord, an answer to prayer. It had its beginning in heart-searching experiences with the Lord. I think, however, the contact we had with a group who experienced this joy helped to make it a reality with us.

I don't know what the results will be; only time will tell that. There is some harvest from this, however. Some have come to our meetings as a result of this activity. It has certainly and obviously given new life to the congregation to be active in witnessing and evangelism. Sunday-school attendance has gone up remarkably. Giving had gone up from an average of \$5,100 pesos per month in 1959 to an average of \$10,900 per month in 1960. We thought this was about our increase, but the church proposed to give \$11,800 pesos per month in 1961 in our business meeting, and the average for the following three months was over \$14,000 pesos per month. [There are eighty pesos in an American dollar.—Ed.]

We just finished a series of meetings during Easter week, and I have never seen so many unsaved people come so regularly before in my experience here in Bragado. We had street meetings every night before church. I didn't count the confessions on purpose, since I want to wait to see how many will actually keep coming. May the Lord be glorified in all of this. Pray for us, that our motives might be right, not seeking the glory of success, but the glory of the Lord. We do praise Him for these blessings.

We Visit the Church in the Southwest

By A. J. Metzler

An important concern of our general church agencies serving our entire brotherhood is to maintain effective two-way communication between those serving and those being served. This is necessary in planning and administering the agency's programs, in appraising their effectiveness, and in constantly adapting these services to the congregational and district conference needs.

One means of strengthening these lines of communication is through field contacts. With the four smaller western conferences being further removed from the more populous East, their members do not have the advantage of frequent attendance at general church meetings and visits at church institutions and offices. To partly compensate for this, the four major General Conference agencies—Mission Board, Board of Education, Publication Board, and Commission for Christian Education—send representatives to the annual conference sessions of these conferences—South Pacific Conference, Pacific Coast Conference, Alberta-Saskatchewan Conference, and the North Central Conference.

Instead of the usual two or three days with the conference during their busy annual sessions, these weeks this summer were planned for more time nearer the grass roots. This fellowship with congregations and with conference and congregational leaders makes possible better mutual understanding and contributes to the total strength and unity of the brotherhood. While the writer's present assignment is primarily related to the church's literature program, it also includes the interest of the Board of Education and the general program of the church as represented by General Conference.

En route to the three western conferences, stops were made at a number of churches and institutions. These included Goshen College, Hesston College, and La Junta Hospital. Churches visited were in the South Central Conference. The western section of this conference, mainly the churches in Colorado, where Bro. E. M. Yost is area supervisor, has considered the advantages of forming a separate conference. It is felt that the fellowship and co-operation would be much improved by limiting conferences to the much smaller geographic areas. Presently the South Central Conference includes congregations in at least nine states.

In terms of membership, the South Pacific Conference is the smallest of our seventeen conferences in Canada and continental United States, with nearly 500 members. George Beare is the moderator and Theron Weldy is secretary. Their annual confer-

ence is held Thanksgiving week. This conference was first organized in 1948, having formerly been a part of the Pacific Coast Conference. In addition to other witness points, there are eight organized congregations in three states.

The approximate order of their founding, beginning with Upland in 1934, and their pastors are as follows: Seventh Street, Upland, Calif., George H. Beare

Sharon, Winton, Calif., Wilbert R. Nafziger
Sunnyslope, Phoenix, Ariz., Melvin L. Ruth
Calvary, Los Angeles, Calif., LeRoy Bechler
Bethel, Albuquerque, N. Mex., Theron

Weldy
Buckeye, Ariz., Johnwilliam Boyer
Black Mountain, Chinle, Ariz., Stanley Weaver
Faith, Downey, Calif., Floyd Lichti

As one cannot enumerate all the many interesting observations in visiting the congregations of a conference, we will list the general items with just a few specifics.

The Southwest is one of our country's most rapidly growing population areas. Unfortunately, it is the huge military installations and activities which contribute in a major way to this growth. However, there are other attractions, especially the wonderful climate. The "pull" of the Southwest is shown by the fact that many who come temporarily for vacation, health, VS, or I-W services frequently decide to locate there permanently.

In a conference which has been organized for only thirteen years, one sees a certain freshness and vigor in its life and activity. However, their problems differ from some of the larger conferences. Their total membership is no more than some of our larger eastern congregations. Furthermore, their few congregations are scattered in the three states with the farthest ones being approximately a thousand miles apart. It is an interesting comparison when one thinks of two or three of our eastern conferences where within a twenty-mile radius there would be five thousand or more members. Fellowship of the total membership of these smaller conferences scattered over the wide areas takes on a different meaning. For instance, one sees a far larger proportion of the entire membership attending annual conferences, even though some may drive five hundred or a thousand miles to do so. It seems paradoxical, does it not, when one thinks of those conferences where a big portion of the membership could drive to any center point in about one hour, and a very small percentage of the laity usually attend the annual meetings of conference?

In many of our larger congregations,

most of our ancestry came from Europe. We seldom face the question of race relations in a realistic way. However, this is not true at Buckeye, one of the younger congregations in the South Pacific Conference and located forty miles west of Phoenix. The pastor, Bro. Johnwilliam Boyer, and his congregation appear to be facing this question and solving it in a most Christian way. As one fellowships with him, it appears to matter very little if the ancestry of those in the fellowship goes back to Africa, Europe, Mexico, American Indian, or the Orient. The warm Christian fellowship was evident in the way the congregation welcomed the six adults which Bro. Boyer received into fellowship in the Sunday morning service on Mother's Day.

Church camping in terms of owning our own camps is less than twenty years old in our brotherhood, but it seems to be reaching all areas of our church. It is a different problem in a small conference, but South Pacific Conference is seriously facing it. It is probable that the Phoenix congregation will take the leadership by developing a camping project for its own needs and probably for other areas of the conference.

Not all of our Mennonite institutions are in the east. One of our four fine mental hospitals, Kings View, is located near Reedley, Calif. The administrator, Arthur Jost, and his staff are doing a fine job at this ten-year-old hospital. One gathers that it is rapidly meriting the confidence and support of a large area where it is serving. It has a 42-bed capacity and is maintaining a census of approximately 90 per cent. It is in one of the rich agricultural areas of California. There are three groups of Mennonites nearby. They are the Evangelical Mennonite Brethren, the Mennonite Brethren, and the General Conference Mennonites.

Another high light of the California visit was the fellowship and wonderful Christian hospitality with the I. W. Royers and Charles Neffs at Porterville. Many will remember Bro. Royer as pastor at Orrville, Ohio, active in the Ohio Conference, and a pioneer Sunday-school worker of our denomination. Our church owes a deep debt of gratitude to Bro. Royer in the leadership he gave the Sunday-school work from the nineties through to the organizing of the General Sunday School Committee under General Conference in 1916, which he served as its general secretary. As Bro. Royer shared with me some of those early records, I was reminded in reading the August, 1917, minutes of the General Sunday School Committee of the truths regarding "other men laboured, and ye are entered into their labours." At that early date, the record of Bro. Royer's report to the committee included his proposal for annual mission day, regular mission offerings in Sunday school, and mission departments in the Sunday-

school papers. Certainly the good hand of the Lord is seen in such fertile suggestions and the tremendous fruits of it for these two generations.

In the many hundreds of thousands of miles in church work at home and abroad since 1924, my usual reply to a suggestion for some sight-seeing was, "I'll wait until Sister Metzler is with me." Now with the six children grown and gone (in Christian service or preparing for it), for the first time we are together in an extended trip. Seeing and marveling at God's great out-of-doors included our thirty-seventh wedding anniversary on the rim of Grand Canyon.

Resist Not Evil

BY GRACE V. WATKINS

When you read in the Sermon on the Mount that Christ said, "Resist not evil," do you wonder just what it means? Do you tell yourself, "Surely we have to fight against evil, don't we? Otherwise evil may become stronger and stronger."

Of course we have to fight! But there are dozens of ways of fighting in an Upward-Road cause. If there's one lesson that history teaches conclusively, it's this: that strong-armed resistance, doing violent battle and overcoming and trampling the enemy, putting him in chains, wins no ultimate victories.

Have you ever watched and listened to an expert salesman trying to persuade a potential customer that buying what the salesman has to sell is the thing to do? He puts on a smiling and shining campaign to show the customer that the product will make life happier, better, more satisfying; that if he doesn't buy, he'll miss the key to the finest things there are!

Who wouldn't agree that the salesman is waging a "battle" and that it's infinitely more effective than if he put handcuffs on the potential purchaser and forced him into signing the contract?

As Christians eager to overcome evil, we can learn valuable lessons from the salesman. And, applying the same principles to witnessing and winning, which is a shining way of fighting evil, we come up with these ideas:

1. We fight evil when we show others the great, transforming power of our Christian faith; when we concentrate on showing it in our words, actions, attitudes, in all day-to-day contacts. When others see our Christian love and joy and peace and brotherhood flow out abundantly, they sense the power of our faith, are drawn to seek what we have.

2. We fight evil by showing faith in people's ultimate potentialities. How powerful this can be! One of the greatest thrills I ever had was a letter from a former student in which she said, "I would never have

had the courage to take this job if I hadn't remembered what faith you had in me, in my ability and future."

What supreme faith our Lord showed in people's ultimate potentialities! How swiftly, how deeply they responded! Zachaeus, the woman at the well, Peter, Paul. What a winning approach this is.

3. We fight evil by drawing others into challenging, inspiring, noble causes and activities. Evil can quickly rush into a life that has a vacuum in it. But evil can be routed out when heart, mind, and life overflow with Christian service.

4. The greatest way we fight evil, of course, is by leading others into the experience of the transformed life, through acceptance of Christ, dedication to His kingdom. Situations are made up of people. People are motivated from within. Their actions are dictated by their basic beliefs, ideals, purposes. Changes in situations result, not from a show of outward force, but from changes within people.

What a glorious challenge—to lead others to fellowship with Jesus Christ, so that they become cleansed and hate evil and love good; so that they put their shoulders to the wheel to change situations, in accordance with what they have found to be of supreme value in life!

Battle evil? Of course! In the glorious ways that our all-wise Lord used during His earthly ministry and gave us as a splendid heritage!

Prayer Requests

(Requests for this column must be signed)

Pray for new Christians at the House of Friendship in New York, that they may grow in Him. They are having struggles.

Pray for one in New York who is having some tough experiences with gangs. Pray for his protection.

Pray for Abner Stoltzfus, that God may give him strength in carrying out his rigid schedule.

Pray for one of the members at Premont, Texas, who is married to a Catholic. She recently returned to her parents' home with their small six-month-old baby because of ill treatment. Pray for her husband's conversion.

Prayer

BY BETH DUVAL RUSSELL

O God,
Bring out our hearts
The knowledge of Thy love;
So shall Thy peace rule all mankind.
Amen!
Syracuse, N.Y.

Our Mennonite Churches: East Bend



East Bend, so called because of its location near the Sangamon River, developed by migration from other Amish Mennonite settlements in Illinois. Services were first held in a schoolhouse in 1889, then in a rented Methodist church. In 1895 a frame church was erected near Fisher, Ill. Wrecked by a tornado in 1907, it was replaced by a larger building, which was remodeled in 1919. In 1948 the building was reconstructed and enlarged in brick. J. Alton Horst is pastor here of 354 members.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

The Royal Route to Heaven, by Alan Redpath; Revell, 1960; 248 pp.; \$3.50.

This book is a fresh approach to the teachings of First Corinthians as applied to our time. These are not scholarly expositions but popular studies which are directed to the pew to help lift the church out of its complacency and ineffective witness. The book is warmly evangelical, but it follows the line of Calvinistic interpretations (p. 50) and completely ignores the force of meaning of the eleventh chapter dealing with the woman's veiling (p. 126). On the other hand, this book points the way to the obedience of faith as an essential requirement to deliverance from sin. While the chapters are of unequal quality, some are most practical and penetrating as, for example, the treatment of the thirteenth chapter (p. 255). The strength of this book lies in its popular appeal and not in its accuracy of interpretation.

—John R. Mumaw.

What Goes on Your Bulletin Board? by Asa Zadel Hall, M.D.; Moody Press, 1960; 80 pp.; \$1.00.

It seems to this reviewer that very few Christian leaders have thought very constructively about the function of the church sign in the life of the church. Asa Z. Hall has caught the vision of the vital role that the church bulletin board (as he calls it) can play in the field of church publicity. In this little booklet, he attempts to communicate his vision to his readers.

This booklet discusses the vital role of publicity in the life of the church. Dr. Hall then interprets bulletin boards, both inside and outside bulletin boards, as publicity agents. But the bulk of this booklet is taken up with the way in which we find and use sentence sermons on our church bulletin boards. One section of the book lists topics alphabetically. Under each listing, a number of Scripture texts are quoted. Then following these Scriptures, sample sentence sermons are listed that these texts suggest. Another much longer section (25 pages out of a total of 80 pages) simply lists short pithy sentence quotations that might be used on a bulletin board. These quotations range over a wide variety of subjects and are from a great variety of sources.

The author writes in short stimulating sentences. His thought is clear. His style is very readable. He makes very effective use of illustrations and quotations to emphasize his point of view. This is a stimulating and convincing argument for the thoughtful use of church bulletin boards in the work of the church.

—John D. Zehr.

Devotions and Prayers of F. B. Meyer, compiled and edited by Andrew Kosten; Baker, 1960; 111 pp.; \$1.50.

Here is a good collection of selected meditations chosen from the writings of great preachers. There are 52 devotions, each followed by a prayer. A rich spiritual tone makes these short meditations very suitable snatches for private or family devotions.

A similar compilation was selected from the writings of Charles H. Spurgeon by Donald E. Demaray (Baker, 1960; 111 pp.; \$1.50). This is another volume in the popular series prepared from a great variety of popular evangelical leaders of the past. They are all suitable gift items, but the price will deter some buyers who may feel the content (one devotion for each week) is inadequate for a year's devotional diet.

—John R. Mumaw.

Sunday School Lesson for July 9

Andrew, a Fisher of Men

Matt. 4:18-20; Mark 3:14-19a; John 1:35-44; 6:8, 9; 12:20-22

How glad we are that God chose to let us meet Andrew! Surely he must have been looking for the Messiah, for when he heard about John the Baptist and his message, our Andrew went to see and hear. He could believe that a greater than John was coming. In faith Andrew listened and became a good disciple of John. No doubt he was baptized, confessing his sins. He was probably anticipating baptism with the Holy Ghost and with fire someday.

"Then cometh Jesus," and one day John pointed Him out to Andrew. "Behold the Lamb of God." Immediately Andrew was attracted to follow this Greater One. His faith was rewarded when Jesus turned and invited Andrew and John to "Come and see." What joy in this scene for both Jesus and Andrew!

"My brother, Peter, must meet this man, Jesus," said Andrew to himself, and he searched for Peter to bring him to Jesus. Perhaps Peter was fishing. Andrew's faith was met by Peter's faith and Peter came and saw and believed. Andrew heard Jesus' comment on Peter's personality and no doubt rejoiced in the knowledge and confidence Jesus expressed concerning his brother. Perhaps Andrew had told Jesus about Peter. Andrew was truly satisfied to be called hereafter Peter's brother.

On a later day, after Jesus began to preach, Jesus called Andrew with Peter, James, and John to leave their homes and follow Him. For what purpose? What did Andrew already know about fishing for

men? In faith the four followed, and what experiences they had as they followed!

We are sure Andrew followed close to Jesus. How does the incident in the feeding of the 5,000 prove this? What remarkable faith is demonstrated here again? Faith in God is what really makes a good fisherman. If we believe that God and Christ are all in all and that they put forth the way of life, we want others to get acquainted with them. In this mass evangelism scene Andrew helped to give thousands a real acquaintance with a loving Christ of power.

When Andrew brought the Greeks to Jesus, he was fishing in faith for others than his own people. He had caught the love of Jesus for all peoples. This made him a courageous fisherman.

Peter has been called the "Big Fisherman." Was Andrew a little fisherman? Some would evaluate him so, but God does not differentiate. All who have great faith will fish each in his own way. Andrew couldn't preach like Peter. He was not always in the inner circle with the famous three. "He was never a great actor, but he was invaluable in small parts." What if he had not used his talent? Would he have remained with the ordained twelve?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

MOTHER'S MORNING PRAYER TIME

By ROMAYNE ALLEN

*Unsound morning
Is filled with God,
And silent with footpaths
Where comfort has trod.*

*I seek His soft strength
Before waking the boys;
It unlocks my heart
To let in the day's noise.*

Trophies of His Grace

By R. Herbert Minnich

Araguacema is a little town perched on the bank of the great Araguaia River in Brazil's interior. Although the town is more than a hundred years old, progress is coming slowly. Indeed the residents say that all the progress has occurred during the past five years. During this time a road was constructed which allows trucks to enter from Anapolis during the dry season. This has brought more activity to our town, and our stores now have many more of the items found in cities.

Not the least of the happenings that have brought progress to Araguacema was the arrival of the Amazon Valley Indian Mission, now a part of the general mission program of the Mennonite Church. A clinic was started which has attracted folks from far and near, for this is the only competent medical service in a large area of northern Goias state. Many people have moved to Araguacema to be near the medical facilities. In 1960 the first regular schools in the town's history were started, including the "public school" directed by the local priest, and the Mennonite day school. This year our school has about 65 students in four primary grades, and a dozen adults in evening classes.

The members of the Araguacema Men-

nonite Church thank God most of all for the coming of the good news to their isolated region. Quite often in testimony meetings they mention how happy they are that at last they received the truth of God's Word from dedicated evangelical missionaries. As we think of the many who have accepted Christ as their Saviour during the past several years, we are reminded that these dear backwoodsmen friends are trophies of His grace. Let's meet a few of them.

Fourteen-year-old Nonato accepted Christ several years ago. He is small for his age, largely due to malnutrition, but he is a very intelligent boy. His parents aren't Christians, but he is evidently leaving a good testimony at home. One night a party was held at his home, and he went to another house to avoid being forced to dance at the party. Nonato was baptized on Palm Sunday, 1961, and recently his mother has been attending services rather regularly. At a recent prayer meeting Nonato closed his prayer saying, "Lord, when I'm older, make me a soul winner in Thy kingdom." We pray that Nonato may become a teen-age fisher of men, beginning with his own family. Will you also pray for this youngest member of our church?

Dona Antonia is a widow lady whose life is very difficult. She has three children, the youngest of which is feeble-minded. Quite often when we visit her we find her cupboard bare. There's not even any coffee to be found. And when a Brazilian doesn't have coffee, you know he's broke. Dona Antonia accepted Christ about three years ago, when her husband was still living. He was a sincere searcher at the time of his death, the cause of which is not known. Dona Antonia has had difficulty in breaking her habit of smoking. This is a problem for many converts. They claim that smoking dulls the ache in their rotten teeth and empty stomachs. She has also had much difficulty with her Adventist relatives who told her that unless she was immersed her baptism wouldn't be valid. Dona Antonia finally gained victory over tobacco, and accepted the pastor's explanation on our mode of baptism. She too was baptized on Palm Sunday, and is a happy child of God in the midst of her physical suffering and hardship. She labors in her roca (a large, burned-over garden



Left to right: Dona Rosa and Joel, Dona Tereza and Elsa, Dona Maria, standing in front of their house.

plot) trying to raise some of the food for her family. The men of the church built her a new thatch house, and she is very grateful for this aid, even giving her widow's mite to help pay for the materials used. Her health is not very good, due partly to a very poor diet, and also to lack of sleep. One day she said, "Senhor Herbert, I don't feel well today, because I didn't get any sleep last night. The mosquitoes were so bad that I had to sit beside Nonato [the abnormal boy] and fan all



Left to right: Daniel Brito and Nonato, youngest member at Araguacema.



Dona Antonia and her youngest son in front of the house that the church helped build for them.



A children's meeting is held at Piquizeiro, near Araguacema, three times a week.

night, because as soon as he is bitten he begins to cry and scream for me." Pray that Dona Antonia might have the strength and courage for her difficult days.

Dona Maria is the oldest member at Araguacema. She is the grandmother of three other ladies of the church—Dona Cessarina, the lay pastor's wife, Dona Tereza, a convert, and Dona Rosa, also a member. All of these ladies came into the church through the witness of Senhor Jose Brito.

Dona Maria was a slave of tobacco for almost 80 years, but she always said that if she became a Christian she'd be one all the way. And so it was. Since she has accepted Christ as her Saviour she has never again smoked. She is still greatly influenced by the superstitious ideas she learned in her youth, and is having difficulty learning to pray in public, but her attitude is one of a sincere desire to grow in her Christian life and witness. Jose Brito built her a house near his own where she lives and keeps two of Jose's children. Even though she is over eighty, she tries to earn part of her living. She is the cleaning lady for the church.

Dona Rosa is married and has a son Joel. She and her husband were faithful members at Araguacema for several years. They moved to Belem, where they attended the Baptist Church. Senhor Raimundo was a good worker and was finally promoted to a position of foreman in the plant where he worked. Due to the influence of wicked companions at the plant he finally fell into gross sin. He tricked Dona Rosa into believing that they were going to move back to Araguacema, and so she signed papers giving him the right to sell their house and furniture. He brought Dona Rosa and Joel home with a few pieces of furniture, and then returned to Belem and ran away to Brazilia with a prostitute. Dona Rosa now lives with Dona Maria, and washes clothes by the river to earn a living. But food is scarce at their house, as their thin bodies demonstrate. This home

along with about half a dozen others, receive monthly help from the poor fund of the church. The aid is not a lot, but they are very appreciative for the demonstration of brotherly love that is shown in this practical manner.

Dona Tereza, and her daughter Elza, stayed with Dona Maria too in recent weeks. Her "husband," Senhor Manuel, went on a drunken spree and she was forced to vacate her own house. Dona Tereza has been wanting to be baptized for quite a while, but she is not legally married. This is a very common situation in Araguacema. When the pastor talked with Sr. Manuel several months ago, he said that he had no intention to marry Tereza. But now since he has gotten over his drunkenness, he has again made a confession in church, and says that he wants to make restitution for his sins, and desires to get married. Please pray that Sr. Manuel and Dona Tereza may be truly converted and give a clear testimony for Christ in our community. Remember Dona Rosa in my grief. She told me, "Sr. Herbert, sometimes I feel I can't go on. But then I read from the Bible, and pray to our loving Lord, and I receive new strength and courage."

Senhor Salomao is an unmarried young man who came to Araguacema from the crystal mines two years ago. He had been a heavy drinker, but quit the habit when he began to work for the mission as a carpenter. He regularly attended services, and always helped in the Saturday work bees at the church. He was under conviction for many months, but never made a decision. Finally he seemed to become hardened to the call of the Spirit. Later the pastor noted that he was again sensing the call of God. One Sunday morning he talked to Salomao about his need to accept Christ today. That night Salomao finally took the step and gave his life to Christ. He has continued faithful ever since, and is now our church janitor, opening and closing the building, playing the PA system, and taking care of the kerosene lamps. A



Senhor Salomao, with his bicycle, in front of the Araguacema Mennonite Church.

man Salomao's age in the States would probably be married, have a family and a car, and perhaps be buying a house. But he is still struggling to pay for his first bicycle, which he cares for like a new automobile. Pray with us that Salomao may grow stronger in his Christian dedication and experience, and have victory over all temptations.

These are just a few of the trophies of God's grace to be found in the frontier town of Araguacema. As we see God's Spirit at work, we thank Him for the privilege of serving in such a challenging work, and having the opportunity of preaching the good news to a neglected people. They are a people for whom Christ died so long ago, and finally they are having the opportunity of hearing the Gospel. Pray for your missionaries; we need your spiritual help. The task is difficult, but we find the rewards very great.



Here an 18-year-old girl works at a local industry at Araguacema—weaving. Cotton is picked, beaten, and spun in the locality.



MISSION NEWS

Overseas Missions

Ikot Ada Idem, Ibiono No. 1, Nigeria—The Third Mennonite General Conference of Nigeria was held here March 10-12 and April 1. The conference, among other things, reviewed the past year's work. The problem areas concerned were marriage practices and procedures for valid ordinations.

The executive committee worked on problems of internal administration. They concentrated on raising the standards of the church in that spiritual services would be free.

Bible classes for teaching church leaders have been arranged and are being held regularly the last week of every month. The mission board, in an effort to train Nigerians for leadership, sent eight students in 1960 and six more in 1961 to various secondary schools on scholarships covering tuition and board.

The conference resolved that clapping of hands and drumming, dancing in the church during worship, making the sign of the cross on the forehead before praying, and changing money in the church during the collection are unacceptable practices and that they be banned from all the churches.

The conference resolved that officially installed local church leaders be designated as preachers, supervising preachers as evangelists, while qualified and ordained ones be designated as pastors.

The secretary reported that certain nationals were writing series of letters to overseas individuals begging for Bibles, books, clothes, and money. A specific case was called to explain their actions, and the participants in the case begged forgiveness.

The financial position of the church is poor. The conference realized the sum of 14 pounds 6 shillings and 6 pence during the session on April 1. The finance committee was charged with the responsibility of finding money for the church and of improving the financial position.

Nemuro-Koku, Hokkaido, Japan — On May 16 the first "Budo-Kai" was held here. Literally it is "Meeting of the Grapes" based on John 15, where Jesus said, "I am the vine, ye are the branches." Adella Kanagy directed the study of the Mennonite Hour course and made plans for a kindergarten project. Last year the mothers, with guidance, made sixteen light blankets pieced from old cloth to cover the children at their noon naps.

Nemuro-Shibetsu, Hokkaido — This village, 18 miles east of Nemuro-Koku, has a small witness. This has been going on for five years with hardly any growth. Since it is one of the oldest villages in the country, old habits and religions are deeply entrenched. However, four Christians live and meet in this village every Sunday.

Persecution in this village is also in evi-

dence. The Sunday school, which had been going on for some time, was discontinued for several reasons. Children who came were not allowed to enter into town activities. One boy was tied up at school, beaten, and his arm broken, because he went to Sunday school. Another reason for discontinuing Sunday school is that the house where the meetings were held is being torn down to make room for a wider road. Good teachers are also needed.



H. Howard Charles participates in a discussion group during a Bible conference. This particular group is a Rikubetsu, Hokkaido, Japan.

Teshigawara, Hokkaido—A meeting of pastors and missionaries of the Kushiro-Nemuro-Kitami area was held here recently. Sparked by Ferd Ediger and planned by Kushiro pastors, the encounter proved rewarding. Eight pastors, four missionaries, and several laymen studied II Cor. 5:14-21 and discussed the ministry of reconciliation in a world of conflict. The pastors are planning the next study conference for all eastern Hokkaido church leaders.

A second important meeting was the church general meeting at Kushiro recently. The total active membership of the church has declined in the past year, but brethren who carry the heaviest load are looking to Christ in hope and not in defeat.

Kawakami-gun, Hokkaido—Blueprints for the new church kindergarten building are now ready. Recently they were checked with the mayor, superintendent of education, and the contractor.

Recently the Charles Shens were invited to present the Gospel at Isobunnai, 15 minutes from Kawakami-gun by train. During a recent week two high-school girls came to the Shens' door. One said she wanted to become a Christian; so it will be in her home that the meeting will be held. She said later that she had been inviting others, but the group, she said, would be small.

Nishibetsu, Hokkaido—The small kindergarten here has grown to number 18 children. Okamura-san is giving a good witness in the community in spite of opposition by the Buddhist priest and competition from his kindergarten.

Brazil, Campinas, E.S.P.—The Brazil Mennonite Mission council met May 8-10 at Pria Azul for two days of spiritual inspiration, fellowship, relaxation, and work. Pria Azul is located 15 miles from Campinas. Margaret Ashley has been elected social chairman for the winter term of the language school in Campinas. Missionaries under the Mennonite Board of Missions and Charities attend this language school.

Valinhos—The young people of the Valinhos Mennonite Church met at the Allen Martin home April 22 for an outdoor barbeque and an evening of games and Christian fellowship.

Sertaozinho—Peter Sawatsky has a weekly radio broadcast over the local Sertaozinho station. He speaks as well as uses programs made by CAVE, the evangelical audiovisual service. Bro. Sawatsky is working on a series of studies on the meaning of the Christian faith and life to be used in instructing young Christians.

Sao Paulo—On April 30 members of the Sao Paulo Church elected Joao Dawae to be their national pastor.

Cecil Ashley will be interim pastor of the Sao Paulo Church beginning July 1. Allen Martin will become pastor of the Valinhos Church and take charge of the bookstore in Campinas beginning also July 1. The David Hosteler family will be leaving for furlough about that time.

Campinas—Anna Schroeder, a graduate of Montevideo Seminary and a member of the German-speaking Mennonite Church, is working with young people in the Valinhos Church and the branch Sunday school near Campinas. She is supported by the Brazilian Mennonite churches of Curitiba and Sao Paulo State.

Pehuajo, Argentina—Activities for the Pehuajo Mennonite Church for May 28 included Amos Swartzentruber's filling the pulpit, while Pedro Lanik served at Trenque Lauquen.

Raul and Anita Garcia, who are active in church work in Pehuajo besides their heavy duties in the high school, and their private classes in English, participated in national celebrations May 25. Raul gave the address in the Pehuajo Plaza.

Bragado, Argentina—Edna Swartzentruber spoke at a women's meeting at the Bragado Church on May 21. In the evening Amos Swartzentruber preached at the same church. These visits of the Swartzentrubers with their years of experience are much appreciated in different churches where they are asked to speak.

Mexico City, Mexico—Rosana Roth reports that because of the many holidays in May in Mexico many children visited them and the game corner in their living room. As many as 32, aged 3 to 16, were present in one day. Some are regular Sunday-school pupils, but others, who have never been to Sunday school, were invited to attend.

A special Mother's Day program at San Juan held May 14 brought 54. Average attendance has been about 40. The Sunday afternoon classes in Santa Anita continue with 40 to 50, the majority of whom are children.

Mexico City, Mexico—The new address of Rosana Roth is Sur 3-4443 No. 10, Col. Viaducto Piedad, Mexico 13, D.F.,

Mexico, Her old address was Jose M. Correa, 256, Dept. 2, Col. Viaducto Piedad, Mexico 13, D.F., Mexico.

Elkhart, Ind.—John Howard and Anne Yoder were scheduled to arrive in Le Havre, France, June 10. Bro. Yoder, administrative assistant for foreign missions of the general board, will carry on his work in Europe for the next year or so, with particular responsibility for European and North African missions.

Montevideo, Uruguay—Delbert Erb, Mario Snyder, and Ernesto Suarez met with Urie Bender, Secretary for Literature Evangelism of the general board, and representatives from Uruguay, on May 25 to continue developments and planning for the new Spanish magazine.

Elkhart, Ind.—Edwin and Irene Weaver, former missionaries to India, now missionaries on furlough from Nigeria, arrived here June 2. The Weavers will make their home at Hesston, Kans., during a short two-and-one-half-month furlough. If plans carry, they will return to Nigeria in early August.

The Weavers have served in Nigeria for approximately three years. Work in Nigeria began in 1958, when an association of churches invited the Mennonite Board of Missions and Charities to assist them with health, educational, and other needs. Since then, the association has completed a constitution and has received recognition as a bona fide religious association by the Nigerian government as the Mennonite Church in Nigeria. The Weavers have also assisted other Christian groups in Eastern Nigeria, and through their efforts, the general board signed the contract to operate Abiriba Akhaba Joint Hospital at Abiriba.

Portland, Ore.—Milton Vogts arrived here safely from India on June 3.

Japan—Kaneko-san, who is in charge of Bible correspondence enrollees, has written to all the enrollees who have dropped out in their studies before completion. The Japanese radio workers pray that all may resume their studies.

As his work becomes better organized, Kaneko-san plans to do contact work each month. The first week in June he was at Kitami and Hombetsu with Joe Richards. July 2-5 he will be going to the Shibecha-Nakashibetsu area for work with Charles Shenk and Lee Kanagy. During that time he will also be visiting with the Teshikaga, Nishumbetsu, and Shibetsu foreign stations along with contacting the Shibecha and Nakashibetsu churches in regard to their participation and follow-up work.

The Kitami farm broadcast, which has been going for only a short time, has informed the Japanese radio broadcast in a brief unexplained note that they wish to drop the broadcast in June. Pray that whatever the reason may be, it may be cleared up.

Waterloo, Ont.—William Hallman, missionary on furlough to Argentina, spoke in a special service on the evening of June 11.

Buenos Aires, Argentina—Urie Bender spoke at the Ramos Mejia Mennonite Church on May 28 and at Floresta that evening. The following week he traveled to Pehuajo and Bragado before leaving for Brazil.

Villa Adelina, Argentina—Mario Snyder traveled to Santa Rosa to participate in a weekend series of meetings, May 19-22. During his services he showed slides of Latin-American work in the United States, Puerto Rico, Brazil, and Uruguay.

Pastor Peruggioria and Bro. Snyder traveled to Bahia Blanca, a city of 180,000, which is the port and entrance to Patagonia, to investigate need and opportunity to open work there. He reports impressions were favorable, especially since the predicted development of the city is such that the population should triple. The University of Southern Argentina will locate here, and it will be a principal ocean port.

Mrs. Mario Snyder is in charge of English classes, which are intended to gain the confidence of neighbors and develop the witness program. Eight students, 7-10 years old, attend, and six teen-agers attend another class; both meet twice a week.

Meetings at the plaza in front of the Roman Catholic church are held every Sunday afternoon. Bro. Snyder preaches, and Bruce Woodman sings and plays his trumpet, accompanied by an accordionist. The loud-speaker is used occasionally, but Bro. Snyder reports that he has found that more people gather when it is not used.

In co-operation with Martin Duerksen's church (German Mennonite refugees), a Friday witnessing program has been held at Boulogne. These programs are held for children ages 7-12 at 5:00 in the evening, and Bible study for adults at 7:00. For the first evening a street meeting was held in front of the church, which was followed by slides of the life of Christ, using the church front wall as a screen. Later, interested people will be invited to attend Bible study classes.

Kingston, Jamaica—The mission home, where John Shanks have been living, has been transferred to Peggy Memorial Girls' Home. This makes two adjoining houses as a present girls' home property. The plan is to have cottage units rather than one large unit.

Red Hills, Jamaica—A new church building is to be constructed this summer to replace the temporary shelter here. A new location has been secured that will serve a larger community.

Elkhart, Ind.—Word was received here that Maynard Brazier, missionaries to Araguacema, Brazil, arrived safely in Ohio on June 7 for their furlough.

Salunga, Pa.—The July bimonthly meeting of the Eastern Mission Board will be held at the East Petersburg Mennonite Church on July 11.

An overseas missionary orientation program will be held at Salunga, Pa., July 5-12. Between 40 and 45 furloughed and newly appointed overseas missionaries are expected to attend.

V. David Miller, missionary builder in Somalia, arrived home on furlough June 5. His address is Route 2, Kalona, Iowa.

Rebecca Herr, missionary nurse in Honduras, arrived home on furlough June 2. Her address is 2506 Creek Hill Road, Lancaster, Pa.

Grace Hockman, missionary in Tocoa, Honduras, was taken to the hospital in La Ceiba for surgery May 22. She is making satisfactory recovery.

Henry E. Shenk, Manheim, Pa., and Irvin Weaver, Bath, N.Y., who had accompanied a plane load of cattle and swine to Paraguay, arrived home in the United States on June 4.

Bible memorization at Bedeno, Ethiopia, has been accepted this year with a challenge not seen before. Seventy-five students, as well as two sewing girls from the community, have received Bibles. A number who have recently believed have been touched by the verses which they have learned. Many of the Bibles are in use in their homes, and in this way many more are hearing the Gospel.

Home Missions

Chicago, Ill.—Sadie Oswald, with a group of community ladies, served dinner to the evangelism workshop group from Goshen College seminary May 5. Other dinners were served to the group by Bethel, Second, and Englewood Mennonite churches. Sister Oswald is from Mennonite Community Chapel.

Kansas City, Mo.—The council of the Community Church here is of the opinion that because services at midweek and Sunday evening meetings are poorly attended and since few come Sunday mornings, the church here will be discontinued, subject to local congregation and general board approval. Because the location is not favorable to building up a strong work, and because the area around the church is slated for a government project, it has been proposed that the church be discontinued. June 25 was set as a possible closing date of the Community Mennonite Church. Members will be encouraged to attend one of the other Mennonite churches in the Kansas City area.

La Junta, Colo.—A special meeting was held May 26 for MYF—interested in helping in the local summer program of the Migrant Ministry. This meeting was an introduction and an orientation to migrant work. Those interested went to a migrant camp to inspect the conditions.

Bronx, N.Y.—Nelson E. Kauffman, Secretary of Home Missions and Evangelism of the general board, met with the Mennonite House of Friendship church council May 22. The main item on the agenda was the future of the building program of the congregation. The council continued discussion of the need at a meeting June 6.

Kansas City, Mo.—Lois Merillat of Kansas City Mennonite Fellowship has consented to have the summer activities program for children from June 26 through July 28. These programs are held Monday through Thursday.

St. Anne, Ill.—During April local ministers' meetings were held in an attempt to plan for a community united Bible school beginning June 5 in the Camp Rehoboth vicinity.

Los Angeles, Calif.—LeRoy Bechler, pastor of Calvary Mennonite Church, has announced the summer schedule here. Summer Bible school is held June 19-30; summer camping will be held July 10-15.

George Smoker, missionary on furlough to East Africa, was guest speaker at the men's fellowship breakfast May 27.

Broadcasting

"The Way of Peace in a World at War" is the title of John Howard Yoder's peace series to be broadcast on The Mennonite Hour and the Way to Life, July 2, 9, and 16. The Mennonite Church has a forthright message to be given in the area of peace. Bro. Yoder, formerly of Elkhardt and now in Europe working under the general mission board, is a Christian layman with deep convictions that the church must be more bold in speaking of our nonresistant faith. Pray that this series may help bring about a greater Christian conscience against the use of physical force in dealing with personal, national, and international problems.

To reinforce the messages by Bro. Yoder, The Mennonite Hour is also offering (in addition to the printed messages by J. H. Yoder) a booklet written by J. A. Toews on "The Way of Peace." Says Bro. Toews: "The central aim of this booklet is to show that those who submit unconditionally to the lordship of Jesus Christ in faith and life cannot participate in war and violence according to the teachings of the New Testament." The messages by Yoder and the booklet by J. A. Toews will be available by July 10 when writing to The Mennonite Hour, Harrisonburg, Va., or Box 334, Kitchener, Ont.

Heart to Heart marked its eleventh birthday during June. It is now heard on 69 stations in the United States, Canada, Alaska, Okinawa, Puerto Rico, the Virgin Islands, and in Liberia, Africa. Home-makers are invited to secure a free Home-maker's Calendar, which this year features "This Is Your Child." Each month carries an attractive picture of a child, from infancy through the teens, giving a predominant characteristic of each age level. The calendar is available free when writing to Heart to Heart, Harrisonburg, Va.

During July, Ella May Miller on Heart to Heart is speaking on: "The Summer Idle," "Summer Recreation," "Safety in the Home," and "The Family Serves."

The Mennonite Hour will again be broadcast over CKYL, Peace River, Alta. (630), each Sunday at 8:30 a.m.

Voluntary Services

Robstown, Texas—Kenneth and Kathryn Seitz, who are now serving with the VS unit at Mathis, Texas, report that they have now rented a house for the new service project at Robstown. The Seitzes will be providing leadership for the new unit, when the unit at Mathis terminates on July 1.

Washington, D.C.—An open house and dedication service for the Washington VS Center at 3116 S. Dakota Ave., N.E., Washington 18, D.C., was held on Friday, June 16.

Salunga, Pa.—Paul and Elsie (Thomas) Hess, Holtwood, Pa., began working at the Northern Tier Children's Home, Harrison Valley, Pa., June 7, 1961.

Glenwood Springs, Colo.—VS-ers here have been finding many plus service opportunities in visitation. Recently, they sang

for someone who had accepted Christ only a few days before. Later on, he sent them a note, expressing his appreciation for this.

Kansas City, Mo.—VS-ers here had a chance to participate in the Wolcott tornado relief project in May. This disaster-stricken area was southwest of the city.

Portland, Oreg.—Unit members took 39 Builders' Club children on a picnic, where they played games and served refreshments. This proved to be a very good contact.

Elkhart, Ind.—New assignments from the June 7-16 orientation school are as follows: Richard and Jeanette Baum, Doylestown, Pa. (as unit leaders), Bette Martin, Freeport, Ill., and Marlene Pile, Davis, Ill., to Glenwood Springs, Colo.; David Christopher, Battle Creek, Mich., Shirley Diller, Orrville, Ohio, and Mary Grove, Markham, Ont., to La Junta, Colo.; Ruth Keeler, Quakertown, Pa., will be serving as kindergarten teacher at Mathis, Texas; Mark and Jean Kolb, Telford, Pa., to Kansas City, Mo., as house parents; Grace Miller, Orrville, Ohio, to Denver, Colo.; Larry Miller, Lagrange, Ind., to Albuquerque, N. Mex.; and Mary Mullett, Mark Center, Ohio, to Kansas City, Kans.

Denver, Colo.—VS-ers spent the weekend of May 28 with the VS unit at La Junta, Colo. They enjoyed the fellowship, both with other VS-ers and with local congregations. That evening they gave a program at East Hollbrook Mennonite Church, Cheyenne, Colo., where Clifford E. King is pastor.

Kansas City, Mo.—Members of the VS unit, plus two ex-VS-ers, gave the evening program at the Grace Mennonite Church, Mission, Kans. The group sang as a chorus and several VS-ers gave testimonies. Steven Michalovich, Chicago, Ill., also gave a talk on "Roads."

St. Anne, Ill.—Edith Zehr, Eugene Miller, and Claude Kremer taught in a united Bible school from June 5 to 16, at Pembroke Consolidated Schools.

I-W Services

Cleveland, Ohio.—The annual Cleveland I-W Reunion will be held on Aug. 5, 1961, at the South Chagrin Reservation. All former Cleveland I-W men are invited.

Hanover, N.H.—The local I-W group

has planned several interesting projects for the summer months. Midweek Bible study is being discontinued for the summer and will be replaced by singing for elderly folks and shut-ins. The group will also be helping a family that has had a number of reverses and has material needs. The I-W's will help them with their potato crop. Another project will be cleaning the building that has been used for church services during the past several years and was recently purchased by the Franconia Mission Board. This former grange hall and school needs to have the floors scrubbed and the windows washed.

Greystone Park, N.J.—The 19 men in the I-W unit have been painting and cleaning the house that will soon become the new home of the I-W sponsor, Bro. Abram Clemens. The new location will have a large room for worship services and plenty of yard space for recreation and fellowship meals. The address is Johnson Road, Morris Plains, N.J.

Goshen, Ind.—On June 1, 1961, Guy F. Hershberger, Willard Roth, and John R. Martin (a subcommittee appointed by the Peace Problems Committee) met to plan for the revising of some of the peace literature now being sent to young men and to plan for publishing new materials. New pamphlets to be prepared will cover the areas of mixed marriage, living the peace testimony, and alcohol, tobacco, and narcotics.

Health and Welfare

Culp, Ark.—The Calico Rock Nurses' Association had a farewell dinner for Grace Augsburg, who resigned after four years of service at a local hospital. She will become director of nursing at the new hospital at La Jara, Colo., this summer.

Overseas Relief and Service

Honduras—George Zimmerman and Ben Stoltz, Overseas VS-ers, arrived home after completing their two-year term of service on June 13. Ben had served an additional six months. Their service was very much appreciated by the missionaries and Honduran nationals.

Voluntary Service in New York City

VS-ers here have been engaged in a variety of activities recently. May was visitation month for them. Each week, couples and single fellows joined in visiting friends in the community or Sunday-school classes up-town. They were impressed, again, with the deep spiritual need in many homes.

VS-ers are thankful that they have been able to get a Certificate of Occupancy, which will permit club and Bible study groups to meet in the VS Center.

The unit deeply appreciated having Weyburn Groff, missionary on furlough, live with them while he attended school in the city. When the Groffs returned to India,

the VS group went to the pier to see them off. Their interest and prayers will go with them to their field of service.

Carl Frey and fellow staff members spent a week in consultation with the directors of the Police Athletic League and in visiting other similar agencies in New York City. They are attempting to formulate more effective methods to combat juvenile crime. Carl Frey has found his service with PAL an interesting and challenging one.

Will you pray for all the work of the New York VS unit, that their outreach may be effective in the community and in other parts of the city as well?



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Arnold Roth, Shipshewana, Ind., spoke at Nappanee, Ind. on June 11 in the first of five MYF rallies to be held in that area.

Bro. Fred Brenneman, Souderton, Pa., spoke at the meeting of the Tract Society at Lambertville, N.J., on June 12.

Bro. Amos Gingerich, Parnell, Iowa, and his daughter, Lois Bender, recently took a trip to Palestine and to parts of Europe. They gave a report on their trip at Lower Deer Creek, Kalona, Iowa, on June 11.

Bro. Ray Schlabach and wife spoke at Greenwood, Del., on June 12 concerning their work in connection with Wycliffe Bible Translators.

The Huber congregation at New Carlisle, Ohio, has appointed a committee to explore building needs.

Western Mennonite School reports that out of the 41 seniors graduating this year, twenty spent all of their four high-school years at Western.

Bro. H. A. Diener, Hutchinson, Kans., directed the summer Bible school at Birch Tree, Mo.

Bro. George Eby was licensed to the ministry at a service at his home in San Diego, Calif., on June 6. Bro. Sherman Maust officiated.

Bro. John King was installed as pastor at Martins, Orrville, Ohio, on June 11.

Visitors at the North Central Conference held at Minot, N. Dak., included Milo Kauffman and J. P. Duerksen, Hesston, Kans.

The State University of Iowa this year conferred the Ph.D. degree on Bro. Joe Stoltzfus and the M.A. degree on Bro. Wilbur Nachtigall.

A church council has been organized for the first time at Mt. Clinton, Harrisonburg, Va.

Bro. Curtis L. Bergey, Telford, Pa., was ordained to the office of bishop at Franconia, Pa., on June 13. Bro. Jacob M. Moyer officiated, assisted by Arthur D. Ruth and Clinton D. Landis. The sermon was by Bro. Clayton Keener, Refton, Pa. Four brethren were in the lot.

Bro. Willard Moyer has been licensed to the ministry to serve at Boyer, Middleburg, Pa., a congregation of the Allegheny Conference.

An octet from Bethany Christian High School, all of whose members belong to the Conservative Mennonite Conference, sang at the following Ohio churches the weekend of June 18: Sharon, Calvary Chapel, Pleasant View (Berlin).

Bro. Clifford Lind is the newly elected assistant moderator of the Pacific Coast Christian Workers' Conference.

Mennonite congregations in Chicago have made arrangements with a local funeral

director to provide a funeral for church members and their families for \$300. This is to cover all necessary services. The average funeral in Chicago costs \$700-\$900.

New members of the Pacific Coast Conference Executive Committee are Harold Hochstetler, assistant moderator, and John Lederer.

Sister June Drescher is working in the bookstore at Scottdale this summer. Her husband, Luke, a member of the E.M.H.S. faculty, is attending school at Pennsylvania State University.

Sister Florence Snyder has been granted a three-year leave of absence from her position in the Subscription Department at Mennonite Publishing House. For the present she will be taking care of her mother in Ontario.

Bro. Carl Keener of the E.M.C. faculty is attending summer school at Mt. Lake Biological Station, Pembroke, Va.

Bro. Elmer Eberly has taken up the work of superintendent at the mission in Hannibal, Mo.

The twenty-fifth anniversary of the ordination of Bro. Clarence Yoder, pastor at Midland, Mich., was observed on June 11.

New members: one by baptism at Pigeon, Mich., on June 18; one by baptism at Greentown, Greenville, Va., on June 11.

The First Mennonite Church, Denver, Colo., has taken action favoring the beginning of another congregation in Denver. No time schedule has been set, but the congregation is working toward the building of a new church as the Lord opens the door.

The Pleasant Valley Church at Bath, N.Y., was dedicated on June 11. Visiting speakers were Donald E. Lauver, Oakland Mills, Pa.; Paul N. Kraybill, Salunga, Pa.; Levi Weaver, Lancaster, Pa.; and Howard Witmer, Manheim, Pa.

Announcements

A. J. Metzler will preach the conference sermon for the Allegheny Conference at Springs, Pa., July 28 and 29.

Home-coming for the Hershey congregation, Kinzers, Pa., morning and evening of July 9. Speakers: Harman Benner, Ross Metzler, Elmer Leaman.

Correction: The Allegheny Mission Board meeting will be held at Otelia, Pa., July 7 and 8 instead of June 7 and 8, as we announced last week.

The closing program of the Frazer, Pa., Summer Bible School, an important event in its area, will be held in a large tent the evening of June 30.

A music conference of interest to Mennonite congregations in eastern Pennsylvania will be held at Groffdale, New Holland, Pa., Sept. 30 and Oct. 1. This meeting is sponsored by the Christian Education Board of the Lancaster Conference, at the suggestion of the Music Secretary of the

Commission for Christian Education. Programs will be sent to other eastern conferences. The speakers will be J. P. Duerksen, Hesston, Kans., and J. Mark Stauffer, Harrisonburg, Va., music secretaries on the Commission. Moderators will be William Swartley, Secretary of Music for the Franconia Conference, and Martin E. Ressler, Secretary of Music for the Lancaster Conference. Printed programs will appear later. All persons interested in the betterment of church music are urged to attend.

Change of address: Daniel Kauffman from Hannibal, Mo., to Route 2, Leonard, Mo. (telephone: POrter 22385). W. R. Nafziger from Winton, Calif., to Route 1, Box 411-A, Salem, Oreg. (telephone: JU1-1858). Walter Smeltzer from Goshen, Ind., to 811 E. Gerhart, Kokomo, Ind. Simeon W. Hurst from Preston, Ont., to 2541 Marietta Ave., Lancaster, Pa. (until Sept. 24; after that, Tanganyika). Levi Hurst from Lancaster, Pa., to Camp Tel-Hai, Route 1, Honey Brook, Pa., (until Sept. 1).

New telephone number: Owen Guengrich, Greenwood, Del., Fieldstone 9-4058.

Paul M. Miller, Goshen, Ind., will speak at the Rocky Mountain Area Ministers' Fellowship at East Holbrook, Chera, Colo., July 3 and 4.

Albert Martin will be inducted as pastor at Breslau, Ont., at 2:30 p.m., July 2.

General Conference delegates and others may make advance request for lodging at Johnstown, Pa., by addressing Richard Kissell, Route 2, Hollsopple, Pa. Those who desire lodging in a hotel or motel will need to arrange in advance. Rooms are also available in Mennonite and non-Mennonite homes. Any particular preferences concerning lodging should be addressed to Bro. Kissell. State how and when you will arrive in Johnstown. The secretary of the local general arrangements committee is J. E. Gingrich, 701 Somerset St., Johnstown, Pa. All communications except concerning lodging should be addressed to him.

Evangelistic Meetings

Elmer Grove, Petersburg, Ont., at Temple Hill, Stanardsville, Va., beginning July 2.

A. Don Augsburg, Harrisonburg, Va., is speaking in tent meetings at Stanley, Va., beginning June 25. This work is sponsored by the Lucas Hollow congregation.

Calendar

Alberta-Saskatchewan Conference and associated meetings, Creston, Mont., July 14.
Allegheny Mission Board, Otelia, Mt. Union, Pa., July 7, 8.
Mennonite Writers' Conference, Goshen College, Goshen, Ind., July 10-14.
Virginia Conference, E.M.C., Harrisonburg, Va., July 25-28.
Allegheny Conference, Springs, Pa., July 28, 29.
Indiana-Michigan Christian Workers' Conference, United Missionary Commission, south of Elkhart, Ind., Aug. 1-3.
South Central Conference, Hesston, Kans., Aug. 8-10.
Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11.
Illinois Conference, Piquan, Ill., Aug. 9-11.
Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 13-15.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bontrager-Cross.—Elvie O. Bontrager and Ruby Joan Cross, both of Goshen, Ind., Griner cong., by Albert H. Miller at the church, May 27, 1961.

Borntrager-Miller.—Urie Borntrager, Milersburg, Ind., Townline cong., and Edna Ellen Miller, Goshen, Ind., Griner cong., by Albert H. Miller at Griner, June 4, 1961.

Ebersole-Clasen.—Harvey Ebersole, Phoenix, Ariz., Sunnyslope cong., and Ruth Clasen, Heston (Kans.) cong., by Peter B. Wiebe at Heston, May 30, 1961.

Freed-Beidler.—Floyd Freed, Earlinton, Pa., Bridgeport cong., and Edith Beidler, Quakertown, Pa., Haycock cong., by Stanley Beidler at Haycock, March 25, 1961.

Gehman-Frederick.—Kenneth H. Gehman, Telford, Pa., and Sara N. Frederick, Morwood, Pa., both of Franconia cong., by Curtis Bergey at Christopher Dock School, June 3, 1961.

Good-Vanpelt.—Marvin B. Good, Dalton, Ohio, County Line cong., and Loretta Vanpelt, Columbiana, Ohio, Pleasant View cong., by Carl J. Good at Pleasant View, May 14, 1961.

Hess-Miller.—Abram Harnish Hess, Pequea, Pa., Byerland cong., and Mary Jane Miller, Lancaster, Pa., Rohrerstown cong., by Benjamin C. Eshbach at Rohrerstown, June 3, 1961.

Knepp-Bontrager.—John William Knepp, Middlebury, Ind., Pleasant Grove cong., and Wanda Arlene Bontrager, Middlebury, Griner cong., by Albert H. Miller at Griner, April 30, 1961.

Metzler-Schmucker.—Allen Metzler, Wakarusa, Ind., Holdeman cong., and Ada Schmucker, Alliance, Ohio, Beech cong., by Ray Bair at Beech, June 10, 1961.

Miller-Miller.—Omer A. Miller and Esther Joann Miller, both of Middlebury, Ind., Griner cong., by Albert H. Miller at the church, April 2, 1961.

Miller-Schrock.—Elva Dean Miller, Goshen, Ind., Pleasant Grove cong., and Loretta Charlene Schrock, Goshen, Griner cong., by Albert H. Miller at Griner, April 16, 1961.

Musselman-Landis.—Gerald C. Musselman, Souderton (Pa.) cong., and Julie G. Landis, Harleysville, Pa., Salford cong., by Russell B. Musselman at Salford, June 10, 1961.

Myers-Hunsberger.—Norman L. Myers, Doylestown, Pa., Groveland cong., and Mabel G. Hunsberger, Souderton, Pa., Perkaskie cong., by Richard C. Detweiler at Deep Run, May 6, 1961.

Rademaker-Springer.—Danny Rademaker, Delavan, Ill., Lutheran church, and Marjorie Springer, Metamora (Ill.) cong., by Roy Bucher at Metamora, June 11, 1961.

Schumacher-Unzicker.—Gerald Schumacher, Roanoke, Ill., Eureka Christian Apostolic, and Sara Jane Unzicker, Eureka, Ill., Metamora cong., by Roy Bucher at Metamora, June 9, 1961.

Stevanus-Kanagy.—Kenneth Stevanus, Meyersdale, Pa., and Phyllis Marie Kanagy, West Liberty, Ohio, both of Oak Grove cong., by Nelson Kanagy at the church, June 2, 1961.

Whitaker-Hess.—Ronald D. Whitaker, Denver, Colo., Albany (Oreg.) cong., and Tina Hess, Denver, Baptist church, by Marcus Bishop at First Mennonite Church, June 3, 1961.

Wickey-Schwartz.—Joseph Wickey, Burr Oak, Mich., Locust Grove cong., and Lydia Schwartz, Berne, Ind., Christian Mission cong.,

by William Wickey at Locust Grove, May 14, 1961.

Yoder-Smith.—David Yoder, West Liberty, Ohio, Bethel cong., and Marian Smith, Heston, Kans., Metamora (Ill.) cong., by Roy Bucher at Metamora, June 10, 1961.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Alvord, Kenneth and Clara Ann (Frey), Liberty Center, Ohio, fifth child, second daughter, Jaynie Eileen, March 21, 1961.

Brenneman, Arthur and Dolores (Schultz), Milverton, Ont., second child, first daughter, Judith Ann, May 21, 1961.

Denlinger, Landis, Jr., and Ruth (Gochmauer), fifth child, fourth son, Gerry, March 18, 1961.

Evers, Melvin L. and Annagene (Miller), La Junta, Colo., second child, first daughter, Tammy Mae, May 5, 1961.

Gehman, John and Anna (Richard), Wadsworth, Ohio, fourth child, third daughter, Janet Louise, June 6, 1961.

Gonzalez, George L. and Emma (High), Ephrata, Pa., a daughter, Naomi, May 22, 1961.

Heatwole, Jacob E. and Susan (Roth), Lebanon, Oreg., first child, Monica Sue, June 1, 1961.

Hillerbrand, Hans and Bonnie (Brunk), Durham, N.C., second son, Carl Michael, June 1, 1961.

Hochstedler, Lewis and Marilyn (Lehman), Nappanee, Ind., second child, first son, Gary Lee, May 29, 1961.

Horst, Tilman and Verna (Cressman), Breslau, Ont., second son, Grant Herbert, by adoption, May 26, 1961.

Huber, John D. and Betty (Kilheffer), Attmore, Ala., first child, Nancy Jean, May 11, 1961.

Hunsberger, Millard G. and Marian (Moyer), Telford, Pa., fourth child, third daughter, Gloria Christine, April 15, 1961.

Lehman, Nathan M. and Anna Katherine (Bae), Harrisonburg, Va., second son, Roderick Jay, Jan. 18, 1961.

Martin, P. Wesley and Mary Ellen (Mast), Orrville, Ohio, third daughter, Barbara Jo, April 13, 1961.

Martin, Ralph and Betty (Mast), Orrville, Ohio, third child, first daughter, Beth Ann, Feb. 2, 1961.

Nager, Daryl D. and Margaret (Rufenacht), Wauson, Ohio, first child, Kimberly Anne, May 27, 1961.

Rufenacht, Marlin D. and Lois (Beck), Archbold, Ohio, third child, first daughter, Janelle Hope, April 5, 1961.

Stevens, Gerald and Roberta (Kaufman), Guymon, Okla., second child, first son, Craig Dean, May 31, 1961.

Troyer, Marlin and Marilyn (Ringenberg), Cuyahoga Falls, Ohio, first child, a daughter, Stephanie Lee, May 29, 1961.

Warfel, Donald A. and Verena (Kropf), Harrisburg, Oreg., sixth child, third son, John Wayne, June 1, 1961.

Weber, John and Arlene (Miller), Ephrata, Pa., fourth child, second son, Jeffery Karilton, May 29, 1961.

Widrick, Glenn R. and Anna Margie (Moshier), Castorland, N.Y., first child, Colleen Ann, April 26, 1961.

Wyse, Ronald James and Barbara Jean (Erb), Kansas City, Mo., first child, Ronald Lynn, May 25, 1961.

Yoder, Charles and Arlene (Kolb), Spring City, Pa., second daughter, Lori Anne, June 4, 1961.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Abram K., son of the late John M. and Elizabeth (Krou) Alderfer, was born April 8, 1876; died of a heart condition at Doylestown, Pa., April 5, 1961; aged 84 y. 11 m. 27 d. On Jan. 25, 1898, he was married to Ella S. Walter, who died July 31, 1955. Two daughters (Maria and Sara) and 2 grandchildren also preceded him in death. Surviving are a daughter, Ella May, and a son (Nelson), both of Fountainville, Pa. He was the last of a family of 14 children and was a carpenter for more than 60 years. He was a member of the Doylestown Mennonite Church, where funeral services were held April 9, in charge of Oliver D. Nye, Joseph L. Gross, and J. Silas Graybill.

Cash, Betty Nussbaum, was born at Van Wert, Ohio, June 9, 1929; died at Robinson Memorial Hospital, Ravenna, Ohio, June 6, 1961; aged 31 y. 11 m. 28 d. She was taken from the West Liberty Children's Home into the Amos J. Nussbaum home of Kidron at the age of 18 months. On April 6, 1951, she was married to Dana Cash, of Cleveland, who survives. Also surviving are 5 children (Beth, Pamela, Timothy, Jeanette, and Michael); the Alsbough family of her birth, including Mary-Mrs. Carl Beyer, Goshen, Ind., who was also reared in this community; her foster parents, Mr. and Mrs. Amos J. Nussbaum; Roy Nussbaum, of Kidron, and Ruth-Mrs. Delvin Nussbaum, Louisville, Ohio, who were also reared in the Nussbaum home. She was a member of the Friendship Mennonite Church, Bedford, Ohio. Funeral services were held at the Kidron Church, June 8, in charge of Reuben Hofstetter, Bill Detweiler, Dale Nofziger, and Isaac Zuercher.

Garber, Gerald Lynn, infant son of Russell and Esther (Hertzler) Garber, Washington Boro, Pa., was born at Lancaster, Pa., May 13, 1961; died May 19, 1961; aged 6 d. Surviving are 4 sisters (Mary Ann, Barbara Sue, Nancy Louise, and Linda Elaine), the grandparents (Mr. and Mrs. Elmer Hertzler, Lancaster; and Mr. and Mrs. John Garber, Columbia), and one great-grandmother (Mrs. Elizabeth Garber, Columbia). Graveside services were conducted at Habecker's Church Cemetery, May 20, by Christian Chasles.

Geiser, Peter F., son of Frederick and Mary Ann (Zuercher) Geiser, was born in Sugar Creek Twp., Wayne Co., Ohio, Dec. 30, 1879; died at the Dunlap Memorial Hospital, Orrville, Ohio, June 8, 1961; aged 81 y. 5 m. 8 d. On Dec. 14, 1905, he was married to Lydia J. Steiner, who preceded him in death Sept. 25, 1945. He was infant daughter and one grandson also preceded him in death. Surviving are 5 sons and one daughter (Allen, Lester, and Tillman, all of Apple Creek, Ohio; Melvin, Orrville; Leeman, Navarre; and Pearl, of the home), 4 brothers (Benjamin, Allen F., John, and David, all of the Kidron community), 26 grandchildren, and 7 great-grandchildren. He was a member of the Kidron Mennonite Church where, from the time of his baptism in 1897 until the time of his fatal illness, he did not miss one communion service. Funeral services were held at the church, June 11, in charge of Reuben Hofstetter, Bill Detweiler, and Isaac Zuercher.

Gingerich, Daniel G., son of George D. and Mary (Shetler) Gingerich, was born at Kalona, Iowa, Aug. 7, 1888; died at Kalona, of a heart attack, June 6, 1961; aged 72 y. 9 m. 30 d. On Jan. 1, 1914, he was married to Elizabeth

Miller, who died in August, 1915. He was married again, Nov. 27, 1919, to Fanny Janitz, who survives. Also surviving are 5 sons and 3 daughters (Alvin, Kalona; Verton, Middlebury, Ind.; George, Iowa City, Iowa; Ivo, Phoenix, Ariz.; Nina, Hibbing, Minn.; Leslie, Bovey, Minn.; Alice—Mrs. J. Wesley Hochstetler, Kalona, Iowa; and Ella June—Mrs. Eldon Miller, Rowdy, Ky.), 32 grandchildren, 2 brothers (Jeff and Ben, of Kalona), and one sister (Annie—Mrs. Eli L. Miller, Kalona). He was a member of the Fairview Church, where funeral services were held June 10, in charge of Jake J. Miller, Mose Gingerich, and Morris Swartzendruber; interment in Gingerich Cemetery.

Harder, Henry Joseph, son of the late Charles and Helena (Witzke) Harder, was born near Latham, Mo., Nov. 26, 1881; died at Colorado Springs, Colo., May 31, 1961; aged 79 y. 6 m. 5 d. He was ordained to the ministry at Mt. Zion Mennonite Church near Versailles, Mo., in 1906 by the late Bishop Daniel Kauffman. In 1920 he was married to Bernice Devitt, who preceded him in death in September, 1947. They served the West Zion congregation, Didsbury, Alta., for a number of years. In 1959 he came to live with his sisters in Colorado Springs, Colo., where he died of pneumonia, never fully recovering from a stroke suffered in February, 1960. Besides his wife, two sisters preceded him in death. Surviving are 4 brothers (Jonas F. and Reuben D., both of Leonard, Mo.; Edw. B., Upland, Calif.; and John C., Blue Sky, Alta.) and 4 sisters (Mrs. Lydia Driver, Versailles, Mo.; Mrs. Melva Brunk, Colorado Springs; Mrs. Emily Magee and Miss Edna Harder, with whom he made his home). Funeral services were held at the Law Mortuary, in charge of Paul Wittrig of the Beth-El Mennonite Church; interment in Evergreen Cemetery.

Hershberger, Helen Kay, infant daughter of Edwin and Erma (Hartman) Hershberger, Goshen, Ind., was stillborn June 11, 1961. Surviving are the parents, 6 sisters and one brother (Carol, Anita, Stanley, Sarah, Mary, Becky, and Donna, all at home). Graveside services were conducted at the Yellow Creek Cemetery, June 11, by Virgil J. Brenneman.

Husband, Elgie, son of Roy and Evarissa (Earl) Husband, was born in Locke Twp., Elkhart Co., Ind., May 20, 1896; died at the farm where he was born, May 26, 1961; aged 65 y. 6 d. He had been ill for four years with arteriosclerosis; was bedfast and helpless the past two years. On Dec. 16, 1916, he was married to Ethel Long of Elkhart, who survives. Also surviving are one son (Earl, on the home farm), 3 grandchildren, and 3 great-grandchildren. One son, Irvin LeRoy, died in infancy. He was a member of the Olive Church, where services were held May 29, in charge of J. C. Wenger and Elmo Steiner; interment in South Cemetery.

Kanagy, Pamela M., daughter of the late Joseph A. and Fannie (Hartzler) Kanagy, was born near Allensville, Pa., Dec. 9, 1874; died, after an illness of six weeks, June 2, 1961; aged 86 y. 5 m. 20 d. She was married twice. Her first husband, John L. Zook, died Dec. 22, 1918; her second husband, Aug. 29, 1935. Also preceding her in death were 2 children (Fannie and Eli). Surviving are 2 children (Lena—Mrs. Irvin Roth and Ida—Mrs. Isaiah Kanagy, of Belleville), a foster daughter (Mildred—Mrs. Clarence Walters, Belleville, Pa.), a stepdaughter (Elsie—Mrs. Alvin Hooley, Hubbard, Oreg.), 3 stepsons (Pius and Isaiah, Belleville; and Eli E., Orrville, Ohio), a brother (Jacob C., Sarasota, Fla.), 22 grandchildren, and 30 great-grandchildren. She was a faithful member of the Rockville Mennonite Church, where funeral services were held June 5, in charge of

Raymond R. Peachey, Orrie Yoder, and Elrose Hartzler.

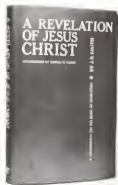
Landis, Aaron S., son of Jeremiah and Fannie (Sheetz) Landis, was born in Hempfield Twp., Pa., Aug. 6, 1880; died at the New Holland Rest Home, May 14, 1961; aged 80 y. 9 m. 8 d. He is survived by his wife. He was a member of the East Petersburg Mennonite Church. Funeral services were held at the Beck Funeral Home, Manheim, Pa., May 18, in charge of Christian Frank and Irvin Kreider.

Long, Paul William, son of John W. and Dora Long, was born May 19, 1916; died at his home near Elida, Ohio, April 18, 1961; aged 44 y. 11 m. 2 d. Death resulted from a farm accident. On Oct. 29, 1958, he was married to Ruby J. Wheeler, who survives. One son (Ronald) preceded him in death. Surviving are 3 sons (Ralph Wayne, Leslie John, and Donald Paul), his parents, 3 brothers (Walter A., George O., and Harold R.), and one sister (Grace Garber). He was a member of the Old German Baptist Church. Funeral services were held in the Ash Grove Church, in charge of Morris Wagoner and Orlando Blickensaff.

Mullet, David, son of Jacob B. and Sarah

(Mast) Mullet, was born at Bremen, Ind., March 26, 1887; died at his home near Bloomfield, Mont., May 29, 1961; aged 74 y. 2 m. 3 d. In 1904 he moved with his parents from Wolford, N. Dak., to Montana, where he later homesteaded and continued farming until death. On Jan. 10, 1912, he was married to Edna Maude Kauffman, who preceded him in death May 23, 1931. Also preceding him in death were 2 children (Esther—twin sister of Ernest—and Lloyd Nelson). He was the last surviving member of the Jacob B. Mullet family. Surviving are 5 sons and 2 daughters (Florence, Henry, Roy, and Mary—Mrs. Rudolph Nissley, of Bloomfield, Mont.; Timothy, Phoenix, Ariz.; Harold, Albany, Oreg.; and Ernest, Glendive, Mont.) and 26 grandchildren. He joined the Amish Church in 1912. In 1917 he became a charter member of the Mennonite Church near Bloomfield, now known as the Red Top Mennonite Church. Funeral services were held there on June 2, in charge of Elmer Borntrager, Floyd Kauffman, and Eli Hochstetler.

Zook, Polly E., daughter of Simeon and Sarah (Mast) Plank, was born in Lagrange Co., Ind., Feb. 20, 1882; died at Goshen, Ind., of a



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heart attack, June 7, 1961; aged 79 y. 3 m. 18 d. On March 1, 1906, she was married at Goshen, Ind., to John Zook, who survives. Also surviving are one son and 2 daughters (J. Herbert, Dorothy—Mrs. Edward Bock, and Catherine—Mrs. Eugene Bagwell). She was a member of the Goshen College Mennonite Church. Funeral services were held at the Yoder-Culp Funeral Home, June 10, in charge of John Mosemann and S. C. Yoder; interment in Violet Cemetery south of Goshen.

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Church Camps

More adequate care of children will be possible this year in the Family Week at Laurelville, with three people devoting full time to this. The date is July 29 to Aug. 5.

Wallace Jantz, Perryton, Texas, will be the director of junior high camp at Rocky Mountain Camp, July 24-30.

Staff members of Home Builders' Week at Little Eden, July 22-29, will be Bill Mason, director, Orville Shoemaker, and J. Alton Horst.

Leona Yoder will direct the girls' camp at Camp Luz, July 8-15. The pastor is Lester Graybill.

Simone Hurst, Tanganyika, will serve as camp pastor at Chesley Lake, July 1-7.

Laurelville Mennonite Camp:

Boys' Camp, June 24 to July 1
Girls' Camp, July 1-8
Junior High I, July 8-15
Junior High II, July 15-22
Youth Camp, July 22-29
Family Week, July 29 to Aug. 5
Music Conference, Aug. 5-12
Missionary-Bible Conference, Aug. 12-19
Weekend Bible Conference, Aug. 19-21
Businessmen's Family Week, Aug. 26-30

Little Eden Camp:

Boys and Girls, grades 4-6, June 26 to July 5
Junior High, July 5-15
MYF, July 15-22
Homebuilders, July 22-29
Business and Professional, July 29 to Aug. 5
Fellowship and Family, Aug. 5-12
Foremen, Aug. 12-19
Rest, Relaxation, and Meditation, Aug. 19-26
Senior Adult, Aug. 26-31

Tel-Hai Mennonite Camp:

Boys and Girls, 9-11, June 12-17
Boys and Girls, 12-15, June 19-24

Memo Haven Camp:

Youth Camp, June 26-30
Grades 4-6, July 3-7; July 10-14; and July 17-21
Junior High, July 24-28, and July 31 to Aug. 4

Golden wedding jubilees are rare in India. Life expectancy was only 27 years when the country won its freedom in 1947, and today it is only 40 years in spite of vigorous public health measures which, among other things, have brought about virtual eradication of malaria.

The government of the British Crown Colony of Hong Kong has informed the United Nations that European refugees from mainland China would be admitted to that overcrowded city even if they lack final resettlement visas. About 1,000 out of 6,000 refugees in China are reported to be without resettlement visas and hitherto have been barred from entering Hong Kong.



ITEMS AND COMMENTS

BY THE EDITOR

More than 200 boys and girls who had memorized verses of the Bible were rewarded with cash from a Trust Fund set up by Roger Babson, Christian economist. Each child under 15 received 20¢ for each verse memorized, while older teen-agers received \$1.00. Two youngsters won \$100 each. The total amount of cash distributed in 1960 was \$16,000. There were 10,000 Biblical verses memorized by 208 children. A \$150,000 Trust Fund has been established by Mr. Babson in memory of his wife. Under terms of the Trust, Bible memory tests will be held annually for 50 years.

President Kennedy, in his second state of the union message to a joint session of Congress, quoted Isa. 2:4 as the ideal he would hold before Khrushchev when he met him in Vienna. This verse says, "Nation to nation shall not lift up sword against nation, neither shall they learn war any more."

Twenty Cleveland pastors representing 14 congregations are conducting weekday morning worship services on a co-operative basis for those unable to attend church on Sunday. The services are held at 11:00 a.m. on Tuesdays and Thursdays. Ministers of the co-operating churches take turns in officiating at the services.—D. Carl Yoder.

The Southern Baptist Convention said in a resolution that "the solution of the race problem is a major challenge to Christian faith and action at home and abroad. Because Southern Baptists are the largest Christian group in the area where racial tensions between whites and Negroes are most acute, we feel an especially keen sense of Christian responsibility." The resolution concluded by urging that "this Convention reaffirm its conviction that every man has dignity and worth before the world." The resolution was passed unanimously. One speaker in the Convention called on the delegates to "change the current pattern of tense, bitter, fruitless, and antagonistic sinful relationship between Negroes and whites to a pattern of positive Christian love and genuine Christian brotherhood." A Southern Baptist missionary from Nigeria said his heart is chilled when she is

invited to speak on mission work in Africa at American churches where Negroes are not permitted. "What good can the Peace Corps do," she said, "as long as they say in effect, 'I hate Negroes at home, but I love them in Africa?'"

In West Germany Protestants and Roman Catholic authorities are joining together for a campaign to halt the apparent increase in alcoholism in the country. They charge that alcoholism causes "unimaginable damage" to the health, morals, and religious beliefs of numerous persons.

The United States government has removed the dollar limitations on housing loans available to colleges, universities, and hospitals. The upper limits had been \$750,000 for hospitals and \$3,000,000 for a college or university for student housing on a single campus. This action will make it possible for some of the larger institutions to participate in the program. This is one area where government aid is already being given to religious institutions.

A Presbyterian minister, John S. Badeau, is the newly appointed ambassador of the United States to the United Arab Republic. Badeau has served as president of the American University of Cairo, Egypt, and more recently of the Near East Foundation.

A Church of Reconciliation is being built in France as an atonement for Nazi crimes against humanity. German youths will do construction work in parties of about 30, with each group spending six months on the job. Over a year will be required to build the large edifice on a hill-top not far from the famous Abbey of Cluny. The president of the Synod of German Evangelical Churches, in the foundation-stone laying, said that the German people had been offered an opportunity to prove their desire for reconciliation and given a chance to make a new beginning. A French pastor, responding, said that it is up to Frenchmen now to purify themselves of the bitterness that filled them when they thought of the past.